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1944

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THE NATIONAL CATHOLIC ALMANAC

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1944

January

1944

Month of the Most Holy Name

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S	M			Circumcision of Our Lord
2	S	M			Holy Name of Jesus <i>Gospel: Holy Name — Luke 2:21</i>
3	M				St. Antheros, Pope-Martyr
4	T				SS. Priscus, Priscillian and Benedicta, Mtyrs.
5	W				St. Telesphorus, Pope-Martyr
6	T				Epiphany of Our Lord
7	F				St. Lucian, Martyr
8	S				SS. Maximian and Julian, Martyrs
9	S	M			Holy Family <i>Gospel: Finding of the Child Jesus in the Temple — Luke 2:42-52</i>
10	M				St. Nicanor, Deacon
11	T				St. Hyginus, Pope-Martyr
12	W				St. Tatiana, Martyr
13	T				St. Potitus, Martyr
14	F				St. Hilary, Bishop-Confessor-Doctor
15	S				St. Paul, First Hermit, Confessor
16	S	M			Second Sunday after Epiphany <i>Gospel: Marriage at Cana — John 2:1-11</i>
17	M				St. Anthony, Abbot
18	T				St. Peter's Chair at Rome
19	W				SS. Marius and Companions, Martyrs
20	T				SS. Fabian and Sebastian, Martyrs
21	F				St. Agnes, Virgin-Martyr
22	S				SS. Vincent and Anastasius, Martyrs
23	S	M			Third Sunday after Epiphany <i>Gospel: Cure of Leper and Centurion's Servant — Matthew 8:1-13</i>
24	M				St. Timothy, Bishop-Martyr
25	T				Conversion of St. Paul
26	W				St. Polycarp, Bishop-Martyr
27	T				St. John Chrysostom, Bishop-Confessor-Doctor
28	F				St. Peter Nolasco, Confessor
29	S				St. Francis de Sales, Bishop-Confessor-Dr.
30	S	M			Fourth Sunday after Epiphany <i>Gospel: Jesus Calms the Tempest — Matthew 8:23-27</i>
31	M				St. John Bosco, Confessor

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those from 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1944

February

1944

Month of the Passion.

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				St. Ignatius, Bishop-Martyr
2	W				Purification of the Blessed Virgin Mary
3	T				St. Blaise, Bishop-Martyr
4	F				St. Andrew Corsini, Bishop-Confessor
5	S				St. Agatha, Virgin-Martyr
6	S	M			Septuagesima Sunday <i>Gospel: Laborers in the Vineyard — Matthew 20:1-16</i>
7	M				St. Romuald, Abbot
8	T				St. John of Matha, Confessor
9	W				St. Cyril of Alexandria, Bishop-Confessor-Doctor
10	T				St. Scholastica, Virgin
11	F				Our Lady of Lourdes
12	S				Seven Servite Founders, Confessors
13	S	M			Sexagesima Sunday <i>Gospel: Parable of the Sower — Luke 8:4-15</i>
14	M				St. Valentine, Martyr
15	T				SS. Faustinus and Jovita, Martyrs
16	W				St. Onesimus, Bishop-Martyr
17	T				St. Polychronius, Bishop-Martyr
18	F				St. Bernadette, Virgin
19	S				St. Gabinus, Martyr
20	S	M			Quinquagesima Sunday <i>Gospel: Christ Heals the Blind Man — Luke 18:31-43</i>
21	M				St. Severian, Bishop-Martyr
22	T				St. Peter's Chair at Antioch
23	W				Ash Wednesday
24	T				Vigil of St. Matthias, Apostle
25	F				St. Matthias, Apostle
26	S				St. Nestor, Bishop
27	S	M			First Sunday of Lent <i>Gospel: Jesus Tempted by Satan — Matthew 4:1-11</i>
28	M				St. Gabriel of the Sorrowful Virgin, Confessor
29	T				St. Roman, Abbot

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those from 21-60 years old.

A. — Abstinence: No flesh meat allowed.

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1944

March

1944

Month of St. Joseph

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	W				St. Albinus, Bishop-Confessor (<i>Ember Day</i>)
2	T				SS. Jovinus and Basileus, Martyrs
3	F				SS. Marinus and Asterius, Martyrs (<i>Ember Day</i>)
4	S				St. Casimir, King-Confessor (<i>Ember Day</i>)
5	S	M			Second Sunday of Lent <i>Gospel: The Transfiguration — Matthew 17:1-9</i>
6	M				SS. Perpetua and Felicitas, Martyrs
7	T				St. Thomas Aquinas, Confessor-Doctor
8	W				St. John of God, Confessor
9	T				St. Frances of Rome, Widow
10	F				Forty Martyrs of Sebaste
11	S				St. Euthymius, Bishop-Martyr
12	S	M			Third Sunday of Lent <i>Gospel: Jesus Casts out a Devil — Luke 11:14-28</i>
13	M				SS. Rudericus and Salomon, Martyrs
14	T				St. Marsicana, Deacon-Martyr
15	W				St. Longinus, Soldier
16	T				St. Herbert, Bishop-Confessor
17	F				St. Patrick, Bishop-Confessor
18	S				St. Cyril of Jerusalem, Bishop-Confessor-Doctor
19	S	M			Fourth Sunday of Lent (<i>Laetare Sunday</i>) — Feast of St. Joseph <i>Gospel: Miracle of Loaves and Fishes — John 6:1-15</i>
20	M				St. Archippus, Confessor
21	T				St. Benedict, Abbot
22	W				St. Zachary, Pope
23	T				SS. Victorian and Companions, Martyrs
24	F				St. Gabriel, Archangel
25	S				Annunciation of the Blessed Virgin Mary
26	S	M			Passion Sunday <i>Gospel: The Jews Attempt to Stone Jesus — John 8:46-59</i>
27	M				St. John Damascene, Confessor-Doctor
28	T				St. John Capistran, Confessor
29	W				SS. Jonas and Barachisius, Martyrs
30	T				St. Quirinus, Martyr
31	F				Seven Sorrows of the Blessed Virgin Mary

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those from 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1944

April

1944

Month of the Resurrection

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S		>off		St. Theodora, Martyr
2	S	M			Palm Sunday <i>Gospel: Triumphant Entry into Jerusalem — Matthew 21:1-9</i>
3	M		>off		St. Sixtus I, Pope-Martyr
4	T		>off		St. Isidore, Bishop-Confessor-Doctor
5	W		>off	>off	St. Vincent Ferrer, Confessor
6	T		>off		Holy Thursday
7	F		>off	>off	Good Friday
8	S		>off	>off	Holy Saturday (<i>F. and A. until noon</i>)
9	S	M			Easter Sunday <i>Gospel: Resurrection of Christ — Matthew 16:1-7</i>
10	M				St. Ezechiel, Prophet
11	T				St. Leo the Great, Pope-Confessor-Doctor
12	W				St. Zeno, Bishop-Martyr
13	T				St. Hermenegild, Martyr
14	F		>off		St. Justin, Martyr
15	S				SS. Basilissa and Anastasia, Martyrs
16	S	M			First Sunday after Easter (Low Sunday) <i>Gospel: Jesus Appears to Apostles — Jn. 20:19-31</i>
17	M				St. Anicetus, Pope-Martyr
18	T				St. Apollonius, Martyr
19	W				St. Timon, Deacon-Martyr
20	T				SS. Sulpicius and Servilianus, Martyrs
21	F		>off		St. Anselm, Bishop-Confessor-Doctor
22	S				SS. Soter and Caius, Popes-Martyrs
23	S	M			Second Sunday after Easter <i>Gospel: Good Shepherd — John 10:11-16</i>
24	M				St. Fidelis of Sigmaringen, Martyr
25	T				St. Mark, Evangelist (<i>Greater Rogation Day</i>)
26	W				Solemnity of St. Joseph
27	T				St. Peter Canisius, Confessor-Doctor
28	F		>off		St. Paul of the Cross, Confessor
29	S				St. Peter of Verona, Martyr
30	S	M			Third Sunday after Easter <i>Gospel: Joy after Sorrow — John 16:16-22</i>

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those from 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1944

May

1944

Month of Our Blessed Mother

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	M				SS. Philip and James, Apostles
2	T				St. Athanasius, Bishop-Confessor-Doctor
3	W				Finding of the Holy Cross
4	T				St. Monica, Widow
5	F				St. Pius V, Pope-Confessor
6	S				St. John before the Latin Gate
7	S	M			Fourth Sunday after Easter <i>Gospel: Christ Promises the Comforter — John 16:5-14</i>
8	M				Apparition of St. Michael, Archangel
9	T				St. Gregory Nazianzen, Bishop-Confessor-Dr.
10	W				St. Antoninus, Bishop-Confessor
11	T				St. Francis Jerome, Confessor
12	F				SS. Nereus, Achilleus, Domitilla, Pancras, Martyrs
13	S				St. Robert Bellarmine, Bishop-Confessor-Dr.
14	S	M			Fifth Sunday after Easter <i>Gospel: Prayer in the Name of Jesus — John 16:23-30</i>
15	M				St. John Baptist de la Salle, Confessor (<i>Rogation Day</i>)
16	T				St. Ubaldo, Bishop-Confessor (<i>Rogation Day</i>)
17	W				St. Paschal Baylon, Confessor (<i>Rogation Day</i>)
18	T	M			Ascension of Our Lord
19	F				St. Peter Celestine, Pope-Confessor
20	S				St. Bernadine of Siena, Confessor
21	S	M			Sunday within the Octave of the Ascension <i>Gospel: Testimony of the Holy Ghost — John 15:26-27; 16:1-4</i>
22	M				St. Rita, Widow
23	T				St. Desiderius, Bishop-Martyr
24	W				SS. Meletius and Companions, Martyrs
25	T				St. Gregory VII, Pope-Confessor
26	F				St. Philip Neri, Confessor
27	S				St. Bede, the Venerable, Confessor-Doctor (<i>Vigil</i>)
28	S	M			Pentecost Sunday <i>Gospel: Christ's Instruction on the Holy Ghost — John 14:23-31</i>
29	M				St. Mary Magdalen of Pazzi, Virgin
30	T				St. Felix I, Pope-Martyr
31	W				St. Angela Merici, Virgin (<i>Ember Day</i>)

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those from 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1944

June

1944

Month of the Sacred Heart

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				St. Juventius, Martyr
2	F		>	>	SS. Eustace and Companions, Martyrs (<i>Ember Day</i>)
3	S		>	>	SS. Pergentinus and Laurentinus, Martyrs (<i>Ember Day</i>)
4	S	M			Trinity Sunday <i>Gospel: Jesus Commissions His Disciples to Preach — Matthew 28:18-20</i>
5	M				St. Boniface, Bishop-Martyr
6	T				St. Norbert, Bishop-Confessor
7	W				St. Robert, Abbot
8	T				Corpus Christi
9	F		>		SS. Primus and Felician, Martyrs
10	S				St. Margaret of Scotland, Queen, Widow
11	S	M			Second Sunday after Pentecost <i>Gospel: Parable of the Supper — Luke 14:16-24</i>
12	M				St. John of St. Facundus, Confessor
13	T				St. Anthony of Padua, Confessor
14	W				St. Basil the Great, Bishop-Confessor-Doctor
15	T				SS. Vitus and Companions, Martyrs
16	F		>		Sacred Heart of Jesus
17	S				St. Antidius, Bishop-Martyr
18	S	M			Third Sunday after Pentecost <i>Gospel: Parable of the Lost Sheep — Luke 15:1-10</i>
19	M				St. Juliana Falconieri, Virgin
20	T				St. Silverius, Pope-Martyr
21	W				St. Aloysius Gonzaga, Confessor
22	T				St. Paulinus, Bishop-Confessor
23	F		>		St. Agrippina, Virgin-Martyr
24	S				Nativity of St. John Baptist
25	S	M			Fourth Sunday after Pentecost <i>Gospel: Miraculous Draught of Fishes — Luke 5:1-11</i>
26	M				SS. John and Paul, Martyrs
27	T				St. Crescens, Martyr
28	W				St. Irenaeus, Bishop-Martyr
29	T				SS. Peter and Paul, Apostles
30	F		>		Commemoration of St. Paul, Apostle

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those from 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1944

July

1944

Month of the Precious Blood

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S				The Most Precious Blood
2	S	M			Fifth Sunday after Pentecost — Visitation of B. V. M. <i>Gospel: The Justice of the Pharisees — Matthew 5:20-24</i>
3	M				St. Leo II, Pope-Confessor
4	T				SS. Osee and Aggaeus, Prophets
5	W				St. Anthony Marx Zaccaria, Confessor
6	T				St. Isaias, Prophet
7	F			☩	SS. Cyril and Methodius, Bishops-Confessors
8	S				St. Elizabeth of Portugal, Queen, Widow
9	S	M			Sixth Sunday after Pentecost <i>Gospel: Jesus Feeds the Multitude — Mark 8:1-9</i>
10	M				Seven Holy Brothers, SS. Rufina, Secunda, Martyrs
11	T				St. Pius I, Pope-Martyr
12	W				St. John Gualbert, Abbot-Confessor
13	T				St. Anacletus, Pope-Martyr
14	F			☩	St. Bonaventure, Bishop-Confessor-Doctor
15	S				St. Henry, Emperor-Confessor
16	S	M			Seventh Sunday after Pentecost <i>Gospel: Warning against False Prophets — Matthew 7:15-21</i>
17	M				St. Alexius, Confessor
18	T				St. Camillus of Lellis, Confessor
19	W				St. Vincent de Paul, Confessor
20	T				St. Jerome Aemilian, Confessor
21	F			☩	St. Praxedes, Virgin
22	S				St. Mary Magdalen, Penitent
23	S	M			Eighth Sunday after Pentecost <i>Gospel: The Unjust Steward — Luke 16:1-9</i>
24	M				St. Christina, Virgin-Martyr
25	T				St. James the Greater, Apostle
26	W				St. Anne, Mother of the Blessed Virgin Mary
27	T				St. Pantaleon, Martyr
28	F			☩	SS. Nazarius, Celsus, Victor I, Martyrs; Innocent I, Pope-Confessor
29	S				St. Martha of Bethany, Virgin
30	S	M			Ninth Sunday after Pentecost <i>Gospel: Jesus Weeps over Jerusalem — Luke 19:41-47</i>
31	M				St. Ignatius Loyola, Confessor

1944

August

1944

Month of the Blessed Sacrament

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				St. Peter's Chains
2	W				St. Alphonsus Ligouri, Bishop-Confessor-Doctor
3	T				Finding of St. Stephen's Relics
4	F			»»»	St. Dominic, Confessor
5	S				Our Lady of the Snows
6	S	M			Tenth Sunday after Pentecost — Transfiguration <i>Gospel: The Pharisee and the Publican — Luke 18:9-14</i>
7	M				St. Cajetan, Confessor
8	T				SS. Cyriacus and Companions, Martyrs
9	W				St. John Mary Vianney, Confessor
10	T				St. Lawrence, Martyr
11	F			»»»	SS. Tiburtius and Susanna, Martyrs
12	S				St. Clare, Virgin
13	S	M			Eleventh Sunday after Pentecost <i>Gospel: Jesus Cures the Deaf and Dumb Man — Mark 7:31-37</i>
14	M			»»»	St. Eusebius, Confessor (<i>Vigil</i>)
15	T	M			Assumption of the Blessed Virgin Mary
16	W				St. Joachim, Father of the Blessed Virgin Mary
17	T				St. Hyacinth, Confessor
18	F			»»»	St. Agapitus, Martyr
19	S				St. John Eudes, Confessor
20	S	M			Twelfth Sunday after Pentecost <i>Gospel: The Good Samaritan — Luke 10:23-37</i>
21	M				St. Jane Frances, Widow
22	T				SS. Timothy, Hippolytus, Symphorian, Martyrs
23	W				St. Phillip Benizi, Confessor
24	T				St. Bartholomew, Apostle
25	F			»»»	St. Louis of France, King-Confessor
26	S				St. Zephyrinus, Pope-Martyr
27	S	M			Thirteenth Sunday after Pentecost <i>Gospel: The Ten Lepers — Luke 17:11-19</i>
28	M				St. Augustine, Bishop-Confessor-Doctor
29	T				Beheading of St. John Baptist
30	W				St. Rose of Lima, Virgin
31	T				St. Raymond Nonnatus, Confessor

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those from 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1944

September

1944

Month of the Queen of Martyrs

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	F			>⏏	St. Giles, Abbot
2	S				St. Stephen of Hungary, King-Confessor
3	S	M			Fourteenth Sunday after Pentecost <i>Gospel: Undivided Service of God — Matthew 6:24-33</i>
4	M				St. Moses, Prophet
5	T				St. Lawrence Justinian, Bishop-Confessor
6	W				St. Zacharias, Prophet
7	T				St. Nemorius and Companions, Martyrs
8	F			>⏏	Nativity of the Blessed Virgin Mary
9	S				St. Gorgonius, Martyr
10	S	M			Fifteenth Sunday after Pentecost <i>Gospel: The Widow of Naim — Luke 7:11-16</i>
11	M				SS. Protus and Hyacinth, Martyrs
12	T				The Holy Name of Mary
13	W				St. Philip, Martyr
14	T				Exaltation of the Holy Cross
15	F			>⏏	Seven Sorrows of the Blessed Virgin Mary
16	S				SS. Cornelius and Cyprian, Martyrs
17	S	M			Sixteenth Sunday after Pentecost <i>Gospel: Jesus Heals the Dropsical Man — Luke 14:1-11</i>
18	M				St. Joseph of Cupertino, Confessor
19	T				SS. Januarius and Companions, Martyrs
20	W			>⏏	SS. Eustace and Companions, Martyrs (<i>Ember Day</i>)
21	T				St. Matthew, Apostle, Evangelist
22	F			>⏏	St. Thomas of Villanova, Bishop-Confessor (<i>Ember Day</i>)
23	S			>⏏	St. Linus, Pope-Martyr (<i>Ember Day</i>)
24	S	M			Seventeenth Sunday after Pentecost <i>Gospel: The Greatest Commandment — Matthew 22:35-46</i>
25	M				St. Cleophas, Martyr
26	T				SS. Cyprian and Justina, Martyrs
27	W				SS. Cosmas and Damian, Martyrs
28	T				St. Wenceslaus of Bohemia, Martyr
29	F			>⏏	St. Michael, Archangel
30	S				St. Jerome, Confessor-Doctor

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those from 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1944

October

1944

Month of the Holy Angels and the Holy Rosary

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S	M			Eighteenth Sunday after Pentecost <i>Gospel: Jesus Cures the Paralytic — Matthew 9:1-8</i>
2	M				Holy Guardian Angels
3	T				St. Teresa of the Child Jesus, Virgin
4	W				St. Francis of Assisi, Confessor
5	T				SS. Placid and Companions, Martyrs
6	F			☞	St. Bruno, Confessor
7	S				Most Holy Rosary
8	S	M			Nineteenth Sunday after Pentecost <i>Gospel: Parable of the Marriage Feast — Matthew 22:2-14</i>
9	M				St. John Leonard, Confessor
10	T				St. Francis Borgia, Confessor
11	W				Maternity of the Blessed Virgin Mary
12	T				SS. Evagrius, Priscian and Companions, Martyrs
13	F			☞	St. Edward of England, King-Confessor
14	S				St. Callistus I, Pope-Martyr
15	S	M			Twentieth Sunday after Pentecost <i>Gospel: Jesus Cures the Ruler's Son — John 4:46-53</i>
16	M				St. Hedwig, Widow
17	T				St. Margaret Mary Alacoque, Virgin
18	W				St. Luke, Evangelist
19	T				St. Peter of Alcantara, Confessor
20	F			☞	St. John Cantius, Confessor
21	S				St. Hilarion, Abbot
22	S	M			Twenty-first Sunday after Pentecost <i>Gospel: The Unmerciful Servant — Matthew 18:23-35</i>
23	M				St. Theodore, Martyr
24	T				St. Raphael, Archangel
25	W				SS. Chrysanthus and Daria, Martyrs
26	T				St. Evaristus, Pope-Martyr
27	F				SS. Vincent and Companions, Martyrs
28	S				SS. Simon and Jude, Apostles
29	S	M			Twenty-second Sunday after Pentecost — Feast of Christ the King <i>Gospel: Christ the King — John 18:33-37</i>
30	M				St. Zenobius, Bishop-Martyr
31	T		☞	☞	SS. Ampliatus, Urban, Narcissus, Martyrs (Vigil)

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those from 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1944

November

1944

Month of the Holy Souls

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	W	M			All Saints' Day
2	T				All Souls' Day
3	F				SS. Germanus and Companions, Martyrs
4	S				St. Charles Borromeo, Bishop-Confessor
5	S	M			Twenty-third Sunday after Pentecost <i>Gospel: Raising of Jairus' Daughter — Matthew 9:18-26</i>
6	M				St. Severus, Bishop-Martyr
7	T				St. Prosdocius, Bishop-Confessor
8	W				SS. Claudius and Companions, Martyrs
9	T				Dedication of the Lateran Basilica at Rome
10	F				St. Andrew Avellino, Confessor
11	S				St. Martin of Tours, Bishop-Confessor
12	S	M			Twenty-fourth Sunday after Pentecost <i>Gospel: The Sower — Matthew 13:24-30</i>
13	M				St. Didacus, Confessor
14	T				St. Josaphat, Bishop-Martyr
15	W				St. Albert the Great, Bishop-Confessor-Doctor
16	T				St. Gertrude, Virgin
17	F				St. Gregory the Wonderworker, Bishop-Confessor
18	S				Dedication of the Basilicas of SS. Peter and Paul, Apostles
19	S	M			Twenty-fifth Sunday after Pentecost <i>Gospel: Mustard Seed and Leaven — Matthew 13:31-35</i>
20	M				St. Felix of Valois, Confessor
21	T				Presentation of the Blessed Virgin Mary
22	W				St. Cecilia, Virgin-Martyr
23	T				St. Clement I, Pope-Martyr
24	F				St. John of the Cross, Confessor-Doctor
25	S				St. Catherine, Virgin-Martyr
26	S	M			Twenty-sixth Sunday after Pentecost <i>Gospel: Second Coming of Christ — Matthew 24:15-35</i>
27	M				St. Virgil, Bishop-Confessor
28	T				St. Sosthenes, Confessor
29	W				St. Saturninus, Bishop-Martyr
30	T				St. Andrew, Apostle

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those from 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1944

December

1944

Month of the Holy Infancy

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	F			☞	St. Nahum, Prophet
2	S				St. Bibiana, Virgin-Martyr
3	S	M			First Sunday of Advent <i>Gospel: Signs of the Destruction of the World — Luke 21:25-33</i>
4	M				St. Peter Chrysologus, Bishop-Confessor-Doctor
5	T				St. Sabbas, Abbot
6	W				St. Nicholas, Bishop-Confessor
7	T				St. Ambrose, Bishop-Confessor-Doctor
8	F	M			Immaculate Conception of the Blessed Virgin Mary
9	S				St. Restitutus, Bishop-Martyr
10	S	M			Second Sunday of Advent <i>Gospel: John Sends Disciples to Jesus — Matthew 11:2-10</i>
11	M				St. Damasus I, Pope-Confessor
12	T				St. Synesius, Martyr
13	W				St. Lucy, Virgin-Martyr
14	T				SS. Nicasius and Companions, Martyrs
15	F			☞	St. Valerian, Bishop-Confessor
16	S				St. Eusebius, Bishop-Martyr
17	S	M			Third Sunday of Advent <i>Gospel: John's Testimony of Christ — John 1:19-28</i>
18	M				SS. Rufus and Zosimus, Martyrs
19	T				St. Timothy, Deacon-Martyr
20	W		☞	☞	SS. Liberatus and Bajulus, Martyrs (<i>Ember Day</i>)
21	T				St. Thomas, Apostle
22	F		☞	☞	St. Flavian, Confessor (<i>Ember Day</i>)
23	S		☞	☞	St. Victoria, Virgin-Martyr (<i>Ember Day</i>)
24	S	M			Fourth Sunday of Advent <i>Gospel: Mission of St. John Baptist — Luke 3:1-6</i>
25	M	M			Nativity of Our Lord
26	T				St. Stephen, First Martyr
27	W				St. John, Apostle-Evangelist
28	T				Holy Innocents, Martyrs
29	F			☞	St. Thomas of Canterbury, Bishop-Martyr
30	S				SS. Sabinus and Companions, Martyrs
31	S	M			Sunday within the Octave of Christmas <i>Gospel: Simeon's Prophecy — Luke 2:33-40</i>

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those from 21-60 years old.

A. — Abstinence: No flesh meat allowed.

Table of Annuable Festivals from 1944 to 1964

Year	First Sunday of Advent	Septuagesima	Ash Wednesday	Easter	Ascension	Pentecost	Corpus Christi	Number of Sundays after Pentecost
1944	Dec. 3	Feb. 6	Feb. 23	April 9	May 18	May 28	June 8	26
1945	Dec. 2	Jan. 28	Feb. 14	April 1	May 10	May 20	May 31	27
1946	Dec. 1	Feb. 17	March 6	April 21	May 30	June 9	June 20	24
1947	Nov. 30	Feb. 2	Feb. 19	April 6	May 15	May 25	June 5	26
1948	Nov. 28	Jan. 25	Feb. 11	March 28	May 6	May 16	May 27	27
1949	Nov. 27	Feb. 13	March 2	April 17	May 25	June 5	June 16	24
1950	Dec. 3	Feb. 5	Feb. 22	April 9	May 18	May 28	June 8	26
1951	Dec. 2	Jan. 21	Feb. 7	March 25	May 3	May 13	May 24	28
1952	Nov. 30	Feb. 10	Feb. 17	April 13	May 22	June 1	June 12	25
1953	Nov. 29	Feb. 1	Feb. 18	April 5	May 14	May 24	June 4	26
1954	Nov. 28	Feb. 14	March 3	April 18	May 27	June 6	June 17	24
1955	Nov. 27	Feb. 6	Feb. 23	April 10	May 19	May 29	June 9	25
1956	Dec. 2	Jan. 29	Feb. 15	April 1	May 10	May 20	May 31	27
1957	Dec. 1	Feb. 17	March 6	April 21	May 30	June 9	June 20	24
1958	Nov. 30	Feb. 2	Feb. 19	April 6	May 15	May 25	June 5	26
1959	Nov. 29	Jan. 25	Feb. 11	March 29	May 7	May 17	May 28	27
1960	Nov. 27	Feb. 14	March 2	April 17	May 26	June 5	June 16	24
1961	Dec. 3	Jan. 29	Feb. 15	April 2	May 11	May 21	June 1	27
1962	Dec. 2	Feb. 18	March 7	April 22	May 31	June 10	June 21	24
1963	Dec. 1	Feb. 10	Feb. 27	April 14	May 23	June 2	June 13	25
1964	Nov. 29	Jan. 26	Feb. 12	March 29	May 7	May 17	May 28	27



NECESSITY FOR KEEPING TIME

In order to conduct affairs properly it has always been necessary to keep records by employing a definite unit of measurement, and by starting from a definite date or epoch.

SOLAR TIME

The prime unit is the mean solar day, which is the average of all solar days, and is measured by the period of twenty-four hours within which the earth revolves upon its axis. The true solar day constantly fluctuates, hence the adoption of a mean solar day. The two coincide four times a year: April 15, June 14, September 1, December 24.

Solar time, computed upon the solar day, is based on the rotation of the earth about the sun, a period of approximately 365 days. This unit of time is called a year.

CHRONOLOGICAL ERAS

A reckoning of years has been adopted from ancient times. This was generally based upon a historical period, dating from an important event such as the accession of a great king or the founding of a city, or characterized by a certain order of things such as physical, social or intellectual conditions. The chronological eras in use in the past are as follows:

<i>Name</i>	<i>Began</i>	<i>Name</i>	<i>Began</i>
Grecian Mundane Era.	B. C. 5598, Sept. 1	Grecian or Syro-Macedonian Era	B. C. 312, Sept. 1
Civil Era of Constantinople	" 5508, Sept. 1	Era of Maccabees	" 166, Nov. 24
Alexandrian Era	" 5502, Aug. 29	Tyrian Era	" 125, Oct. 19
Julian Period	" 4713, Jan. 1	Sidonian Era	" 110, Oct. 1
Mundane Era	" 4008, Oct. 1	Julian Era	" 45, Jan. 1
Jewish Mundane Era.	" 3761, Oct. 1	Spanish Era	" 38, Jan. 1
Era of Abraham	" 2015, Oct. 1	Augustan Era	" 27, Feb. 14
Era of the Olympiads	" 776, July 1	Christian Era	A. D. 1, Jan. 1
Roman Era (A.U.C.).	" 753, April 24	Destruction of Jerusalem	" 69, Sept. 1
Era of Metonic Cycle	" 432, July 15	Mohammedan Era	" 622, July 16

THE CHRISTIAN ERA

Our present system of dating events according as to whether they took place "before Christ" (B. C.) or "after Christ," that is, "in the year of our Lord" (A. D.), originated about A. D. 527 with the Abbot Dionysius Exiguus, who conceived the idea of making the year of Christ's birth the dividing point in the calendar. He took the year 754 A. U. C. (after the founding of the city of Rome) as the year of the Nativity of our Lord, but obviously erred in his calculations.

The correct basis of calculations is the year in which Herod the Great died, generally accepted as 750 A. U. C. It is an indisputable fact that Herod was alive at the time of the birth of Christ. Consequently Christ was born before 750 A. U. C., or before the year 4 B. C. It is difficult to determine precisely how long before this date Christ was born. The possibility arises that since Herod, in the slaughter of the Innocents, saw fit to extend the tiny victims' age to two years, Christ may have been born in 6 B. C. Some authors place the sacred date from 7 B. C. to 9 B. C.

THE CALENDAR

Julian Calendar. Even after the new reckoning was introduced, the old calendar of Julius Caesar consisting of a year of 365 days was used until 1582, when under Pope Gregory XIII it was corrected by a council of astronomers. Since the earth's journey around the sun is not completed in exactly 365 days Caesar made each fourth year a leap year by inserting an additional day in February. The Julian Calendar was still inaccurate, however, because the earth's journey is made in a little less than 365¼ days. By 1582 the error amounted to ten days.

Gregorian Calendar. Pope Gregory dropped these days from the calendar and ordered that a leap year should be observed in 1600 but not in 1700, 1800 and 1900, and that thereafter century years would be leap years only when they are divisible by 400. The Gregorian Calendar is so nearly exact that there will be an error of one day only in 3,500 years. This calendar was readily accepted in all Catholic countries but did not come into use in Protestant countries until some time later. It was finally accepted in England in 1752 and in the American Colonies about the same time. The Julian method of reckoning was retained in the East. Turkey did not adopt the Gregorian Calendar until 1917, Russia 1918, Bulgaria, Greece and the Congress of the Eastern Orthodox Church in 1923. With the exception of a few Ruthenian Catholics the whole civilized world was using the Gregorian Calendar in 1924.

The Ecclesiastical Calendar is a lunisolar calendar for regulating the dates of church feasts. It corresponds in periods of time with the civil calendar. The beginning of the ecclesiastical year dates, however, from the beginning of Advent. In 1944 Advent begins on December 3. Important and special feasts during the year are as follows:

January	1, Circumcision. 2, Holy Name. 6, Epiphany. 9, Holy Family.	August	2, Portiuncula. 6, Transfiguration. 15, Assumption.
February	2, Purification. 11, Our Lady of Lourdes. 23, Ash Wednesday.	September	8, Nativity of the Blessed Virgin Mary. 14, Exaltation of the Cross. 15, Sorrows of the Blessed Virgin Mary. 17, Stigmata of St. Francis.
March	17, St. Patrick. 19, St. Joseph. 25, Annunciation. 26, Passion Sunday.		24, Our Lady of Ransom. 26, North American Martyrs.
April	2, Palm Sunday. 6, Holy Thursday. 7, Good Friday. 8, Holy Saturday. 9, Easter Sunday. 26, Solemnity of St. Joseph	October	2, Holy Guardian Angels. 3, St. Teresa of the Child Jesus. 4, St. Francis of Assisi. 7, Most Holy Rosary. 29, Christ the King.
May	3, Finding of the Cross. 18, Ascension. 28, Pentecost.		
June	4, Trinity Sunday. 8, Corpus Christi. 16, Sacred Heart. 29, Sts. Peter and Paul.	November	1, All Saints. 2, All Souls.
July	1, Most Precious Blood. 16, Our Lady of Mt. Carmel. 26, St. Anne.	December	8, Immaculate Conception. 25, Nativity of Our Lord. 28, Holy Innocents.

The World Calendar

(Courtesy of World Calendar Association)

The year is composed, roughly, of $365\frac{1}{4}$ days. In our Gregorian Calendar, the extra quarter of a day is set aside until every fourth year, which then counts 366 days instead of 365 and becomes a "leap year."

Neither 365 nor 366 is exactly divisible by 7, the number of days in a week. Hence, successive years begin on different days and have different patterns. To remedy this, various "reforms" have been suggested.

One general class of such suggestions would give each year 364 days, and instead of counting the extra day (two days in leap years) in the ordinary line-up of weekdays, the extra day (or days) would be sequestered, so to speak, and given a name of its own. Every year would then consist of 52 full weeks, plus one or two "supplementary," "blank," "special," days. This arrangement would make every year begin on the same day, and give every day of each month the same date in successive years.

There have been two principal varieties of this proposal. One would give the year 13 months of 28 days each — a total again of 364. This plan has been traced back to an article in "Scot's Magazine" for July, 1745, by a "Mr. Urban of Maryland." Its origin is more popularly attributed to Auguste Comte, who published an article on it in 1849. The 13-month plan makes demands that are altogether too radical. It would lose all approximate correspondence with comparable dates in our present calendar, would introduce a new month, would be based on an indivisible unit of calculation (13), would offend the superstitious, etc. Today the 13-month calendar is hardly mentioned, since it has been definitely rejected by the League of Nations authorities entrusted with the study of calendar reform proposals. The same is true of intercalary week or month schemes.

The other plan with the "supplementary day" was first proposed in its essential features by a Catholic priest, Marco Mastrofini, who published a work on it in Rome over a hundred years ago (1834). The plan is now widely known as "The World Calendar," due mainly to the activities of the World Calendar Association (630 Fifth Avenue, New York City; president, Miss Elisabeth Achelis). The World Calendar produces symmetry by giving each quarter of the year three months with respectively 31, 30 and 30 days. Every year begins on Sunday, as does also every quarter. The second month in each quarter begins on Wednesday, the third on Friday. The basic number 12, handily divisible by 2, 3, 4, and 6, is thus kept in a logical arrangement. In many cases, dates in the new calendar, when paralleled with the old, are the same: there is never a difference of more than two days. The added day in ordinary years, tentatively called Year-End Day, follows December 30. The second additional day of leap years, called Leap-Year Day, follows June 30. Both days would be holidays.

Easter could be fixed in the World Calendar for Sunday, April 8. While Easter stabilization has economic and social aspects, it is predominantly a religious question and one that must be dealt with by religious authorities. The rearranging of the calendar need not, therefore, of necessity imply the fixing of movable ecclesiastical feasts.

Many religious authorities, including a number of Catholic priests and scholars, find no basic difficulty in the idea of the supplementary day, since the Sunday legislation is primarily ecclesiastical and could be changed by Church authority. The Vatican has declared that there are no dogmatic objections to calendar reform. This statement seems to cover both fixation of movable feasts and use of the supplementary day.

HOLYDAYS OF OBLIGATION FOR THE UNITED STATES

Every Catholic who has attained the age of reason, and is not prevented by sickness or other sufficient cause, is obliged to rest from servile work and attend Holy Mass on the following days:

All Sundays of the year.

The Circumcision of Our Lord, or New Year's Day, January 1.

The Ascension of Our Lord, May 18, 1944.

The Assumption of the Blessed Virgin Mary, August 15.

All Saints' Day, November 1.

The Immaculate Conception of the B. V. M. (Patronal Feast of the United States), December 8.

Christmas, the Nativity of Our Lord, December 25.

FAST DAYS AND DAYS OF ABSTINENCE

The Law of Fasting affects all Catholics between the ages of 21 and 60, unless health or other sufficient reason allows a dispensation. The law of fasting requires that only one full meal may be taken, although it does not forbid a small amount of food in the morning and evening, the quality and quantity of which is regulated according to local custom. Both fish and meat may be taken at the same meal where meat is allowed to those who are bound to fast. Fast days in the United States are:

The Ember Days — First week of Lent, March 1, 3, 4, 1944.

Pentecost week, May 31, June 2, 3, 1944.

Third week in September, Sept. 20, 22, 23, 1944.

Third week in December, Dec. 20, 22, 23, 1944.

The Vigil of Pentecost, May 27, 1944.

The Vigil of the Assumption, August 14.

The Vigil of All Saints' Day, Oct. 31, 1944.

The Vigil of Christmas is ordinarily a day of fast and abstinence. When this vigil falls on a Sunday, its observance is kept on the preceding Saturday without fast or abstinence. This year, however, though the Vigil of Christmas is observed on a Saturday, December 23, it is a day both of fast and abstinence because it is an ember day.

All the days of Lent, except Sundays, up to noon on Holy Saturday.

The Law of Abstinence requires the abstaining from flesh meat and broth made from meat. The number of meals and amount taken remain unaffected. All the faithful who have completed their seventh year are obliged by the law of abstinence. Abstinence days for the United States are:

All Fridays of the year (holydays falling on Fridays excepted).

Wednesdays and Fridays of Lent (for Wednesday in Holy Week see your diocesan Lenten regulations).

Ember days and vigils listed above under fast days.

ROGATION DAYS

Rogation Days are days of solemn supplication to God for a good and bountiful harvest and for His protection in calamities, and to appease His anger at man's transgressions. Formerly they were also observed by fasting, but this is no longer obligatory. Where practicable a solemn procession is a feature of the observance. There are three Minor Rogation Days, which are the three days preceding the feast of the Ascension (May 15, 16 and 17, 1944), and one Major Rogation Day on the feast of St. Mark, April 25. The observance of St. Mark's Day as the day of the Major Litanies originated about 600 when during a plague in Rome Pope St. Gregory ordered a procession to be held to implore God's mercy; and the pestilence immediately abated. The Minor Rogation Days were formally instituted by the Fifth Council of Orleans, 511, and approved by Pope Leo III.

Time Differences

Twelve o'clock Noon United States Standard Central Time Compared with Clocks in Foreign Cities:

Aden	9:00 P. M.	Dublin	5:35 P. M.	Melbourne	4:00 A. M.*
Alexandria	8:00 P. M.	Hamburg	7:00 P. M.	Mexico City	11:24 A. M.
Amsterdam	6:20 P. M.	Havana	12:31 P. M.	Natal	8:00 P. M.
Athens	8:00 P. M.	Havre	6:00 P. M.	Paris	6:00 P. M.
Berlin	7:00 P. M.	Hong Kong	2:00 A. M.*	Leningrad	8:01 P. M.
Berne	7:00 P. M.	Honolulu	7:30 A. M.	Rio de Janeiro	3:00 P. M.
Bogota	1:03 P. M.	Lima	1:00 P. M.	Rome	7:00 P. M.
Bombay	11:30 P. M.	Lisbon	6:00 P. M.	Santiago (Chile)	1:17 P. M.
Bremen	7:00 P. M.	Liverpool	6:00 P. M.	Sitka, Alaska	8:00 A. M.
Brussels	6:00 P. M.	London	6:00 P. M.	Stockholm	7:00 P. M.
Constantinople	8:00 P. M.	Madrid	6:00 P. M.	Vienna	7:00 P. M.
Copenhagen	7:00 P. M.	Manila	2:00 A. M.*	Yokohama	3:00 A. M.*

At places marked * time noted is in the morning of the following day.

Twelve o'clock Noon United States Standard Central Time as Compared with the Clocks in the Following Cities of the United States:

Atlantic City	1:00 P. M.	El Paso	11:00 A. M.	Norfolk	1:00 P. M.
Atlanta	12:00 Noon	Galveston	12:00 Noon	Omaha	12:00 Noon
Baltimore	1:00 P. M.	Indianapolis	12:00 Noon	Philadelphia	1:00 P. M.
Birmingham	12:00 Noon	Kansas City	12:00 Noon	Pittsburgh	1:00 P. M.
Boston	1:00 P. M.	Los Angeles	10:00 A. M.	Richmond, Va.	1:00 P. M.
Buffalo	1:00 P. M.	Louisville	12:00 Noon	Salt Lake City	11:00 A. M.
Charleston	1:00 P. M.	Memphis	12:00 Noon	San Francisco	10:00 A. M.
Chicago	1:00 P. M.	Milwaukee	12:00 Noon	Savannah	1:00 P. M.
Cleveland	1:00 P. M.	Minneapolis	12:00 Noon	Seattle	10:00 A. M.
Dallas	12:00 Noon	Nashville	12:00 Noon	St. Louis	12:00 Noon
Denver	11:00 A. M.	New Orleans	12:00 Noon	Topeka	12:00 Noon
Detroit	1:00 P. M.	New York	1:00 P. M.	Washington	1:00 P. M.

United States Standard Central Time is time of the Meridian 90° west from Greenwich.

STANDARD TIME

Standard time is the time commonly in use and is based on solar time. When the sun is on the meridian of any place, the time at that place is called noon or twelve o'clock. All places having the same meridian have noon at the same time. And this hour varies in different places according to their meridian. In other words, when it is noon at a given place, it is afternoon in places to the eastward and still forenoon in places to the westward, since the sun rises in the east and sets in the west. These differences in time led to great confusion especially in the case of railroads. Hence a standard of time was necessary. An international conference met at Washington in 1884. Most of the 26 delegates present favored the adoption of Greenwich as the common prime meridian to be used in reckoning longitude, and this is almost universally employed. On it is based Standard Time.

The railroads of the United States and Canada had the previous year decided on the introduction of Standard Time to take effect at noon, Nov. 18, 1883. Its divisions depend on a mean of solar time applied to every meridian distant from Greenwich at exact multiples of 15°. The time difference for each succeeding meridian is one hour. The Standard Time meridians of the United States and Canada are:

Time	Meridian	Difference from Greenwich			
Colonial	60°	4 hours slower than Greenwich			
Eastern	75°	5 "	"	"	"
Central	90°	6 "	"	"	"
Mountain	105°	7 "	"	"	"
Pacific	120°	8 "	"	"	"

On journeying from one belt to another it is necessary to change the time only by the whole hour on entering and leaving.

WAR TIME

War Time prolongs the hours of daylight by advancing the clocks of the nation one hour. War Time became effective for the first time in the nation's history on Feb. 9, 1942, at 2 a.m. and shall remain in effect until six months after the end of the present war.

THE SEASONS

In the Temperate Zone there are four seasons: Spring begins at the vernal equinox, summer at the summer solstice, autumn at the autumnal equinox and winter at the winter solstice. In the North Temperate Zone these dates are approximately March 21, June 21, September 23 and December 21.

At the vernal and autumnal equinoxes day and night are of equal length the world over, due to the fact that the earth's axis is then at right angles to the direction of the sun. Lengthening days bring increasing heat, hence the warmth of the summer season. At the summer solstice the day is longest. The shortest day of the year occurs at the winter solstice.

Indian Summer is a period of pleasant mild weather occurring in October or November, or sometimes as late as December, in the Central and Eastern States. The origin of the term is unknown. It occurs first in printing in 1794 and was introduced from America into England. There similar weather is usually termed "All Hallow Summer" or "St.

Martin's Summer." In Germany it also occurs and is known as "St. Luke's Summer" or "Old Woman's Summer."

The seasons of 1944 Eastern War Time begin as follows:

Spring — March 20th, at 1:49 p. m.

Summer — June 21st, at 9:03 a. m.

Autumn — September 23rd, at 12:02 a. m.

Winter — December 21st, at 7:15 p. m.

DERIVATIONS OF THE NAMES OF DAYS AND MONTHS

The Names of Months

January — The Roman Janus presided over the beginning of everything; hence the first month of the year was named after him.

February — The Roman festival Februs was held on the fifteenth day of this month, in honor of Lupercus, the god of fertility.

March — Named from the Roman god of war, Mars.

April — The Latin word, *Aprilis*, is probably derived from *aperire*, to open; because spring generally begins and the buds open in this month.

May — The Latin word, *Maius*, is probably derived from Maia, a feminine divinity worshiped at Rome on the first day of this month.

June — from Juno, a Roman divinity worshiped as the Queen of Heaven.

July — From Julius. Julius Caesar was born in this month.

August — Named by the Emperor Augustus Caesar, 30 B. C., after himself, as he regarded it a fortunate month, in which he had gained several victories.

September — From *septem*, meaning seven. September was the seventh month in the old Roman year.

October — From *octo*, meaning eight. October was the eighth month in the old Roman year.

November — From *novem*, meaning nine. November was the ninth month in the old Roman year.

December — From *decem*, meaning ten. December was the tenth month in the old Roman year.

Days of the Week

Sunday — From Anglo-Saxon, Sunnandaeg, day of the sun.

Monday — From Anglo-Saxon, Monadaeg, day of the moon.

Tuesday — From Anglo-Saxon, Tiwesdaeg, from Tiw, Norse god of war.

Wednesday — From Anglo-Saxon, Wodnesdaeg, day of the god Woden.

Thursday — From Anglo-Saxon, Thunresdaeg, from Thor, Danish god of thunder.

Friday — From Anglo-Saxon, Frigudaeg, from Frigga, Norse goddess of marriage.

Saturday — From Anglo-Saxon, Saeterdaeg, from Saturn, god of time.

LEGAL OR PUBLIC HOLIDAYS OBSERVED THROUGHOUT THE UNITED STATES

New Year's Day, Saturday, Jan. 1, 1944.

Washington's Birthday, Tuesday, Feb. 22, 1944.

Independence Day, Tuesday, July 4, 1944.

Labor Day, first Monday in September, Sept. 4, 1944.

Armistice Day, Saturday, Nov. 11, 1944.

Thanksgiving Day, last Thursday in November, Nov. 30, 1944.

Christmas Day, Monday, December 25, 1944.

OTHER HOLIDAYS AND DATES COMMEMORATED IN THE UNITED STATES

- Jan. 8—Battle of New Orleans (in La.).
- Jan. 17—Benjamin Franklin's Birthday.
- Jan. 19—R. E. Lee's Birthday (in Southern States).
- Jan. 20—Inauguration Day, 1937, and every fourth year thereafter (in D. C.).
- Jan. 29—Wm. McKinley's Birthday (in Ohio).
- Feb. 12—Lincoln's Birthday (in most States).
—Georgia Day (in Ga.).
- Feb. 14—St. Valentine's Day.
—Admission Day (in Ariz.).
- Feb. 22—Shrove Tuesday.
—Mardi Gras (in Ala., Fla., and La.).
- March 2—Texas Independence Day (in Tex.).
- March 4—Pennsylvania Day (in Pa.).
- March 7—Luther Burbank's Birthday (in Cal.).
- March 22—Emancipation Day (in Puerto Rico).
- March 25—Maryland Day (in Md.).
- March 30—Seward Day (in Alaska).
- April 7—Good Friday (in many states).
- April 9—Easter Sunday.
- April 12—Anniversary Passage of Halifax Independence Resolutions (in N. C.).
- April 13—Thomas Jefferson's Birthday (in Ala.).
- April 14—Pan-American Day.
- April 16—De Diego's Birthday (in Puerto Rico).
- April 19—Patriots' Day (in Mass. and Me.).
- April 21—Anniversary of Battle of San Jacinto (in Tex.).
- April 22—J. Sterling Morton's Birthday (in Neb.).
- April 24—National Wild Flowers Day.
- April 26—Confederate Memorial Day (in Ky. and N. C.).
- May 1—May Day. Child Health Day.
- May 12—National Hospital Day (Florence Nightingale's Birthday).
- May 18—Peace Day. World Goodwill Day.
- May 20—Anniversary of Signing of Mecklenburg Declaration of Independence (in N. C.).
- May 30—Decoration or Memorial Day (in most States).
—Confederate Memorial Day (in Va.).
- June 3—Jefferson Davis' Birthday.
—Confederate Memorial Day (in Tenn.).
- June 11—Kamehameha Day (in Hawaii).
- June 14—Flag Day.
- June 15—Pioneer Day (in Idaho).
- June 17—Bunker Hill Day.
- June 20—West Virginia Day (in W. Va.).
- July 13—Gen. Bedford Forrest's Birthday (in Tenn.).
- July 17—Munoz Rivera Day (in Puerto Rico).
- July 24—Pioneer Day (in Utah).
- July 25—Occupation Day (in Puerto Rico).
- July 27—Dr. Barbosa's Birthday (in Puerto Rico).
- Aug. 1—Colorado Day (in Col.).
- Aug. 16—Anniversary of Battle of Bennington (in Vt.).
- Sept. 6—Lafayette Day (in many states).
- Sept. 9—Admission Day (in Cal.).
- Sept. 12—Defenders' Day (in Md.).
- Sept. 17—Constitution Day.
- Oct. 1—Missouri Day (in Mo. schools).
- Oct. 9—Fraternal Day (in Ala.).
- Oct. 12—Columbus Day (in most states).
- Oct. 18—Alaska Day (in Alaska).
- Oct. 27—Navy Day.
- Oct. 31—Hallowe'en.
—Admission Day (in Nev.).
- Nov. 7—General Election Day.
- Dec. 6—St. Nicholas Day.
- Dec. 7—Delaware Day (in Del.).
- Dec. 14—Alabama Day (in Ala.).
- Dec. 28—Woodrow Wilson's Birthday (in S. C.).

DAY FINDER FOR 200 YEARS: FROM 1752* TO 1952 INCLUSIVE

(For example, to find on what day of the week November 11, 1918, fell, look in the table of years for 1918, and in a parallel line under November is figure 5, which directs to column 5, in which it will be seen that November 11 fell on Monday in that year.)

Common Years 1753 to 1951											Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1761	1767	1778	1789	1795	1846	1857	1863	1874	1885	1891	4	7	7	3	5	1	3	6	2	4	7	2
1801	1807	1818	1829	1835		1903	1914	1925	1931	1942												
1762	1773	1779	1790		1847	1858	1869	1875	1886	1897	5	1	1	4	6	2	4	7	3	5	1	3
1802	1813	1819	1830	1841		1909	1915	1926	1937	1943												
1757	1763	1774	1785	1791		1859	1870	1881	1887	1898	6	2	2	5	7	3	5	1	4	6	2	4
1803	1814	1825	1831	1842	1853	1910	1921	1927	1938	1949												
1754	1765	1771	1782	1793	1799	1861	1867	1878	1889	1895	2	5	5	1	3	6	1	4	7	2	5	7
1805	1811	1822	1833	1839	1850	1907	1918	1929	1935	1946												
1755	1766	1777	1783	1794	1800	1851	1862	1873	1879	1890	3	6	6	2	4	7	2	5	1	3	6	1
1806	1817	1823	1834	1845	1902	1913	1919	1930	1941	1947												
1758	1769	1775	1786	1797	1804	1854	1865	1871	1882	1893	7	3	3	6	1	4	6	2	5	7	3	5
1809	1815	1826	1837	1843	1905	1911	1922	1933	1939	1950												
1753	1759	1770	1781	1787	1798	1855	1866	1877	1883	1894	1	4	4	7	2	5	7	3	6	1	4	6
1810	1821	1827	1838	1849	1855	1906	1917	1923	1934	1945												
										1951												
Leap Years 1756 to 1952											..	29	...	...	...	...	...	...	...	...	...	...
1764	1792	1804	1832	1860	1888			1928			7	3	4	7	2	5	7	3	6	1	4	6
1768	1796	1808	1836	1864	1892			1904	1932		5	1	2	5	7	3	5	1	4	6	2	4
1772	...	1812	1840	1868	1896			1908	1936		3	6	7	3	5	1	3	6	2	4	7	2
1776	...	1816	1844	1872	...			1912	1940		1	4	5	1	3	6	1	4	7	2	5	7
1780	...	1820	1848	1876	...			1916	1944		6	2	3	6	1	4	6	2	5	7	3	5
1756	1784	1824	1852	1880	...			1920	1948		4	7	1	4	6	2	4	7	3	5	1	3
1760	1788	1828	1856	1884	...			1924	1952		2	5	6	2	4	7	2	5	1	3	6	1
1	2	3	4	5	6	7																
Monday	1	Tuesday	1	Wednesday	1	Thursday	1	Friday	1	Saturday	1	SUNDAY	1	SUNDAY	1	SUNDAY	1	SUNDAY	1	SUNDAY	1	SUNDAY
Tuesday	2	Wednesday	2	Thursday	2	Friday	2	Saturday	2	SUNDAY	2	SUNDAY	2	SUNDAY	2	SUNDAY	2	SUNDAY	2	SUNDAY	2	SUNDAY
Wednesday	3	Thursday	3	Friday	3	Saturday	3	SUNDAY	3	SUNDAY	3	SUNDAY	3	SUNDAY	3	SUNDAY	3	SUNDAY	3	SUNDAY	3	SUNDAY
Thursday	4	Friday	4	Saturday	4	SUNDAY	4	SUNDAY	4	SUNDAY	4	SUNDAY	4	SUNDAY	4	SUNDAY	4	SUNDAY	4	SUNDAY	4	SUNDAY
Friday	5	Saturday	5	SUNDAY	5	SUNDAY	5	SUNDAY	5	SUNDAY	5	SUNDAY	5	SUNDAY	5	SUNDAY	5	SUNDAY	5	SUNDAY	5	SUNDAY
Saturday	6	SUNDAY	6	Monday	6	Tuesday	6	Wednesday	6	Thursday	6	Friday	6	Saturday	6	SUNDAY	6	SUNDAY	6	SUNDAY	6	SUNDAY
SUNDAY	7	Monday	7	Tuesday	7	Wednesday	7	Thursday	7	Friday	7	Saturday	7	SUNDAY	7	SUNDAY	7	SUNDAY	7	SUNDAY	7	SUNDAY
Monday	8	Tuesday	8	Wednesday	8	Thursday	8	Friday	8	Saturday	8	SUNDAY	8	SUNDAY	8	SUNDAY	8	SUNDAY	8	SUNDAY	8	SUNDAY
Tuesday	9	Wednesday	9	Thursday	9	Friday	9	Saturday	9	SUNDAY	9	SUNDAY	9	SUNDAY	9	SUNDAY	9	SUNDAY	9	SUNDAY	9	SUNDAY
Wednesday	10	Thursday	10	Friday	10	Saturday	10	SUNDAY	10	SUNDAY	10	SUNDAY	10	SUNDAY	10	SUNDAY	10	SUNDAY	10	SUNDAY	10	SUNDAY
Thursday	11	Friday	11	Saturday	11	SUNDAY	11	Monday	11	Monday	11	Tuesday	11	Tuesday	11	Tuesday	11	Tuesday	11	Tuesday	11	Tuesday
Friday	12	Saturday	12	SUNDAY	12	Monday	12	Tuesday	12	Tuesday	12	Wednesday	12	Wednesday	12	Wednesday	12	Wednesday	12	Wednesday	12	Wednesday
Saturday	13	SUNDAY	13	Monday	13	Tuesday	13	Wednesday	13	Thursday	13	Friday	13	Friday	13	Friday	13	Friday	13	Friday	13	Friday
SUNDAY	14	Monday	14	Tuesday	14	Wednesday	14	Thursday	14	Friday	14	Saturday	14	Saturday	14	Saturday	14	Saturday	14	Saturday	14	Saturday
Monday	15	Tuesday	15	Wednesday	15	Thursday	15	Friday	15	Saturday	15	SUNDAY	15	SUNDAY	15	SUNDAY	15	SUNDAY	15	SUNDAY	15	SUNDAY
Tuesday	16	Wednesday	16	Thursday	16	Friday	16	Saturday	16	SUNDAY	16	SUNDAY	16	SUNDAY	16	SUNDAY	16	SUNDAY	16	SUNDAY	16	SUNDAY
Wednesday	17	Thursday	17	Friday	17	Saturday	17	SUNDAY	17	SUNDAY	17	SUNDAY	17	SUNDAY	17	SUNDAY	17	SUNDAY	17	SUNDAY	17	SUNDAY
Thursday	18	Friday	18	Saturday	18	SUNDAY	18	Monday	18	Monday	18	Tuesday	18	Tuesday	18	Tuesday	18	Tuesday	18	Tuesday	18	Tuesday
Friday	19	Saturday	19	SUNDAY	19	Monday	19	Tuesday	19	Tuesday	19	Wednesday	19	Wednesday	19	Wednesday	19	Wednesday	19	Wednesday	19	Wednesday
Saturday	20	SUNDAY	20	Monday	20	Tuesday	20	Wednesday	20	Thursday	20	Friday	20	Friday	20	Friday	20	Friday	20	Friday	20	Friday
SUNDAY	21	Monday	21	Tuesday	21	Wednesday	21	Thursday	21	Friday	21	Saturday	21	Saturday	21	Saturday	21	Saturday	21	Saturday	21	Saturday
Monday	22	Tuesday	22	Wednesday	22	Thursday	22	Friday	22	Saturday	22	SUNDAY	22	SUNDAY	22	SUNDAY	22	SUNDAY	22	SUNDAY	22	SUNDAY
Tuesday	23	Wednesday	23	Thursday	23	Friday	23	Saturday	23	SUNDAY	23	SUNDAY	23	SUNDAY	23	SUNDAY	23	SUNDAY	23	SUNDAY	23	SUNDAY
Wednesday	24	Thursday	24	Friday	24	Saturday	24	SUNDAY	24	SUNDAY	24	SUNDAY	24	SUNDAY	24	SUNDAY	24	SUNDAY	24	SUNDAY	24	SUNDAY
Thursday	25	Friday	25	Saturday	25	SUNDAY	25	Monday	25	Monday	25	Tuesday	25	Tuesday	25	Tuesday	25	Tuesday	25	Tuesday	25	Tuesday
Friday	26	Saturday	26	SUNDAY	26	Monday	26	Tuesday	26	Tuesday	26	Wednesday	26	Wednesday	26	Wednesday	26	Wednesday	26	Wednesday	26	Wednesday
Saturday	27	SUNDAY	27	Monday	27	Tuesday	27	Wednesday	27	Thursday	27	Friday	27	Friday	27	Friday	27	Friday	27	Friday	27	Friday
SUNDAY	28	Monday	28	Tuesday	28	Wednesday	28	Thursday	28	Friday	28	Saturday	28	Saturday	28	Saturday	28	Saturday	28	Saturday	28	Saturday
Monday	29	Tuesday	29	Wednesday	29	Thursday	29	Friday	29	Saturday	29	SUNDAY	29	SUNDAY	29	SUNDAY	29	SUNDAY	29	SUNDAY	29	SUNDAY
Tuesday	30	Wednesday	30	Thursday	30	Friday	30	Saturday	30	SUNDAY	30	SUNDAY	30	SUNDAY	30	SUNDAY	30	SUNDAY	30	SUNDAY	30	SUNDAY
Wednesday	31	Thursday	31	Friday	31	Saturday	31	SUNDAY	31	SUNDAY	31	Monday	31	Monday	31	Monday	31	Monday	31	Monday	31	Monday

*In Great Britain and the United States, where the Gregorian Calendar was not adopted till 1752: 1752 is the same as 1772 from January 1 to September 2. From September 14 to December 31 it is the same as 1780. September 3-13 were omitted.

CHRONOLOGICAL TABLE OF THE SAVIOUR'S LIFE

(Approximate dates are here given based on the year 4 B. C. as the date of the birth of Christ; of many events, such as the Flight into Egypt, His Passion and Death, exact dates cannot be determined. Scholars agree that Christ could not have been born later than 4 B. C., as Herod, whose Massacre of the Innocents followed Christ's birth, died in that year.)

Year	Date	Event
19 B. C.	Dec. 8	Conception of the Blessed Virgin.
18 B. C.	Sept. 8	Nativity of the Blessed Virgin.
15 B. C.	Nov. 21	Presentation of the Blessed Virgin at the age of three.
7 B. C.		Death of St. Joachim at eighty years of age and of St. Ann at seventy-nine years.
5 B. C.		Annunciation by the Angel Gabriel to Zachary that his wife Elizabeth would bring forth a son.
4 B. C.	Mar. 25	Annunciation by the Angel Gabriel to the Blessed Virgin that she was to be the Mother of God.
4 B. C.		The Blessed Virgin visits her cousin Elizabeth.
4 B. C.	June 24	Nativity of John the Baptist, son of Elizabeth and Zachary.
	Dec. 25	Birth of Christ.
3 B. C.	Jan. 1	Circumcision of Our Lord.
	Jan. 6	Adoration of the Magi.
	Feb. 2	Presentation of Christ in the Temple.
		Flight into Egypt.
		Massacre of the Holy Innocents.
2 B. C.		Return of Joseph and the Holy Family out of Egypt.
9 A. D.		Jesus comes with His parents from Nazareth to Jerusalem for three days.
27 A. D.		John begins to preach the baptism of penance.
28 A. D.		Baptism of Christ by St. John.
		Christ retires to the desert and fasts for forty days.
		Christ changes water into wine at the marriage feast of Cana in Galilee.
		Christ celebrates the first Passover.
		At the command of Herod Antipas, son of Herod Agrippa, John is imprisoned.
		Christ begins publicly to preach to the Jews.
29 A. D.		Second year of Christ's preaching.
		Christ celebrates the second Passover.
		Christ chooses His twelve apostles.
30 A. D.		Third year of Christ's preaching.
		Christ celebrates the third Passover.
		Christ chooses His seventy-two disciples.
31 A. D.	Apr. 9	Christ's triumphal entry into Jerusalem.
	Apr. 10	Christ prays daily in the Temple; returns in the evening to Bethania to pray in the Garden of Gethsemani.
	Apr. 12	Judas agrees to deliver up Jesus to the chief priests for a sum of money.
	Apr. 13	The disciples prepare the Paschal Lamb which Christ and the Apostles eat.
		Christ washes the feet of the Apostles.
		After supper, Christ institutes the Blessed Sacrament.
		He suffers a bloody sweat in agony of spirit as He prays for three hours in the Garden of Gethsemani,
		is betrayed by Judas and seized by the soldiers.
		Christ is led before Annas and Caiaphas.

- Apr. 14 Early in the morning He is delivered up to Pilate who declares Him innocent.
Apprehensive of the emperor's displeasure, Pilate condemns Him at about nine o'clock in the morning to death by crucifixion.
The crucifixion of Christ at noon.
Christ dies at three o'clock.
He is buried on the same day.
- Apr. 16 Christ rises from the dead and appears at five different times.
- Apr. 23 Christ in the midst of His Apostles shows His wounds to Thomas who thereupon believes He is the risen God.
- May 25 The Ascension of Christ into heaven.
- June 4 Christ sends down the Holy Ghost upon His disciples.

DISCOURSES OF JESUS IN CHRONOLOGICAL ORDER

He converses with Nicodemus.....	Jerusalem
He converses with the Samaritan woman.....	Sichar
He vindicates His disciples for not fasting.....	Capharnaum
He vindicates Himself and His mission.....	Jerusalem
He vindicates His disciples for plucking corn on the Sabbath.....	Galilee
He vindicates Himself for healing the withered hand on the Sabbath	Galilee
He preaches the Sermon on the Mount.....	Thabor
He denounces Corozain, refutes calumny of Jews.....	Capharnaum
He instructs the Apostles.....	Galilee
He discourses concerning the heavenly bread.....	Capharnaum
He discourses concerning internal purity.....	Capharnaum
He discourses against giving or taking scandal.....	Capharnaum
He discourses on fraternal correction.....	Capharnaum
He discourses at the feast of Tabernacles.....	Jerusalem
He discourses on the adulterous woman brought before Him...	Jerusalem
He discourses on the qualities of His sheep.....	Jerusalem
He instructs the seventy-two disciples.....	Peraea
He denounces the Scribes and Pharisees.....	Peraea
He discourses against the fear of death.....	Peraea
He discourses against worldly solicitude.....	Peraea
He discourses on self-denial.....	Caesarea Philippi
He discourses on matrimony, in favor of virginity.....	Judea
He discourses on His second coming and the destruction of the wicked.....	Jerusalem
He discourses on the salvation of the rich and the happiness of renouncing all for Christ.....	Judea
He converses with Martha.....	Bethany
He exhorts to faith in opposition to the credulity of the Jews...	Jerusalem
He discourses on the lawfulness of His mission.....	Jerusalem
He discourses on the first commandment.....	Jerusalem
He discourses on the destruction of Jerusalem.....	Jerusalem
He discourses on the sufferings of the Apostles.....	Jerusalem
He discourses concerning watchfulness.....	Jerusalem
He discourses on His last coming.....	Jerusalem
He talks with Peter on the occasion of washing his feet.....	Jerusalem
He discourses on superiority.....	Jerusalem
He consoles His Apostles after the last supper.....	Jerusalem
He continues His consolation on the way to Gethsemani.....	Jerusalem
He discourses with His disciples before His Ascension.....	Bethany

PRINCIPAL MIRACLES OF CHRIST IN CHRONOLOGICAL ORDER

Cana.....	He turns water into wine.
Cana.....	He cures the ruler's son of Capharnaum.
Sea of Galilee...	He causes a miraculous draught of fishes.
Capharnaum.....	He delivers a man possessed with an unclean spirit.
Capharnaum.....	He heals Peter's mother-in-law of a fever.
Sea of Galilee...	He quiets a violent storm.
Gadara.....	He cures the demoniacs of Gadara.
Capharnaum.....	He cures a man of the palsy.
Capharnaum.....	He cures a woman of an issue of blood.
Capharnaum.....	He restores the daughter of Jairus to life.
Capharnaum.....	He restores sight to two blind men.
Capharnaum.....	He heals a dumb man possessed by a devil.
Jerusalem.....	He cures an infirm man at the Pool of Bethesda.
Capharnaum.....	He cures a man with a withered hand.
Capharnaum.....	He cleanses a leper.
Naim.....	He heals the centurion's servant.
Naim.....	He raises the widow's son to life.
Decapolis.....	With five loaves and two fishes He feeds 5,000 people.
Sea of Galilee...	He walks upon the sea, enables Peter to do the same.
Sea of Galilee...	He calms the tempest, heals the sick.
Near Tyre	He heals the daughter of the Canaanite woman.
Decapolis.....	He cures the deaf and dumb and many others.
Decapolis.....	He feeds 4,000 people with seven loaves and a few fishes.
Bethsaida.....	He gives sight to a blind man.
Thabor	He cures the boy possessed with a dumb spirit.
Samaria.....	He cleanses ten lepers.
Galilee.....	He heals an infirm woman.
Galilee.....	He cures a man of dropsy.
Bethania.....	He raises Lazarus to life.
Jericho.....	He cures two blind men.
Jerusalem.....	He casts out the buyers and sellers in the Temple.
Olivet.....	He curses the barren fig tree.
Gethsemani.....	He makes the officers and people fall before Him.
Gethsemani.....	He heals the ear of Malchus.
Sea of Galilee...	He causes a miraculous draught of fishes.

PARABLES OF JESUS IN CHRONOLOGICAL ORDER

Two Debtors	Capharnaum	Lost Sheep	Galilee
Sower	"	Lost Piece of Money	"
Tares	"	Prodigal Son	"
Seed Sprung up Un-		Dishonest Steward	"
noticed	"	Rich Man and Lazarus	"
Grain of Mustard Seed	"	Unjust Judge	Peraea
Leaven	"	Pharisee and Publican	"
Found Treasure	"	Laborers in the Vineyard..	"
Precious Pearl	"	Pounds	Jericho
Net	"	Barren Fig Tree	Jerusalem
Hundred Sheep	"	Two Sons	"
Samaritans	Near Jericho	The Vineyard	"
Rich Glutton	Galilee	Marriage Feast	"
Servants Who Waited for	"	Ten Virgins	"
Their Lord	"	Talents	"

IMPORTANT DATES OF CHRISTIANITY

(Approximate dates for the events in the lives of our Lord and the Apostles are given, based on the year 1 A. D. as the year of Christ's birth. See, however, the note preceding "The Chronological Table of the Saviour's Life.")

- 1 A.D. (4 B.C.)—Birth of our Lord Jesus Christ at Bethlehem in Judea.
- 33 — Crucifixion and Death of Jesus Christ on Mount Calvary.
- 34 — Conversion of Saul of Tarsus.
- 39 — Reception into the Church of the first Gentile, Cornelius the Centurion, by St. Peter.
- 42 — Spread of the Faith as a result of the persecution of Herod which forced the Christians to flee from Palestine.
- 46-58 — The Missionary journeys of St. Paul during which he converted many Gentiles.
- 50 — The Council of Jerusalem, the first held in the Church, which decreed that converts from paganism were not held to the observance of the Jewish Law.
- 67 — The Martyrdom of Sts. Peter and Paul.
- 70 — The destruction of Jerusalem by Titus.
- 64-305 — The period of the ten great persecutions of the Infant Church by the Roman Emperors.
- 100 — The death of St. John the Evangelist, the last of the Apostles. With his death the deposit of faith was closed.
- 313 — The Edict of Milan issued by Constantine the Great, by which Christianity received legal recognition within the Roman Empire.
- 325 — The Council of Nicea, the first ecumenical council, which condemned the heresiarch Arius for teaching that the Son is inferior to the Father. The Council also formulated the Nicene Creed.
- 376 — The beginning of the Barbarian Invasions.
- 391-405 — Translation of the Bible into Latin by St. Jerome.
- 431 — Condemnation of Nestorius by the Council of Ephesus for teaching that Mary is not the Mother of God but only the Mother of Christ the Man.
- 432 — The arrival in Ireland of St. Patrick to complete the conversion of the people and to establish the hierarchy.
- 476 — The end of the Western Roman Empire.
- 496 — Conversion of Clovis, King of the Franks. Soon after, the whole nation embraced Catholicism. This conversion of a powerful Germanic people sealed the doom of Arianism.
- 529 — St. Benedict, the Father of Western Monasticism, began his great work with the foundation of the Monastery of Monte Cassino.
- 532 — Justinian wrote his famous code of laws.
- 596 — St. Augustine began the conversion of the English.
- 622 — The Flight (Hegira) of the Mohammed from Mecca and the beginning of the Mohammedan conquest.
- 719 — The beginning of the conversion of the Germans by St. Boniface.
- 732 — The battle of Poitiers at which Charles Martel defeated the Moors, thus saving Europe.
- 756 — The beginning of the Papal States with the bequest of some territory to Pope Stephen by Pepin the Short.
- 800 — Coronation of Charlemagne by Pope Leo III.

- 1041 — The Truce of God.
- 1054 — The beginning of the Eastern Schism.
- 1066 — The conquest of England by the Normans.
- 1077 — The Emperor, Henry IV, appeared before Pope St. Gregory at Canossa to beg his pardon.
- 1096-1271 — The period of the Crusades to regain the Holy Places from the Saracens.
- 1156 — The founding of the Order of Our Lady of Mt. Carmel by the crusader Berthold of Calabria with ten companions.
- 1184 — Establishment of the Inquisition by Pope Lucius III.
- 1205 — Foundation of the Order of Preachers by St. Dominic.
- 1207 — Foundation of the Order of Friars Minor by St. Francis of Assisi.
- 1274 — Reunion of East and West for a short time.
- 1309-1376 — The Babylonian exile of the Papacy at Avignon.
- 1378-1417 — The Great Schism of the West.
- 1439-1453 — Temporary reunion of the Greeks and Latins.
- 1480 — The Spanish Inquisition.
- 1492 — The discovery of the New World.
- 1517 — The beginning of the Protestant Reformation.
- 1523 — Zwingli began the Reformation in Switzerland.
- 1534 — The foundation of the Society of Jesus by St. Ignatius Loyola to counteract the work of the Reformation.
- 1534 — The passage of the Act of Supremacy which made the King the head of the Church of England.
- 1536 — John Calvin began the work of the Reformation in Geneva.
- 1545-1563 — The Council of Trent was held to remedy the abuses which had brought on the Reformation.
- 1569 — On St. Bartholomew's Day a number of Catholic nobles of France were massacred by the Huguenots. On the same day in 1572 the assassins and some 700 Huguenots were killed by mobs.
- 1571 — The naval battle of Lepanto which resulted in a brilliant victory for the Christians and marked the beginning of Turkish decadence.
- 1588 — The defeat of the Spanish Armada.
- 1598 — The Edict of Nantes granting liberty of worship to the Huguenots.
- 1608 — Jansenius began work on his book, "Augustinus," in an endeavor to discover the ideas of Baius in the works of St. Augustine.
- 1649 — Cromwell lays Ireland waste.
- 1743 — Febronius opposed the authority of the Church of Rome.
- 1780 — The beginning of ecclesiastical reform by the Emperor Joseph II of Austria which is called "Josephinism."
- 1789 — The French Revolution and the rise of neo-paganism.
- 1809 — The annexation of the Papal States and the carrying into captivity of Pope Pius VII by Napoleon.
- 1829 — Catholic Emancipation won in the British Isles by Daniel O'Connell.
- 1870 — The seizure of Rome and the Papal States by Garibaldi.
- 1871 — The beginning of the "Kulturkampf" in Germany. The so-called "May Laws" which sought to transform bishops and priests into state officials were passed in 1873 and 1874.
- 1903 — Expulsion of religious congregations from France, followed by confiscation of Church property in 1906.
- 1910 — The Laws of Separation in Portugal.

- 1914 — Beginning of the religious persecution in Mexico under President Carranza. This continued under Obregon, Calles, Gil and Cardenas.
- 1917 — Pope Benedict XV promulgated the "Code of Canon Law."
- 1917 — The Bolshevik Revolution in Russia and the spread of atheism.
- 1929 — The Lateran Treaty and Concordat whereby the Roman Question was settled. The sovereignty and independence of the Pope were recognized.
- 1931 — The proclamation of the Spanish Republic was followed by a bitter persecution of the Church and her religious orders.
- 1936 — In Germany Hitler began persecution of the Church by the arrest of many priests and religious on trumped-up charges of immorality. Revolution in Spain was accompanied by many outrages against the Church: destruction and seizure of her institutions, slaying of bishops, priests and nuns.
- 1937 — New Constitution of Eire came into force.
- 1939 — Victory of Franco ended revolution and anarchy in Spain.
- 1939 — Outbreak of the Second World War.

THE APOSTLES

Peter, originally named Simon, son of Jona, called Peter (Gr., *petra*, rock) by Christ when He appointed him chief of the Apostles and head of the Church. Scourged and crucified head downward at Rome by Nero, A.D. 67. Feast, June 29.

Andrew, brother of Peter. Crucified on an X-shaped cross at Achaia by the Roman governor Aegeus, A.D. 60. Feast, Nov. 30.

James the Greater, son of Zebedee, elder brother of John the Evangelist. Perished by the sword under Herod Agrippa, at Jerusalem, A.D. 44. Feast, July 25.

John, brother of James the Greater. Plunged into a cauldron of boiling oil at Rome, but escaped unhurt and died a natural death at Ephesus about A.D. 100. Feast, Dec. 27.

Philip, native of Bethsaida, as was also Peter. Said to have been hanged against a pillar in Phrygia. Feast, May 1.

James the Less, son of Alpheus and Mary of Cleophas, who was probably the sister of the Blessed Virgin Mary, hence a cousin, called "brother," of Christ. Stoned by the Jews and killed with a fuller's club about A.D. 62. Feast, May 1.

Thomas. Said to have labored in India, where he was run through with a lance at Coromandel. The Thomas Christians trace their origin to him. Feast, Dec. 21.

Bartholomew, friend of Philip. Said to have been skinned alive in Armenia. Feast, Aug. 24.

Matthew, a Galilean, son of Alpheus, and originally known as Levi. Martyred probably by the sword in Ethiopia. Feast, Sept. 21.

Matthias, chosen from among the disciples of Christ to replace the Apostle Judas. Martyred probably in Jerusalem, first stoned and then beheaded. Feast, Feb. 24.

Jude or Thaddeus, brother of James the Less. Said to have been shot to death with arrows in Mesopotamia. Feast, Oct. 28.

Simon. Said to have been crucified in Persia. Feast, Oct. 28.

Paul, a Jew of the tribe of Benjamin, but a Roman citizen, and persecutor of the Christians until miraculously converted by an apparition of Our Lord. He is considered one of the Apostles with whom he labored to convert men to Christ. Beheaded outside one of the gates of Rome by Nero, A.D. 67. Feast, June 29.

ROMAN PONTIFFS

Authorities differ concerning the correct list of the Popes. The following is the official list printed in the "Annuario Pontificio" and taken from a series of portraits in the Basilica of St. Paul near Rome. We venerate eighty-three Popes as saints, seven as blessed. One hundred and three Popes have been Romans; one hundred and seven were natives of other parts of Italy; thirteen were French, eleven Greek, seven German, five Asiatic, three African, three Spanish, two Dalmatian. Palestine, Thrace, Crete, Epirus, Galicia, Holland, Portugal and England have each furnished one occupant of the papal chair.

	<i>Name</i>	<i>Birthplace</i>	<i>Date of</i>	<i>Date of</i>	<i>Duration</i>	
			<i>Accession</i>	<i>Death</i>	<i>of Pontificate</i>	<i>Yr. Mo.</i>
1.	St. Peter, Martyr*	Galilee	33	67	33	11
2.	St. Linus, Martyr	Volterra	67	78	11	3
3.	St. Cletus, Martyr	Rome	78	90	12	1
4.	St. Clement I, Martyr	Rome	90	100	9	2
5.	St. Anacletus, Martyr	Athens	100	112	12	10
6.	St. Evaristus, Martyr	Bethlehem	112	121	9	7
7.	St. Alexander I, Martyr	Rome	121	132	10	7
8.	St. Sixtus I, Martyr	Rome	132	142	9	3
9.	St. Telesphorus, Martyr	Greece	142	154	11	3
10.	St. Hyginus, Martyr	Greece	154	158	4	3
11.	St. Pius I, Martyr	Aquileia	158	167	8	3
12.	St. Anicetus, Martyr	Emesa	...	175	11	4
13.	St. Soter, Martyr	Campania	...	182	9	3
14.	St. Eleutherius, Martyr	Epirus	...	193	15	4
15.	St. Victor I, Martyr	Africa	193	203	10	2
16.	St. Zephyrinus, Martyr	Rome	203	221	17	2
17.	St. Calixtus I, Martyr	Rome	221	227	5	2
18.	St. Urban I, Martyr	Rome	227	233	6	7
19.	St. Pontian, Martyr	Rome	233	238	5	2
20.	St. Anterus, Martyr	Greece	238	239	1	1
21.	St. Fabian, Martyr	Rome	239	253	13	1
22.	St. Cornelius, Martyr	Rome	253	255	3	0
23.	St. Lucius I, Martyr	Rome	255	257	3	3
24.	St. Stephen I, Martyr	Rome	257	260	4	2
25.	St. Sixtus II, Martyr	Greece	260	261		11
26.	St. Dionysius	Greece	261	272	11	3
27.	St. Felix I, Martyr	Rome	272	275	2	10
28.	St. Eutychian, Martyr	Luni	275	283	8	10
29.	St. Caius, Martyr	Dalmatia	283	296	12	4
30.	St. Marcellinus, Martyr	Rome	296	304	8	2
31.	St. Marcellus I, Martyr	Rome	304	309	5	7
32.	St. Eusebius	Greece	309	311	2	1
33.	St. Melchisedes	Africa	311	313	3	7
34.	St. Sylvester I	Rome	314	337	23	10
35.	St. Marcus	Rome	337	340	2	8
36.	St. Julius I	Rome	341	352	11	2
37.	St. Liberius	Rome	352	366	10	7
38.	St. Felix II	Rome	363	365	1	3
39.	St. Damasus I	Spain	367	384	18	2
40.	St. Siricius	Rome	384	398	15	11
41.	St. Anastasius I	Rome	399	402	2	10
42.	St. Innocent I	Albano	402	417	15	2
43.	St. Zozimus	Greece	417	418	1	9

*St. Peter, after his election by Christ as His vicar on earth, resided first at Antioch. His Roman pontificate lasted 25 years and 2 months.

<i>Name</i>	<i>Birthplace</i>	<i>Date of Access- sion</i>	<i>Date of Death</i>	<i>Duration of Pon- tificate Yr. Mo.</i>	
44. St. Boniface I	Rome	418	423	4	9
45. St. Celestine I	Rome	423	432	9	10
46. St. Sixtus III	Rome	432	440	8	0
47. St. Leo I (the Great)	Tuscany	440	461	21	1
48. St. Hilary	Cagliari	461	468	6	3
49. St. Simplicius	Tivoli	468	483	15	
50. St. Felix III	Rome	483	492	8	11
51. St. Gelasius I	Africa	492	496	4	8
52. St. Anastasius II	Rome	496	498	1	11
53. St. Symmachus	Sardinia	498	514	15	7
54. St. Hormisdas	Frosinone	514	523	9	
55. St. John I, Martyr	Tuscany	523	526	2	9
56. St. Felix IV	Sannio	526	530	4	2
57. Boniface II	Rome	530	532	2	
58. John II	Rome	532	535	2	4
59. St. Agapitus	Rome	535	536		10
60. St. Silverius, Martyr	Campania	536	538	2	
61. Vigilius	Rome	538	555	16	
62. Pelagius I	Rome	555	560	4	10
63. John III	Rome	560	573	12	11
64. Benedict I	Rome	574	578	4	1
65. Pelagius II	Rome	578	590	11	2
66. St. Gregory I (the Great)	Rome	590	604	13	6
67. Sabinianus	Bieda	604	606	1	5
68. Boniface III	Rome	607	607		8
69. St. Boniface IV	Valeria	608	615	6	8
70. St. Adeodatus I (Deusdedit)	Rome	615	619	3	
71. Boniface V	Naples	619	625	5	10
72. Honorius I	Campania	625	638	12	11
73. Ceverinus	Rome	640	640		2
74. John IV	Dalmatia	640	642	1	9
75. Theodore I	Greece	642	649	6	5
76. St. Martin I, Martyr	Todi	649	655	6	2
77. St. Eugenius I	Rome	655	657	1	7
78. St. Vitalian	Segni	657	672	14	5
79. Adeodatus II	Rome	672	676	4	2
80. Domnus I	Rome	676	678	1	5
81. St. Agatho	Palermo	678	682	3	6
82. St. Leo II	Sicily	682	683		10
83. St. Benedict II	Rome	684	685		10
84. John V	Antioch	685	686	1	
85. Conon	Thrace	686	687		11
86. St. Sergius I	Palermo	687	701	13	8
87. John VI	Greece	701	705	3	2
88. John VII	Rossano	705	707	2	7
89. Sisinnius	Syria	708	708	0	0
90. Constantine	Syria	708	715	7	0
91. St. Gregory II	Rome	715	731	15	8
92. St. Gregory III	Syria	731	741	10	8
93. St. Zachary	Greece	741	752	10	3
94. Stephen II	Rome	752	752	0	0
95. St. Stephen III	Rome	752	757	5	
96. St. Paul I	Rome	757	767	10	1
97. Stephen IV	Syracuse	768	771	3	5
98. Adrian I	Rome	771	795	23	10

	<i>Name</i>	<i>Birthplace</i>	<i>Date of</i>		<i>Duration</i>	
			<i>Accession</i>	<i>Death</i>	<i>of Pontificate</i>	<i>Yr. Mo.</i>
99.	St. Leo III	Rome	795	816	20	5
100.	St. Stephen V	Rome	816	817		7
101.	St. Paschal I	Rome	817	824	7	
102.	Eugenius II	Rome	824	827	3	6
103.	Valentine	Rome	827	827		1
104.	Gregory IV	Rome	827	844	16	
105.	Sergius II	Rome	844	847	2	11
106.	St. Leo IV	Rome	847	855	8	3
107.	Benedict III	Rome	855	858	2	6
108.	St. Nicholas I (the Great) ..	Rome	858	867	9	6
109.	Adrian II	Rome	867	872	4	10
110.	John VIII	Rome	872	882	10	
111.	Marinus I (Martin II)	Galicia	882	884	1	5
112.	St. Adrian III	Rome	884	885	1	4
113.	Stephen VI	Rome	885	891	6	
114.	Formosus	Ostia	891	896	4	6
115.	Stephen VII	Rome	896	897	1	2
116.	Romanus	Gaul	897	898	0	3
117.	Theodore II	Rome	898	898	0	0
118.	John IX	Tivoli	898	900	2	0
119.	Benedict IV	Rome	900	903	3	2
120.	Leo V	Ardea	903	903	0	1
121.	Christophorus	Rome	903	904	0	6
122.	Sergius III	Rome	904	911	7	3
123.	Anastasius III	Rome	911	913	2	2
124.	Landus	Sabino	913	914	0	6
125.	John X	Ravenna	915	928	14	2
126.	Leo VI	Rome	928	929	0	0
127.	Stephen VIII	Rome	929	931	2	1
128.	John XI	Rome	931	936	4	10
129.	Leo VII	Rome	936	939	3	6
130.	Stephen IX	Germany	939	942	3	4
131.	Marinus II (Martin III)	Rome	942	946	3	6
132.	Agapitus II	Rome	946	956	10	3
133.	John XII	Rome	956	964	7	9
134.	Benedict V	Rome	964	965	1	1
135.	John XIII	Rome	965	972	6	11
136.	Benedict VI	Rome	972	973	1	3
137.	Domnus II	Rome	973	973	0	3
138.	Benedict VII	Rome	975	984	9	5
139.	John XIV	Pavia	984	985	0	8
140.	John XV	Rome	985	996	10	4
141.	Gregory V	Saxony	996	999	2	8
142.	Sylvester II	France	999	1003	4	1
143.	John XVI or XVII	Rome	1003	1003	0	5
144.	John XVII or XVIII	Rome	1003	1009	5	5
145.	Sergius IV	Rome	1009	1012	2	8
146.	Benedict VIII	Rome	1012	1024	11	11
147.	John XVIII, XIX, or XX ...	Rome	1024	1033	9	0
148.	Benedict IX (res. 1044)	Rome	1033	1044	11	0
149.	Gregory VI (abd. 1046)	Rome	1044	....	2	8
150.	Clement II	Saxony	1046	1047	0	9
151.	Damasus II	Germany	1048	1048	0	0
152.	St. Leo IX	Germany	1049	1054	5	2
153.	Victor II	Bavaria	1055	1057	2	3

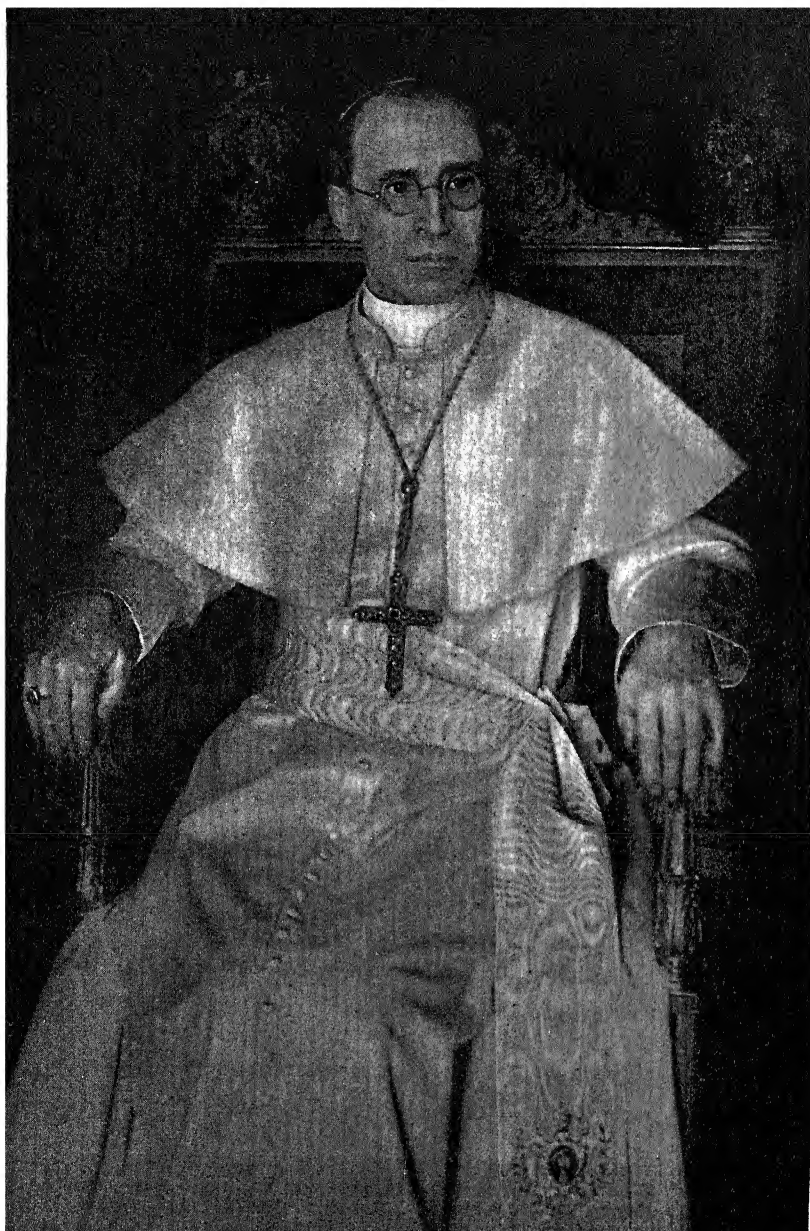
	<i>Name</i>	<i>Birthplace</i>	<i>Date of Accession</i>	<i>Date of Death</i>	<i>Duration of Pontificate</i> <i>Yr. Mo.</i>
154.	Stephen X	Germany	1057	1058	0 7
155.	Nicolas II	Burgundy	1059	1061	2 6
156.	Alexander II	Milan	1061	1073	11 6
157.	St. Gregory VII	Sovana	1073	1085	12 1
158.	Bl. Victor III	Benevento	1087	1087	0 4
159.	Bl. Urban II	Reims	1088	1099	11 4
160.	Paschal II	Bleda	1099	1118	18 5
161.	Gelasius II	Gaeta	1118	1119	1 0
162.	Callistus II	Burgundy	1119	1124	5 10
163.	Honorius II	Bologna	1124	1130	5 1
164.	Innocent II	Rome	1130	1143	13 7
165.	Celestine II	Tuscany	1143	1144	0 5
166.	Lucius II	Bologna	1144	1145	0 11
167.	Bl. Eugene III	Pisa	1145	1153	8 4
168.	Anastasius IV	Rome	1153	1154	1 4
169.	Adrian IV	England	1154	1159	4 8
170.	Alexander III	Siena	1159	1181	21 11
171.	Lucius III	Lucca	1181	1185	4 2
172.	Urban III	Milan	1185	1187	1 10
173.	Gregory VIII	Benevento	1187	1187	0 1
174.	Clement III	Rome	1187	1191	3 3
175.	Celestine III	Rome	1191	1198	6 9
176.	Innocent III	Anagni	1198	1216	18 6
177.	Honorius III	Rome	1216	1227	10 8
178.	Gregory IX	Anagni	1227	1241	14 5
179.	Celestine IV	Milan	1241	1241	0 0
180.	Innocent IV	Genoa	1243	1254	11 5
181.	Alexander IV	Anagni	1254	1261	6 5
182.	Urban IV	Troyes	1261	1264	3 1
183.	Clement IV	Saint-Gilles	1265	1268	3 9
184.	Bl. Gregory X	Piacenza	1271	1276	4 4
185.	Bl. Innocent V	Savoy	1276	1276	0 5
186.	Adrian V	Genoa	1276	1276	0 1
187.	John XIX, XX, or XXI	Lisbon	1276	1277	0 8
188.	Nicholas III	Rome	1277	1280	2 8
189.	Martin IV (or II)	Brie	1281	1285	4 1
190.	Honorius IV	Rome	1285	1287	2 0
191.	Nicholas IV	Ascoli	1288	1292	4 1
192.	St. Celestine V (abd. 1294)	Isernia	1294	1296	0 5
193.	Boniface VIII	Anagni	1294	1303	8 9
194.	Bl. Benedict X or XI	Treviso	1303	1304	0 8
195.	Clement V (to Avignon)	Guascogna	1305	1314	8 10
196.	John XX, XXI or XXII	Cahors	1316	1334	18 3
197.	Benedict XI or XII	Tolosa	1334	1342	7 4
198.	Clement VI	Limoges	1342	1352	10 6
199.	Innocent VI	Limoges	1352	1362	9 8
200.	Bl. Urban V	Mende	1362	1370	8 1
201.	Gregory XI (retd. to Rome)	Limoges	1370	1378	7 2
202.	Urban VI	Naples	1378	1389	11 6
203.	Boniface IX	Naples	1389	1404	14 11
204.	Innocent VII	Sulmona	1404	1406	2 0
205.	Gregory XII (res. 1409)	Venice	1406	1417	2 6
206.	Alexander V	Island of Candia	1409	1410	0 10
207.	John XXII, XXIII, or XXIV (res. 1415)	Naples	1410	1419	5 0

	<i>Name</i>	<i>Birthplace</i>	<i>Date of Accession</i>	<i>Date of Death</i>	<i>Duration of Pontificate</i> <i>Yr. Mo.</i>
208.	Martin V (or III)	Rome	1417	1431	13 3
209.	Eugene IV	Venice	1431	1447	15 11
210.	Nicholas V	Sarzana	1447	1455	8 0
211.	Callistus III	Valencia	1455	1458	3 3
212.	Pius II	Siena	1458	1464	5 11
213.	Paul II	Venice	1464	1471	6 10
214.	Sixtus IV	Savona	1471	1484	13 0
215.	Innocent VIII	Genoa	1484	1492	7 10
216.	Alexander VI	Valencia	1492	1503	11 0
217.	Pius III	Siena	1503	1503	0 0
218.	Julius II	Savona	1503	1513	9 3
219.	Leo X	Florence	1513	1521	8 8
220.	Adrian VI	Utrecht	1522	1523	1 8
221.	Clement VII	Florence	1523	1534	10 10
222.	Paul III	Rome	1534	1549	15 0
223.	Julius III	Monte San Savino	1550	1555	5 1
224.	Marcellus II	Montepulciano	1555	1555	0 0
225.	Paul IV	Naples	1555	1559	4 2
226.	Pius IV	Milan	1559	1565	5 11
227.	St. Pius V	Bosco	1566	1572	6 3
228.	Gregory XIII	Bologna	1572	1585	12 10
229.	Sixtus V	Grottammare	1585	1590	5 4
230.	Urban VII	Rome	1590	1590	0 0
231.	Gregory XIV	Cremona	1590	1591	0 10
232.	Innocent IX	Bologna	1591	1591	0 2
233.	Clement VIII	Florence	1592	1605	13 1
234.	Leo XI	Florence	1605	1605	0 0
235.	Paul V	Rome	1605	1621	15 8
236.	Gregory XV	Bologna	1621	1623	2 5
237.	Urban VIII	Florence	1623	1644	20 11
238.	Innocent X	Rome	1644	1655	10 3
239.	Alexander VII	Siena	1655	1667	12 1
240.	Clement IX	Pistoia	1667	1669	2 5
241.	Clement X	Rome	1670	1676	6 2
242.	Innocent XI	Como	1676	1689	12 10
243.	Alexander VIII	Venice	1689	1691	1 3
244.	Innocent XII	Naples	1691	1700	9 2
245.	Clement XI	Urbino	1700	1721	20 3
246.	Innocent XIII	Rome	1721	1724	2 9
247.	Benedict XIII	Naples	1724	1730	5 8
248.	Clement XII	Florence	1730	1740	9 6
249.	Benedict XIV	Bologna	1740	1758	17 8
250.	Clement XIII	Venice	1758	1769	10 6
251.	Clement XIV	Sant' Arcangelo	1769	1774	5 4
252.	Pius VI	Cesena	1775	1799	24 6
253.	Pius VII	Cesena	1800	1823	23 5
254.	Leo XII	Spoletto	1823	1829	5 4
255.	Pius VIII	Cingoli	1829	1830	1 8
256.	Gregory XVI	Belluno	1831	1846	15 3
257.	Pius IX	Senigallia	1846	1878	31 7
258.	Leo XIII	Carpineto	1878	1903	25 5
259.	Pius X	Riese	1903	1914	11 0
260.	Benedict XV	Genoa	1914	1922	7 4
261.	Pius XI	Desio	1922	1939	17 0
262.	Pius XII	Rome	1939		

THE POPES AS MEDIATORS

Notable cases when Popes have acted as Mediators include:

Date of Reign	Name	Event
440- 461	St. Leo I	Treaty between Attila the Hun and Italy.
590- 604	St. Gregory I	Between Agilulf, the Lombards, and the Romans; between the Lombards and the Emperor of the Orient.
715- 731	St. Gregory II	Between Luitprand, Lombard King, and the Romans.
741- 752	St. Zachary	Between Luitprand and Rachis, Lombard Kings, and the Romans.
1049-1054	St. Leo IX	Between Henry III, Holy Roman Emperor, and King Andrew of Hungary.
1055-1056	Victor II	Between Henry III, Holy Roman Emperor, and King Ferdinand of Spain.
1198-1216	Innocent III	Between Richard the Lion-Hearted, King of England, and Philip Augustus of France.
1216-1227	Honorius III	Between Louis VIII of France and Henry III of England.
1243-1254	Innocent IV	Between the King of Portugal and his subjects.
1277-1280	Nicholas III	Between Emperor Rudolph of Hapsburg and Charles of Anjou, King of Naples.
1316-1334	John XXII	Between Edward II of England and Robert of Scotland.
1342-1352	Clement VI	Between Edward III of England and Philip VI, King of France.
1370-1378	Gregory XI	Between Ferdinand of Portugal and Henry of Castile.
1484-1492	Innocent VIII	Between contending royalties in England.
1492-1503	Alexander VI	Between Spain and Portugal.
1572-1585	Gregory XIII	Between Czar Ivan IV and King Bathory of Poland.
1623-1644	Urban VIII	Between France and Spain.
1878-1903	Leo XIII	Between Germany and Spain; between Haiti and Santo Domingo.
1914-1922	Benedict XV	Between Germany, Austria, Bulgaria, Turkey, and England, France, Russia, Belgium, Serbia, Montenegro, for the exchange of disabled prisoners and interned civilians in the World War.



Hope Pius xii

"Gloriously Reigning"

Eugenio Pacelli was born in Rome on the second day of March, 1876, the second son of Filippo and Virginia Graziosi Pacelli, both descendants of noble Roman families. Reared in simple Catholic fashion, Eugenio early manifested outstanding qualities of character and scholarship. Feeling the call to the clerical state, he entered the Alma Collegio Capranica in Rome after having completed his studies in the Classical Secondary School. Delicate health made community life practically impossible and the young student was obliged to leave Capranica College after a year's study. He continued his philosophical, theological and juridical studies at the Pontifical University of the Roman Seminary as a day student, being ordained to the priesthood in 1899.

Recognizing his unusual talent, Fr. Pacelli's superiors appointed him substitute professor of law in the schools of the Roman Seminary, making him at the same time Apprendista in the offices of the Secretariate of State. Shortly afterwards he was made titular professor of Canon Law and an official in the Congregation of Extraordinary Ecclesiastical Affairs.

His singular accomplishments soon drew the attention of Cardinal Gasparri, Secretary of the Congregation of Extraordinary Ecclesiastical Affairs. Assured of the young priest's excellent qualities Cardinal Gasparri, having consulted His Holiness and Cardinal Merry del Val, Secretary of State, persuaded Fr. Pacelli to resign his professorship and give himself entirely to the work of the Congregation.

Fr. Pacelli went rapidly from one grade to the next in the Congregation. After several years as Minutante he was appointed Undersecretary; very shortly afterwards he was made Prosecretary. This latter position he held during the reign of Pius X. Upon his election to the Papacy, Benedict XV promoted Fr. Pacelli to the position of Secretary of the Congregation.

Together with Cardinal Gasparri, Papal Secretary of State, the future Pius XII showed himself more than capable of dealing with the situation created by the World War. His mastery of German language and literature, his continued interest in all religious, political, social and intellectual phases of German life, and his readiness to assist all who sought his aid made for effective negotiations with the German people. These qualifications led to his being made Apostolic Nuncio to Bavaria in 1917. Through the Nunciature of Bavaria at that time passed all negotiations between Germany and the Vatican. In accordance with the custom of conferring the fulness of the priesthood upon all Nuncios of the Holy See, Fr. Pacelli was made Titular Archbishop of Sardes on April 23, 1917, being consecrated on May 13 by the Holy Father himself in the Sistine Chapel.

To his new post Archbishop Pacelli brought Benedict XV's proposal for peace. The Pope's proposal sought not only to bring the conflict to a close, but was designed also to assure lasting peace to the world. The Apostolic Nuncio acted as interpreter of the proposal of peace. But his efforts to win over the conflicting parties were in vain and the struggle dragged on for another year.

After the War the Nunciature of Berlin was established, and Archbishop Pacelli was its first Nuncio. Outstanding among his accomplishments in this position was the negotiation of two Concordats — one with Bavaria in 1924, and one with Prussia in 1929. After twelve years of faithful service in the German capital, Nuncio Pacelli presented his resignation to President von Hindenburg on December 9, 1929.

On his return to Rome he was created cardinal by Pius XI. Following his elevation to the cardinalate he was formally appointed successor to Cardinal Gasparri as Papal Secretary of State in February of 1930. His excellent work as Nuncio to Germany certainly merited this high position conferred upon him by the Holy Father.

Cardinal Pacelli's years of service as Secretary of State were signalized by important events. In 1930 he signed an agreement with the Italian Government concerning the interpretation and application of regulations in the Concordat. Between the years 1932 and 1935 he successfully negotiated concordats with the Grand Duchy of Baden (November 10, 1932); with Germany (July 20, 1933); with Austria (June 5, 1934); and with Yugoslavia (July 25, 1935).

In 1934 Cardinal Pacelli was sent by the Holy Father as Papal Legate to the International Eucharistic Congress in Buenos Aires, and in 1935 to the Solemn Triduum at Lourdes ending the Holy Year which commemorated the nineteenth centenary of the Redemption. In 1936 he inaugurated the International Congress of the Catholic Press. Having given his address in Italian, Cardinal Pacelli then addressed the other members in English, French, German, Spanish, Portuguese and Latin.

The last noteworthy achievement of the Cardinal Secretary of State before his election as Supreme Pontiff was his visit to the United States of America in October, 1936. His gracious kindness and his open friendliness during his visit have won for him a place in the heart of every true American. During his stay Cardinal Pacelli visited the nineteen ecclesiastical provinces and most of the dioceses in the States.

As Camerlengo of the Holy Office he fulfilled various duties during the interregnum following the death of Pius XI, on Feb. 10, 1939. He was elected Pope on the third ballot in the conclave, March 2, and took the name of Pius XII. The coronation took place March 12.

During the first year of his pontificate war broke out in Europe and has since extended to the entire world, affecting even those few nations who have remained neutral. To all suffering from the trials and horrors of war Pope Pius XII has extended his paternal solicitude.

He has proved himself the Father of all, in his impartiality toward conflicting peoples and in the relief administered to war's victims, including the "non-Aryans." His generosity is aided by the Bishop's Relief Committee of the United States which has sent him substantial sums. The Poles, who have endured acute distress for more than four years, have been his constant care, though efforts to help those in their own country or prisoners in Germany have been greatly impeded. He contributed toward an establishment for Polish refugees in Italy and has sent aid to those in Ireland, Portugal, Russia and elsewhere. Bishop Joseph Gawlina, Chaplain General of the Polish Army, has charge of the disbursement of papal relief among the Poles in Russia. To the people of Yugoslavia, Greece, England, Scandinavia, the Baltic countries, France, Belgium, the Netherlands, Luxembourg and Malta and to Russian prisoners in Finland the Pope has also sent aid and he has established an emergency fund for distribution when needed wherever possible. In Rome he had food kitchens set up, which were distributing 20,000 meals daily to the poor and victims of bombardments. Papal Nuncios and Apostolic Delegates throughout the world visit prisoners of war and internees in various countries, bringing them spiritual and material aid. A Bureau of Information at the Vatican receives news concerning prisoners, refugees and missing persons and transmits this to families and interested inquirers. The Vatican Radio broadcasts lists of names daily. All this was planned through the loving sympathy of the Holy Father for his children.

Yet attempts have been made to impede the Pope's efforts to bring relief to war sufferers, this opposition apparently arising from a fear of the Church's growing prestige and a desire to prevent her receiving credit for giving. Vicious accusations, too, that the Pope has done nothing to promote peace have been used, Vatican sources say, "in anti-religious propaganda of obscure origins which is increasing alarmingly in Europe." In this country a subtle method of attack has been resorted to by both press and radio commentators, in some instances, in discrediting certain individuals, nations or causes, especially as "undemocratic," and then associating them with the Church.

Democratic principles have ever been upheld in Catholic teaching, and the first encyclical of the present Pontiff, "Summi Pontificatus," on the function of the state in the modern world, was directed against totalitarianism. For peace he incessantly labors and prays. He has made it the subject of many allocutions, including his annual message, broadcast to the world, replying to the traditional good wishes of the Sacred College of Cardinals on Christmas Eve.

His first Christmas message, in 1939, gave five fundamental points of "a just and honorable peace": (1) assurance of the "right to life and independence" of all nations, large and small; (2) liberation by mutual agreement from "the heavy slavery of armaments"; (3) establishment of juridical institutions to guarantee the faithful carrying out of peace terms and to revise them if need arises; (4) satisfaction of the just demands of ethnical minorities; (5) honest and earnest interpretation of international undertakings in the light of the Divine law, with strict adherence to the counsels of justice, love and charity. These five points have been widely acclaimed, discussed and studied.

In his Christmas message of 1940 he laid down five "indispensable prerequisites for the search for a new order" to follow a just peace: (1) triumph over hate; (2) triumph over mistrust; (3) triumph over the distressing principle that utility is a basis of law and right; (4) triumph over those germs of conflict which exist when there is no insurance of a proper standard of living for all; (5) triumph over the spirit of cold egoism.

In 1941 he recapitulated the "fundamental conditions essential for an international order which will guarantee for all peoples a just and lasting peace and which will be a bountiful source of well-being and prosperity. Within the limits of a new order founded on moral principles there is no room for violation of the freedom, integrity and security of other states; no matter what may be their territorial extension or their capacity for defense; ... there is no place for open or occult oppression of the cultural and linguistic characteristics of national minorities, for the hindrance or restriction of their economic resources, for the limitation or abolition of their natural fertility; ... there is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them; ... once the more dangerous sources of armed conflicts have been eliminated, there is no place for total warfare or for a mad rush for armaments; ... there is no place for the persecution of religion and of the Church."

The theme of the Holy Father's message in 1942, entitled "The Holy Season of Christmas and Sorrowing Humanity," was the fundamental laws of the internal order of states and peoples. "International relations," he said, "and internal order are intimately related. International equilibrium and harmony depend on the internal equilibrium and development of the individual states in the material, social and intellectual

spheres. A firm and steady policy towards other nations is, in fact, impossible without a spirit of peace within the nation which inspires trust. It is only, then, by striving for an integral peace, a peace in both fields, that people will be freed from the cruel nightmare of war, and the material and psychological causes of further discord and disorder will be diminished and gradually eliminated. Every society worthy of the name, has originated in a desire for peace, and hence aims at attaining peace, that 'tranquil living together in order' in which St. Thomas finds the essence of peace. Two primary elements, then, regulate social life: a living together in order and a living together in tranquility."

He summed up the five fundamental bases for the order and pacification of human society as: (1) respect for the dignity and rights of the human person; (2) defense of social unity and especially the family; (3) upholding the prerogatives of labor; (4) rehabilitation of the juridic order; and (5) the conception of the state according to the Christian spirit.

Concluding, he said: "Where could this noble and holy crusade for the cleansing and renewal of society have a more significant consecration or find a more potent inspiration than at Bethlehem, where the new Adam appears in the adorable mystery of the Incarnation?... 'With Him for leader we shall not wander; through Him let us go to Him, that with the Child that is born today we may rejoice forever.'"

The daily life of Pope Pius XII is one of austerity, devoutness, penance and indefatigable labor. His work day extends generally from 6:45 a. m. until midnight and sometimes even later, with a rest period of 45 minutes each afternoon. In the summer he takes a walk in the Vatican Gardens in the morning, in addition to his usual walk there in the afternoon. He studies and directs the disposition of many weighty matters constantly being submitted to him, writes discourses, allocutions and other documents, and gives personal and careful direction to current affairs of the Holy See. On certain days he receives cardinals and prelates who head the ecclesiastical dicasteries and there are also private audiences for visiting dignitaries. On Wednesdays there is a collective audience attended by thousands of persons and often large groups are received on other days.

If the Pope intends to address an audience, he is carried into the large Hall of Benedictions in the gestatorial chair, and from its height blesses those present as he is carried past them. When he does not speak, he receives visitors in the Loggia of Raphael and adjoining rooms, and passes among sometimes thousands of persons, extending his hand to each one to kiss, ready to respond with kind words when he is addressed. Audiences without discourses sometimes last four hours. In these audiences, he says, he finds relief from the heaviness of spirit occasioned by the government of the Church in such difficult times, for here he comes into contact with his children and can open his heart freely. For newlyweds who come in great numbers to seek his blessing, the Holy Father has ever a word of counsel and affection.

Because of conditions in France today, special interest attached to the ad limina visit of Cardinal Suhard, Archbishop of Paris, to Rome in January of 1943. In the Cardinal's audiences with the Holy Father, the Pontiff affirmed his hope in the salvation and future of France and declared that in her present trial she is dearer to him than ever. To the value of prayer Pope Pius gave eloquent testimony when he received in audience, that month, the Very Rev. Alessio Magni, Vicar General of the Society of Jesus, and 7,000 members of the Apostleship of Prayer, and said to them: "We confide more in the help of your prayers than we do in the ability of the wisest statesman and the valor of the most

courageous combatant." He commended their monthly intentions and leaflets and reading of "The Messenger of the Sacred Heart."

On Jan. 21 and Feb. 2, respectively, there took place as usual the traditional ceremonies of presenting to the Pope the lambs blessed on the Feast of St. Agnes, whose wool is woven into pallia, and the blessed candles on Candlemas Day, though because of the war the latter were without the usual ornamentation.

In February the Holy Father received in audience Queen Elizabeth of Belgium, the Polish Embassy personnel, and Dr. Cheou Kang Sie, China's first Minister to the Holy See, who presented his credentials on Feb. 25. To the address of the Chinese Minister Pope Pius responded with thanks for the noble sentiments he expressed in tracing the Apostolic interest of the Roman Pontiffs since the thirteenth century in promoting the welfare of the Chinese people, "so dear to Our heart." Wishing for them "a just and enduring peace" and "in larger measure the fruits and benefits of the Christian faith," the Pontiff asked Dr. Cheou Kang Sie to convey to the President of China cordial reciprocation of his greetings.

God's will that men labor in charity, peace and fraternal unity was declared by Pope Pius XII when he welcomed the members of the Pontifical Academy of Sciences at the inauguration of their seventh academic year and delivered to them a profound discourse.

The Most Rev. Francis J. Spellman, on a journey abroad as Military Vicar of the U. S. Armed Forces, went also to Rome, where he remained eleven days and was received several times in audience by the Pope, with whom he has long been closely associated. Rumors that he was on a peace mission were officially denied. The Archbishop reported on matters pertaining to his See of New York, the Propagation of the Faith, the Catholic Near East Welfare Association and the labors of Catholic chaplains with the armed forces. The Holy Father renewed his expressions of gratitude for American support of the charitable works of the Holy See, particularly assistance of victims of war, and sent his special blessing to the hierarchy, clergy and laity of the United States.

On the occasion of Count Ciano's presentation of his credentials as Italy's new Ambassador to the Holy See, the Pope spoke of "the present cruel world conflict" as the result of rejection of the moral law, and lamented "the doctrine of conquest and survival."

In commemoration of the episcopal silver jubilee of Pope Pius XII a series of four stamps in different colors, all bearing a reproduction of the scene of consecration, was issued, and a volume on the primacy of the Pope, "Tu Es Petrus," was published. In a ceremony at Propaganda College, on March 2, a letter from the Holy Father expressing his appreciation of the book was read and Cardinal Massini delivered an impressive address on His Holiness. On July 3 the Italian National Committee for the Episcopal Jubilee of Pope Pius XII presented to him a volume containing the homage of outstanding representatives of Italian culture paid on the occasion of his jubilee, and offered him the last of the contributions made by Italian Catholics (a sum totaling 11,000,000 lire) toward the erection in Rome of a Church of St. Eugene to commemorate the jubilee. In a discourse to the Committee the Holy Father stressed the sacred character of Rome as the vital center of the Universal Church.

The fourth anniversary of the coronation of His Holiness was solemnly observed at a Mass celebrated in his presence in the Sistine Chapel, after which he cordially greeted groups of the laity in the Sala Ducale and then received in audience members of the Sacred College who presented their felicitations. The pastors and Lenten preachers were received on March 13, and for his traditional discourse to them Pope Pius chose the subject of prayer, urging them to teach that prayer is an obligation

and honor ennobling man, holding first place in his cooperation with the work of salvation. He urged the practice of family prayers and that priests should give the example of prayer before the tabernacle, and he emphasized their duty to preach the return of Sunday as the Lord's Day of Prayer, devout assistance at Mass as the center of Christian life and frequent reception of the sacraments.

On April 11 the Holy Father led his Roman flock in the ceremony of the Lenten Station held in St. Peter's Basilica. On Easter Sunday he celebrated Mass in the Consistory Hall and distributed Holy Communion to the diplomatic representatives of belligerent nations united in prayer before God's altar. On the preceding day he had received in audience representatives of all the Italian centers of the Feminine Youth Association of Catholic Action and addressed them on the harmful effect, on the common welfare and on the future of nations, of the removal of woman from the home.

His Holiness asked all the faithful to join him especially in prayer during May to invoke the intercession of the Blessed Virgin Mary for a just peace. On May 10 he gave her First Holy Communion and administered Confirmation to Princess Maria Pia, eldest daughter of Italy's Prince of Piedmont. On May 27 he officiated at the baptism of his grandnephew, Eugene, son of Prince Giulio Pacelli. Diego Von Bergen, Germany's Ambassador to the Holy See for twenty-three years, was received in farewell audience by Pope Pius XII on May 24. At the close of the month he received in private audience members of the Norwegian colony in Rome who had previously attended Mass in observance of the 100th anniversary of the return of Catholicism to Norway.

A storm of protest was roused in France by charges made over the Nazi-controlled Paris Radio that the Church had "a crushing responsibility in unleashing the present war," and the Vatican Radio sharply denounced the accusation as false and made public a letter that had been recently addressed by Pope Pius XII to the German hierarchy, comforting them in their affliction and encouraging them to hope for better times.

In an audience on June 2 accorded the Cardinals resident in Rome who came to express their well wishes on his name day, the Feast of St. Eugene, the Sovereign Pontiff confided to them "bitter experiences which make Our heart bleed," in not being able to stay the horrors of war, especially "the sad and inexorable competition in actions and reprisals," nor to aid in greater degree the suffering peoples, among whom the Poles especially have been severely tried. He concluded: "Intimately persuaded as We are of the weakness and insufficiency of every earthly means and of human understanding... We turn to the Sacred Heart of Jesus, Burning Furnace of Charity, King and Center of all Hearts, to Whom the Church consecrates the month just begun. May... that Divine Heart indicate the way of true peace to the world at war..." so that there may be secured to all men "an imperturbable future" established on "the universal brotherhood of the human race."

One of the largest audiences in the history of the Vatican, 20,000 Italian workers, gathered on June 13 in the Belvedere courtyard where Pope Pius XII delivered to them an address on "The Church and Labor." Welcoming them he said: "With all Our heart We thank you for the great joy occasioned Us by the opportunity of speaking a word of sincere benevolence and encouragement—a word which may serve to guide, sustain and comfort you in these days, disturbed by trouble and mourning." He spoke of the need of wise social reforms, but warned against false prophets who would incite to revolution to gain them, for "it is only a progressive and prudent evolution, full of courage and in conformity with nature, enlight-

ened and guided by the Christian laws of justice and equity, that can lead to the fulfilment of the honorable desires and needs of the worker." Their aims should be: not to abolish private property, but to work for its extension as the reward of conscientious toil; not to dissipate private capital, but to promote its regulation; not to have preference given exclusively to industry, but to procure its harmonious marriage to handicraft and agriculture; not solely maximum profit, but also to avail oneself of the advantages which come from it. Especially he accentuated the need of "a spirit of true concord and brotherhood animating all." He deplored monstrous calumnies circulated among the working classes, that the Pope supports the war and does nothing for peace, and recalled how he had insistently opposed the outbreak of war, constantly sought to lessen its horrors and continuously pleaded for peace. He urged that they seek strength in prayer and preserve their personal dignity, observing the law of God in factories. His address was given wide publicity in the press in the United States and Canada, and printed in the Congressional Record.

The British Minister to the Holy See, Sir Francis D'Arcy Osborne, returning from a visit to England where he was knighted by King George VI, was received in audience by the Pope on June 26. On the eve of the Feast of Sts. Peter and Paul the Holy Father made his traditional visit to the Vatican Basilica, blessing the pallia to be used during the year, and also blessed the cornerstone, taken from the excavations in the crypt near the Tomb of St. Peter, to be used in the new Church of St. Eugene. On the feast itself, June 29, the 1943 Papal Medal, depicting his consecration of the world to the Immaculate Heart of Mary, was presented to him.

On that same day Pope Pius XII issued his third encyclical, "Mystical Corporis," which begins with these words: "We first learned of the Mystical Body of Christ, which is the Church, from the lips of the Redeemer Himself. Illustrating, as it does, the grand and inestimable privilege of Our intimate union with a Head so exalted, this doctrine is certainly calculated by its sublime dignity to draw all spiritual-minded men to deep and serious study, and to give them in the truths which it unfolds to the mind a strong incentive to such virtuous conduct as is conformable to its lesson. This is why We have thought it fitting to speak with you on this subject through this encyclical letter, examining and explaining above all what concerns the Church Militant. The surpassing magnificence of the argument attracts Us; the circumstances of the present hour urge Us on. For We intend to speak of the riches hidden in a Church, which Christ hath purchased with His own blood; and whose members glory in a thorn-crowned Head. Striking proof is this, that the greatest glory and exaltation are born only of sufferings, and hence that we should rejoice if we partake of the sufferings of Christ, that when His glory shall be revealed we may also be glad with exceeding joy." The Pope then gives a profound exposition of the doctrine of the Mystical Body, the Church resembling the human body because of the different members which compose it, organic in structure and interdependent in their activity. Under this aspect the Church is necessarily visible and recognizable and is liable to the defects of the human elements within it. He exposes certain modern errors which have crept into the ranks of believers and calls all to adherence to the true teaching. He shows that the Church as a divine institution is imperishable and infallible; and that it is the Body of Christ because Christ was its Founder and is its Head. In the second part of the encyclical the Pope speaks of our union with Christ in and through the Church, and concluding he affirms the duty to love the Church not in its primary divine elements alone but in its members, and with a love that finds expression in deeds, that excludes no one, either erring nor those outside the Church, nor our enemies and persecutors.

Early in July the Holy Father received in audience Prof. Mihai Antonescu, Foreign Minister of Rumania, who passed through Italy incognito, Baron Ernest von Weiszaecker, the new German Ambassador to the Holy See, who presented his credentials, and Dr. Harru Holma, Finland's new Minister to the Holy See. In presenting his credentials Dr. Holma conveyed the wishes of the President of Finland for the Sovereign Pontiff's personal well-being and the triumph of his noble efforts in behalf of peoples and humanity, and thanked him especially for his aid to Finnish children. Pope Pius expressed his pleasure in the President's emphasis on essential moral problems and his hope that there may be a just peace, resolute in opposing falsehood and "the wicked primacy of force."

Shortly after Allied forces launched their invasion of Sicily President Roosevelt gave assurance to Pope Pius XII that the United Nations would respect the neutrality of Vatican territory. Allied bombings of military targets in Rome, however, inflicted serious damage on ecclesiastical property on July 19 and Aug. 13. On both occasions the Holy Father went immediately to the scenes of the bombings, kneeling in prayer amid the ruins to recite the *De Profundis* for the victims of the raids and implore Divine aid for all the stricken, personally distributing material aid and addressing words of comfort and Divine hope to the people. The Basilica of San Lorenzo, the Church of Santa Maria dell Orte and the Church of Sant' Elena were severely damaged, as were nearby buildings, with many rendered homeless, killed or wounded. Religious institutions provided lodgings and help to the victims. To Cardinal Marchetti-Selvaggiani, Vicar General of His Holiness for the City and District of Rome, the Pope sent a message voicing his deep sorrow over the bombing of the Eternal City. Expressions of sympathy reached him from all parts of the world. On Aug. 14, following the announcement that the Italian Government had declared Rome an "open city," crowds of people thronged the Piazza di San Pietro to demonstrate their gratitude to His Holiness for furthering negotiations. Twice Pope Pius appeared at a window and blessed the people.

Again calling upon the faithful round the world to join in a crusade of prayer for peace, the Holy Father expressed the desire that more fervent public prayers be offered in a most particular way to the great Mother of God on the Feast of the Assumption. To "the most dear people of Italy" he addressed a special plea that "in this gravest crisis they may rival the faith and Christian virtues of their ancestors."

The beginning of the fifth year of the war was made the occasion of a radio address by His Holiness, recalling his warning against the universal disaster, lamenting the brutality of the methods of total war, pleading for an end to destruction and appealing to the leaders to restore peace. "May it please Our Divine Redeemer, from Whose lips went forth the cry, 'Blessed are the peacemakers,' to enlighten those in power and the leaders of peoples; may He direct their thoughts, their sentiments and their deliberations; may He give them in body and soul the vigor and strength to overcome the obstacles, the lack of trust and the dangers which lie strewn in the path of those who would prepare or achieve a just and lasting peace!" He voiced the hope that the coming year might mark "the dawn of a new era of brotherly reconciliation, and peaceful reconstruction." His address, given in Italian, was rebroadcast in nine languages.

Following the resignation of Premier Mussolini on July 25 and Italy's subsequent unconditional surrender to the United Nations, Germany made a stand against the Allies on Italian soil and occupied Rome on Sept. 10, announcing that it had "assumed protection of Vatican City." There were sensational rumors of dangers to the safety of the Sovereign Pontiff under these conditions, but according to all reliable reports the

neutrality of Vatican City was respected by the Nazis and activities there continued much as usual. St. Peter's Basilica was closed for three days but reopened on Sept. 12, with many of the faithful attending the Masses celebrated. Vatican Radio continued to function though no comments were made on political aspects. No foreign mail reached or left the Vatican after mid-September, but regular wireless dispatches were received from the N. C. W. C. News correspondent. Rationing had been in force in Vatican City before the German occupation of Rome, but with public services paralyzed it was reported that the food situation had become precarious.

The Holy Father continued his private audiences receiving the following representatives at the Vatican: Senor Ernesto Gaviria, Charge d'Affaires of the Colombian Embassy; Dr. Jose Llobet, Argentina's Ambassador; Mr. Harold Tittmann, U. S. Charge d'Affaires; Baron Ernest von Weizsaecker, German Ambassador; Dr. Cheou Kang Sie, Chinese Minister; Sir Francis D'Arcy Osborne, British Minister; Dr. Basil Grigorcea, Rumania's new Minister to the Holy See; Don Domingo de las Barcenas, Ambassador of Spain; Senor Hildebrando Accioly, Brazilian Ambassador; Senor Enrique Swane, Charge d'Affaires of the Peruvian Embassy; and others. On Nov. 28 all papal audiences were suspended until Dec. 4, for a period of spiritual exercises, in which His Holiness participated.

A fourth encyclical letter, "Divino Afflante Spiritu," was issued by Pope Pius XII on Sept. 30, commemorating the fiftieth anniversary of Pope Leo XIII's encyclical "Providentissimus," also on Biblical Studies. It bears the date of the Feast of St. Jerome, who labored to make the Scriptures known and loved. The Holy Father bears witness to the effective advancement during the last fifty years of the study of the Scriptures and imparts opportune instructions for furthering this work. Concluding, he states that the sole remedy for the evils of war is a return to Christ, Who reveals Himself to us in the Scriptures.

On Oct. 31 the Pope delivered an address by radio to those assembled for the closing ceremony of the National Eucharistic Congress at Trujillo, Peru, and imparted to them his Apostolic Blessing. The impressive spectacle of the Congress, he said, was consoling "in this sad hour for the sorrowed soul of the Common Father." He recalled how the Eucharist had fortified the daring spirits of the ancient pioneers and spoke of Peru as one of the most illustrious offshoots of the vigorous Spanish parent plant, a "center of Christian civilization, justly proud of its honors and privileges." President Prado of Peru cabled the Holy Father an expression of personal thanks for his radio address.

On Nov. 5 bombs were dropped on Vatican City by a single plane flying low. The Vatican mosaic works were struck, many offices and apartments in the Governor's administration building were devastated, windows in the adjacent church and railway station and several windows in St. Peter's Basilica were blown in. All foreign radios gave accounts of the bombardment and radio and press universally deprecated the violation of Vatican neutrality, which was protested by Pope Pius XII. The Nazis claimed an Allied plane had made the incursion and the British charged it was an Axis plane. A report received by the U. S. War Department from Gen. Eisenhower stated that the plane was not an Allied aircraft.

Once more the Holy Father rallied the world to prayer for peace, designating as a day of special invocation the Feast of the Immaculate Conception, the anniversary of his consecration of the human race to the Immaculate Heart of the Blessed Virgin. Heavily weighted with sorrow, the Sovereign Pontiff turned to her with trust, petitioning that "love and true peace might once more fill the hearts of men."

ECCLESIASTICAL ADMINISTRATION

There are 1,752 separate ecclesiastical jurisdictions throughout the world, under the Holy See. These are: residential patriarchates, 10; residential sees, 1,227; abbeys and prelatures nullius, 52; vicariates, prefectures and missions *sui juris*, 463. In addition to the residential prelatures, there are 4 titular patriarchs and 779 titular archbishops and bishops. During his pontificate, Pope Pius XII has created 26 residential sees, 4 abbeys and prelatures nullius, and 51 vicariates, prefectures and missions.

In the Western Hemisphere there are 490 ecclesiastical jurisdictions. The distribution is: North America, 208; continental Central America, 19; West Indies, 20; South America, 243. The United States has 119, including the Vicariate Apostolic of Alaska; Brazil has 127; Canada has 51.

There were 49 cardinals at the beginning of 1943. Six died during the year, so that with 43 members, the Sacred College of Cardinals is 27 short of its full complement.

Missionaries dependent upon the Sacred Congregation for the Propagation of the Faith totaled 85,470 in 1943, composed of 22,620 priests, 8,872 lay Brothers and 53,978 Sisters. In 1941 the greatest number of these missionary priests (4,561) and Brothers (1,167) were in China, but the country having the largest number of these missionary Sisters (10,525) was Australia. The hazards of war resulted in a fluctuating number of missionaries, so that exact statistics are not available.

The Holy See has representatives in 60 countries. Of these 38 have diplomatic status and 22 are Apostolic Delegates. The Sovereign Order of Malta, the President of the United States and 38 countries have diplomatic representation at the Vatican.

PAPAL ELECTIONS

When the Dean of the Sacred College proclaims publicly the death of the Pontiff, word is sent out to all the cardinals throughout the world. They are convoked to solemn conclave to elect a new Pope, to be held within fifteen to eighteen days after the death of the Pope. Until an election takes place, they remain in seclusion within a part of the Vatican Palace specially prepared for them.

On the fifteenth day after the death of the Pope, if all the cardinals are present, or if not all present then, on the eighteenth day the cardinals after celebrating Holy Mass go to the Sistine Chapel where voting takes place, on specially printed ballots, for the candidates who are found to have the qualifications for the office.

A two-thirds majority is required to elect. Two ballots are taken each morning and evening until a decision is reached. If no selection is made the ballots are burned with damp straw which produces a heavy black smoke, thereby notifying the people that no selection has been made. When a two-thirds majority is reached the ballots are burned without damp straw. The light smoke ascending from the chimney proclaims to the people the election of a new Pope. Acceptance of the office on the part of the one elected must be manifested before he is validly the new Pontiff. If the one elected is not already a bishop he must be consecrated.

The Pope is elected for life, i. e., for the remaining years of his life; although if he wishes he may resign. At the time he does so, a new Pope is elected. Any male Catholic, no matter of what race or color, may be elected Pope, even one who is not a priest. Should a layman be chosen he would have to be ordained and consecrated.

CONCORDATS

A concordat is an agreement between the Holy See and a civil government on disputable spiritual matters. In order to secure certain necessary immunities to the Church, the Popes have often conceded the exercise of certain rights to the State such as the nomination of bishops, the appointments of pastors, the number of the clergy, taxation of Church property, etc.

Some famous Concordats were those between Pope Callistus II and Emperor Henry V of Germany in 1122, ending the dispute over the appointment of bishops; Pope Pius VII and Napoleon in 1801, reestablishing the Church in France; Pope Pius XI and Premier Mussolini of Italy in 1929, settling the controversy about the holding of Church property, and the marriage and public school questions.

The Holy See has concordats with the following countries: Colombia, 1892; Poland, 1925; Italy, 1929; Rumania, 1929; Germany, 1933; Portugal, 1940; and a *Modus Vivendi* with Ecuador, 1937.

CONSISTORIES

Consistories are assemblies of Cardinals presided over by the Pope and called to deliberate with him. There are three kinds: (1) secret consistories, at which only the Pope and Cardinals are present; (2) public consistories, attended by other prelates and lay spectators; (3) semi-public consistories, attended by bishops and patriarchs.

The secret consistory is the most important. Thereat the Pope delivers an allocution on religious and moral conditions throughout the world. Sometimes the Pope seeks the opinion of the cardinals on the creation of new cardinals, gives the cardinal's ring to new cardinals, appoints bishops, archbishops and patriarchs, makes ecclesiastical transfers, divides or unites dioceses and asks for a vote on a proposed canonization.

At the public consistory the Pope bestows the red hat on newly created cardinals, hears the causes of beatifications and canonizations.

At the semi-public consistory the propriety of a proposed canonization is decided.

AD LIMINA VISIT

Bishops are obliged once every five years to visit the tombs of St. Peter and St. Paul, have audience with the Holy Father and present a written report of conditions in the diocese. The visits rotate over five years beginning January 1, 1911: first year, the bishops of Italy, Corsica, Sardinia, Sicily and Malta; second year, the bishops of Spain, Portugal, France, Belgium, Holland, England, Scotland, Ireland; third year, bishops from the other countries of Europe; fourth year, the bishops of the American Continents; fifth year, the bishops of Africa, Asia and Australia.

NOMINATIONS OF BISHOPS

The Sacred Congregation of the Consistory decreed July 25, 1916, that bishops should every two years send to their metropolitans a list of priests worthy of the episcopacy. The metropolitan forwards the results to the Apostolic Delegate who in turn forwards the list to the Congregation of the Consistory where the names are recorded to guide the Pope in his choice of bishops to fill vacancies and newly created sees.

CONCURSUS

A *Concursus* is a competitive examination of applicants for the permanent rectorship of a parish, covering knowledge of ecclesiastical affairs, age, prudence, integrity and past services. An applicant must have been a priest of the diocese not less than ten years, have had three years of parish work and have demonstrated ability to direct the temporal and spiritual affairs of a parish. A permanent rector is removed only by judicial process.

COUNCILS

A Council is an assembly of the prelates of the Church, called together by their lawful head, in order to decide questions concerning faith, morals, or ecclesiastical discipline. The following are the chief kinds of Councils: General or Ecumenical; National or Plenary; Provincial; and Diocesan.

Diocesan Synods

A Diocesan Council, usually called Diocesan Synod, is a convention of priests of a diocese called by the bishop to consider matters for the good of the clergy and people. Except in special cases, it must be held in the Cathedral. Those who attend include: vicar general, diocesan consultors, rector of the seminary, deans, a delegate from each collegiate church, pastors of the city in which the synod is held, abbots and one superior from each religious order in the diocese, all of whom merely consult with the bishop who alone signs synodal decrees.

Provincial Councils

A Provincial Council is a meeting of the bishops of one province. The metropolitan of an ecclesiastical province calls and presides over a provincial council to consider and adopt measures for the increase of faith, the regulation of morals, the correction of abuses, the settling of controversies, the establishment and maintenance of uniform discipline. Acts and decrees must be approved by the Sacred Congregation of the Council at Rome before being promulgated. One must be held at least once every twenty years.

Plenary Councils

Plenary Councils are National Councils, or meetings of the ordinaries of a region assembled under the presidency of the Pope's legate to determine matters of regulation and discipline. Their decrees are binding in the whole territory.

In the United States the archbishops of Baltimore by right of priority of the see, have presided over all the Plenary Councils, which have been attended by the archbishops, bishops, administrators, mitred abbots, vicars apostolic, prefects, apostolic coadjutors, auxiliary bishops, visiting bishops, provincials of religious orders, rectors of major seminaries and experts in theology and canon law.

The First Plenary Council of Baltimore was called May 9, 1852, with Archbishop Kenrick of Baltimore as Apostolic Delegate. It professed allegiance to the Pope and faith in the doctrines of the Church, regulated parish life, ceremonies, the administration of Church funds, and the teaching of Christian Doctrine.

The Second Plenary Council was called by Archbishop Spalding of Baltimore, October 7-21, 1866. It condemned the heresies of the day, made regulations in the organization of dioceses, the education and conduct of the clergy, ecclesiastical property, parochial duties, general education and secret societies.

The Third Plenary Council was called Nov. 9—Dec. 7, 1884, by Archbishop Gibbons. It appointed a commission for the creation of a Catholic University. Elementary and higher school education was discussed. A Commission was appointed to prepare a catechism of Christian Doctrine. Six holy days of obligation were determined for the United States. A petition was signed to introduce the cause of beatification of the Jesuit Martyrs.

General Councils

A General or Ecumenical Council is one to which the bishops of the whole world are lawfully summoned by the Pope, or with his consent, and presided over by him or by his legates. Its decrees must also have the approval of the Sovereign Pontiff. General councils are infallible and cannot teach us anything wrong in faith or morals,

The following are the General Councils which have been held up to the present time. The first eight were held in Asia, or the eastern part of Christendom; the remainder in Europe, or the Western part:

<i>Council (Place)</i>	<i>Date</i>	<i>Pope</i>	<i>Doctrine</i>
1. Nicaea I	325	Sylvester.....	Condemned heresy of Arius; defined clearly that the Son of God was consubstantial (<i>homousios</i>) to the Father; formulated the Nicene Creed.
2. Constantinople I..	381	Damasus.....	Condemned heresy of Macedonius; defined the divinity of the Holy Ghost; confirmed and extended the Nicene Creed.
3. Ephesus	431	Celestine I....	Condemned the heresy of Nestorius; defined that there was one person in Christ and defended the Divine Maternity of the Blessed Virgin Mary.
4. Chalcedon	451	Leo I.....	Condemned heresy of Eutyches (Monophysites); declared Christ had two natures, human and divine.
5. Constantinople II.	553	Vigilius.....	The so-called three Chapters, the erroneous books of Theodorus and the teachings of the three Nestorian bishops, were condemned.
6. Constantinople III.	680	Agatho.....	Declared against the Monothelites, who taught one will in Christ, by defining that Christ had two wills, human and divine.
7. Nicaea II.....	787	Adrian I.....	Condemned the heresy of the image-breakers (Iconoclasts).
8. Constantinople IV.	869	Adrian II....	The usurper Photius deposed, the patriarch Ignatius reinstated, and the Greek Schism suppressed.
9. Lateran I (Rome).	1123	Callistus II...	Called to confirm the peace between Church and State after the settlement of the Investiture Question.
10. Lateran II.....	1139	Innocent II...	Condemned the heresies of Peter of Bruys and Arnold of Brescia (Petrobrusians).
11. Lateran III.....	1179	Alexander III.	Condemned the heresies of the Waldenses and Albigenses; reformed ecclesiastical discipline; regulated for elections of Popes.

1179

<i>Council (Place)</i>	<i>Date</i>	<i>Pope</i>	<i>Doctrine</i>
12. Lateran IV.....	1215	Innocent III...	Called to condemn prevailing heresies; to obtain aid for the progress of the Crusades; and for the promotion of ecclesiastical discipline. Annual confession and Communion prescribed for all.
13. Lyons I.....	1245	Innocent IV...	Called in behalf of the Holy Land, and on account of the hostility of the Emperor Frederick II toward the Holy See.
14. Lyons II.....	1274	Gregory X....	For the promotion of ecclesiastical discipline; for the union of the Greeks with the Latin Church.
15. Vienne	1311	Clement V....	Against fanatic sectarians (Beghards); suppression of the Knights Templars; the union of soul and body defined; help for the Holy Land.
16. Constance	1414-1418	Gregory XII... Martin V.....	Suppression of the Western Schism; ecclesiastical reform in "head and members"; Wyclif and Hus condemned.
17. Florence	1431-1443	Eugene IV....	For the union of the Greeks and other Oriental sects with the Latin Church; reestablishment of peace among Christian Princes.
18. Lateran V.....	1512-1517	Julius II..... Leo X.....	The relation of Pope to General Councils defined; condemnation of some errors regarding the nature of the human soul; crusade against the Turks.
19. Trent	1545-1563	Paul III..... Julius III..... Pius IV.....	Against the heresies of the so-called Reformers of the 16th century, viz., Luther, Calvin, and others. Reformed the discipline of the Church and clarified her position in doctrinal matters.
20. Vatican	1869 (op'd) 1870 (adj'd but not closed)	Pius IX.....	Canons relating to faith and the Constitution of the Church; defined especially in a solemn decree the primacy and infallibility of the Pope.

The nineteenth Ecumenical (or General) Council of the Catholic Church was held at Trent, in the Italian Tyrol, from 1545 to 1563, during the reign of three Popes, Paul III (1534-49), Julius III (1550-55) and Pius IV (1559-65). The main object of the Council of Trent was the definitive determination of the doctrines of the Church in answer to the heresies of the Protestants in the sixteenth century; its further purpose was the execution of a thorough reform of the inner life of the Church.

The opening of the Council took place December 13, 1545, with the Cardinal Bishop John Maria del Monte, the Cardinal Priest Marcellus Cervini and the Cardinal Deacon Reginald Pole as representatives of Pope Paul III.

There are three distinct periods in the Council of Trent: first period, from 1545-49, Sessions I-X, under Pope Paul III; second period, from 1551-52, Sessions XI-XVI, under Pope Julius III; third period, from 1562-63, Sessions XVII-XXV, under Pope Pius IV. The ninth and tenth sessions were held at Bologna, all other sessions at Trent.

At the twenty-fifth session (December 3 and 4, 1563), all present signed their names to the acts of the Council: 4 cardinal-legates, 2 cardinals, 3 patriarchs, 25 archbishops, 167 bishops, 7 generals of religious orders, 7 abbots, and 19 procurators in the name of 33 absent prelates.

At the conclusion of the Council, Cardinal Morone, the first Legate, "hastened to Rome to seek the approval of the Pope for the decrees. On January 26, 1564, Pope Pius IV issued the bull of confirmation, saying that the decrees would go into effect on May 1, 1564.

"Italy received the decrees of the Council immediately; so also King Sebastian of Portugal. Philip II, King of Spain, acted similarly, except that he insisted on the addition of a saving clause: 'without prejudice to royal authority.' Emperor Ferdinand I hesitated for some time to accept the decrees, but finally gave in (1566). In France, the dogmatic decrees were accepted; but as several reform decrees, notably those relating to marriage, benefices, etc., were opposed to the civil law, permission to publish them was refused. However, the reform decrees were gradually promulgated in the provincial synods.

"The 'Catechism of the Council of Trent' was prepared by Pope St. Pius V, a Dominican, and published in 1566. It is a most valuable work of instruction, approved by the highest authority in the Church" (Raab, "The Twenty Ecumenical Councils of the Catholic Church").

No other General Council, perhaps, conferred a greater service on the Christian world than did the Council of Trent. "No council has ever had to accomplish its task under more serious difficulties, none has had so many questions of the greatest importance to decide. The assembly proved to the world that notwithstanding repeated apostasy in church life there still existed in it an abundance of religious force and of loyal championship of the unchanging principles of Christianity. Although unfortunately the Council, through no fault of the fathers assembled, was not able to heal the religious differences of western Europe, yet the infallible Divine truth was clearly proclaimed in opposition to the false doctrines of the day, and in this way a firm foundation was laid for the overthrow of heresy and the carrying out of genuine internal reform in the Church" ("Catholic Encyclopedia," Vol. XV).

The N. C. W. C. News Service, on February 8, 1943, announced that a quarterly, "Il Concilio di Trento," was being published by the Trinitarian Fathers at Milan in preparation for the observance in 1945 of the fourth centenary of the Council of Trent. The receipt of a copy of the first issue by Pope Pius XII and the satisfaction of His Holiness with the work of the Quadracentennial Committee was acknowledged in a letter from His

Eminence, Luigi Cardinal Maglione, Papal Secretary of State, who wrote that this quarterly "addressed to the cultural world, lay as well as ecclesiastical, is of prime importance because it reviews an epoch and an event so impassioned and so rich in lessons." In citing the significance of the nineteenth Ecumenical Council which opened in December, 1545, and closed in December, 1563, the Papal Secretary of State quoted from Cardinal Sforza Pallavicino's official history of the Council, with which "no other council is comparable for the length of its duration, its fuller definition of the articles of faith, its most efficacious changes in customs and laws, most difficult obstacles encountered, its diligence in the most exact examination of matters, and its great work which was so exalted by friends and blasphemed by enemies."

Cardinal Maglione added that the memory of the Council of Trent should be "revived in the minds of our contemporaries, absorbed in the present. Numerous fundamental errors were condemned; the truth of faith, which is of prime importance and influence in moral and Christian life as well as in the existence of the Church of Christ itself, was re-vindicated and placed in a new light; and the discipline of clergy and people was wisely and strongly decreed, bringing about the true Reformation."

Further, Cardinal Maglione emphasized that the quarterly, "Il Concilio di Trento," will make an important contribution to the observance of the quadracentennial, and he expressed, for himself and on behalf of Pope Pius XII, the hope that scholars generally "with all the resources now at their disposal, will discuss the various phases of the great event and of the subsequent Reformation in the divers parts of Catholicity.... The Holy Father does not doubt that the periodical will be favorably received and, through its excellence, will attract other valiant collaborators who will be interested in contributing to the celebration of the quadracentennial, so as to restore the spirit of spiritual reform in private and public life, and reanimate the correction of current prejudices and errors regarding the Catholic Reformation."

PAPAL DOCUMENTS

Apostolic Letter—Formerly any document issued by the Holy See; now principally a Brief used for lesser appointments, for erecting and dividing mission territory, for designating basilicas and approving religious congregations.

Brief—Brief papal letter lacking the solemnity and formality of a Bull, signed with the seal of the Fisherman's ring and used for less important matters than a Bull.

Bull—Papal document with leaden seals used in appointing bishops and in canonizations.

Constitution—Papal law or grant used for dogmatic or disciplinary pronouncements. Since 1911 Constitutions have been used for erecting or dividing dioceses. They follow the old Bull form and are *sub plumbo* letters.

Decree—Legislative enactment taking the form of a constitution, apostolic letter or *motu proprio*, concerning faith and discipline as affects the general welfare of the Church.

Decretal—Papal letter containing an authoritative decision on some point of discipline.

Encyclical—Circular letter differing in form from a Bull or Brief, treating matters concerning the general welfare of the Church, addressed by the Pope to patriarchs, primates, archbishops and bishops in communion with the Holy See.

Motu Proprio—Decree following an informal method.

Rescript—Papal reply to questions or petitions of individuals.

THE PAPAL ENCYCLICALS

Communication of sound doctrine and the timely admonition against current evils by means of letters is definitely of Apostolic origin. Sts. Peter, Paul, John and James began writing to the members of the congregations where they had established the Church. The early pastors of souls continued this work of instruction by letter; and it is proper that the Supreme Shepherds of souls, the Roman Pontiffs, should thus guard their flocks by direct cautioning against abuses and by exhortation to virtue.

The encyclical letters of the recent Popes, who are at once pastors and guardians and recognized scholars of social conditions, have become text books to the Catholic and Christian world. A new era in encyclical history began with the reign of Leo XIII. Since he wrote his "Rerum Novarum" on the condition of the working classes, labor and capital both have looked to it and supplementary encyclicals for guidance and for protection.

Because so many of the encyclicals deal with particular and even provincial problems, many students have been unable to find a correct index to these encyclicals. Thus far only one volume, "Guide to the Encyclicals," has appeared giving complete sources and bibliographies of the encyclicals since Pope Leo XIII. With the permission of the author, Sister M. Claudia Carlen, I. H. M., we publish this list. Students who have the key to these encyclicals stand at the treasury of deep thought, loving concern for humanity and a careful analysis of the varied problems of men and their genuine Christian solution.

Encyclicals of Pope Leo XIII

Title	Subject	Date
Ad extremas	Foundation of Seminaries in the East	
	Indies	1893
Adiutricem	Rosary	1895
Aeterni Patris	Scholastic Philosophy	1879
Affari vos	Manitoba School Question	1897
Annum Sacrum	Consecration of Mankind to the Sacred Heart	1899
Arcanum	Christian Marriage	1880
Au milieu des sollicitudes ...	Church and State in France	1892
Augustissimae Virginis		
Mariae	Rosary	1897
Auspicato concessum	Third Order of St. Francis	1882
Caritatis	Conditions in Poland	1894
Caritatis studium	Magisterium of the Church in Scotland	1898
Catholicae Ecclesiae	Abolition of African Slavery	1890
Christi nomen	Society for the Propagation of the Faith	1894
Constanti Hungarorum	Conditions of the Church in Hungary ..	1893
Cum multa	Conditions in Spain	1882
Custodi di quella fede	Freemasonry in Italy	1892
Dall'alto dell'Apostolico		
Seggia	Conditions in Italy	1890
Depuis le jour	Ecclesiastical Education in France ...	1899
Diuturni temporis	Rosary	1898
Diuturnum	Origin of Civil Power	1881
Divinum illud munus	Holy Ghost	1897
Dum multa	Marriage in Ecuador	1902

Title	Subject	Date
Etsi cunctas	Expression of Sympathy for the Church in Ireland	1888
Etsi nos	Conditions in Italy	1882
Exeunte iam anno	Right Ordering of Christian Life	1888
Fidentem pliumque animum	Rosary	1896
Fin dal principio	Education of the Clergy in Italy	1902
Grande munus	Sts. Cyril and Methodius	1880
Graves de communi re	Christian Democracy	1901
Gravissimas	Religious Orders in Portugal	1901
Humanum genus	Freemasonry	1884
Iampridem	Laws against the Church in Germany	1886
Immortale Dei	Christian Constitution of States	1885
In amplissimo	Church in the United States	1902
In ipso	Episcopal Re-unions in Austria	1891
In plurimis	Abolition of African Slavery	1888
Inimica vis	Freemasonry in Italy	1892
Inscrutabili Dei consilio	Evils of Society	1878
Insignes	Hungarian Millennium	1896
Inter graves	Church in Peru	1894
Iucunda semper expectatione	Rosary	1894
Laelitiae sanctae	Rosary	1893
Libertas	Human Liberty	1888
Licet multa	Controversies among Catholics in Belgium	1881
Litteras a vobis	Formation and Influence of Clergy in Brazil	1894
Longinqua	Catholicity in the United States	1895
Magnae Dei Matris	Rosary	1892
Magni nobis	Authorization of the Catholic University of America	1889
Militantis Eccelsiae	Third Centenary of the Death of St. Peter Canisius	1897
Mirae caritatis	Most Holy Eucharist	1902
Nobilissima Gallorum gens	Religious Question in France	1884
Non mediocri	Spanish College in Rome	1893
Octobri mense	Rosary	1891
Officio sanctissimo	Condition of the Church in Bavaria	1887
Omnibus compertum	Union among the Greek Melchites	1900
Pastoralis	Religious Union in Portugal	1891
Pastoralis officii	Duelling	1891
Paterna Caritas	Recalling the Dissenting Armenians to the Faith	1888
Paternae	Ecclesiastical Education in Brazil	1899
Pergrata	Needs of the Church in Portugal	1886
Permoti nos	Social Conditions in Belgium	1895
Providentissimus Deus	Study of Holy Scripture	1893
Quae ad nos	Church in Bohemia and Moravia	1902
Quam aerumnosa	Italian Emigrants in America	1888
Quam religiosa	Civil Marriage Law in Peru	1898
Quamquam pluries	Patronage of St. Joseph and the Blessed Virgin Mary	1889
Quarto abeunte saeculo	Columbus Centenary	1892
Quod anniversarius	Sacerdotal Jubilee	1888
Quod Apostolicum muneris	Socialism, Communism, Nihilism	1878
Quod auctoritate	Proclamation of Jubilee Year	1885

Title	Subject	Date
Quod multum	Liberty of the Church in Hungary	1886
Quod votis	Catholic University in Austria	1902
Quum diuturnum	Convoking the Latin-American Bishops to the First Plenary Council at Rome	1889
Reputantibus	Language Question in Bohemia	1901
Rerum novarum	Condition of the Working Classes	1891
Saepe nos	Boycotting in Ireland	1888
Sancta Dei Civitas	Three French Societies	1880
Sapientiae Christianae	Chief Duties of Christian Citizens	1890
Satis cognitum	Church Unity	1896
Spectata fides	Maintenance of Denominational Schools	1885
Spesse volte	Catholic Action in Italy	1898
Superiore anno	Recitation of the Rosary	1884
Supremi Apostolatus Officio..	Rosary	1883
Tametsi futura prospicientibus	Jesus Christ Our Redeemer	1900
Urbanitatis veteris	Foundation of a Seminary in Athens..	1901
Vi e ben noto	Rosary: Remedy for Evils in Italy	1887

Encyclicals of Pope Pius X

Ad Diem illum laetissimum..	Jubilee of the Immaculate Conception.	1904
Communium rerum	Eighth Centenary of St. Anselm	1909
E Supremi	Restoration of all Things in Christ ...	1903
Editae saepe	Third Centenary of the Canonization of St. Charles Borromeo	1910
Gravissimo officii munere ...	Forbidding French Association of Wor- ship	1906
Iamdudum	Separation Law in Portugal	1911
Il fermo proposito	Catholic Action in Italy	1905
Iucunda sane	Thirteenth Centenary of St. Gregory the Great	1904
Lacrimabili statu	Indians of South America	1912
Pascendi dominic gregis ...	Modernism	1907
Pieni l'animo	Clergy in Italy	1906
Singulari quadam	Labor organizations in Germany	1912
Tribus circiter	Condemnation of the Mariavites	1906
Une fois encore	Separation of Church and State in France	1907
Vehementer nos	French Separation Law	1906

Encyclicals of Pope Benedict XV

Ad beatissimi Apostolorum..	Appeal for Peace	1914
Annus iam plenus	Child War Victims	1920
Fausto appetente Die	Seventh Centenary of the Death of St. Dominic	1921
Humani generis redemptionem	Preaching	1917
In hac tanta	Twelfth Centenary of St. Boniface, Apostle of Germany	1919
In praeclara summorum	Sixth Centenary of Dante's Death	1921
Pacem, Dei munus pulcherrimum	Peace and Christian Reconciliation ...	1920
Paterno iam diu	Christian Charity for the Children of Central Europe	1919

Title	Subject	Date
Principi Apostolorum Petro..	St. Ephrem the Syrian	1920
Quod iam diu	Peace Congress, Paris	1918
Sacra propediem	Seventh Centenary of the Third Order of St. Francis	1921
Singulari quadam	Labor Organizations in Germany	1912
Spiritus Paraclitus	Holy Scripture	1920

Encyclicals of Pope Pius XI

Acerba animi	Persecution of the Church in Mexico..	1932
Ad Catholicos sacerdotes	Catholic Priesthood	1935
Ad salutem	Fifteenth Centenary of the Death of St. Augustine	1930
Caritate Christi compulsi ...	Sacred Heart and World Distress ...	1932
Casti connubii	Christian Marriage	1930
Dilectissima nobis	Conditions in Spain	1933
Divini illius magistri	Christian Education of Youth	1929
Divini Redemptoris	Atheistic Communism	1937
Ecclesiam Dei	Third Centenary of the Death of St. Josaphat, Archbishop of Polotsk ...	1923
Firmissimam constantiam ..	Conditions in Mexico	1937
In gravescentibus malis	Rosary	1937
Iniquis afflictisque	Persecution of the Church in Mexico ..	1926
Lux veritatis	Fifteenth Centenary of the Council of Ephesus	1931
Maximam gravissimamque ..	French Diocesan Associations	1924
Mens nostra	Promotion of the Practice of Spiritual Exercises	1929
Miserentissimus Redemptor ..	Reparation Due to the Sacred Heart ..	1928
Mit brennender sorge	Church in Germany	1937
Mortalium animos	Promotion of True Religious Unity ...	1928
Non abbiamo bisogno	Catholic Action	1931
Nova impendit	Economic Crisis, Unemployment, and Increase of Armaments	1931
Quadragesimo anno	Social Reconstruction	1931
Quas primas	Feast of Christ the King	1925
Quinquagesimo ante	Sacerdotal Jubilee	1929
Rerum ecclesiae	Catholic Missions	1926
Rerum omnium	Third Centenary of the Death of St. Francis de Sales	1923
Rerum Orientalium	Reunion with the Eastern Churches ...	1928
Rite expiatis	Seventh Centenary of the Death of St. Francis of Assisi	1926
Studiorum ducem	Sixth Centenary of the Canonization of St. Thomas Aquinas	1923
Ubi arcano Dei consilio	Peace of Christ in the Kingdom of Christ	1922
Vigilanti cura	Clean Motion Pictures	1936

Encyclicals of Pope Pius XII

Divino Affante Spiritu	Biblical Studies	1943
Mystici Corporis	The Mystical Body	1943
Sertum laetitiae sanctae	To the Church in the United States ..	1939
Summi pontificatus	Function of the State in the Modern World	1939

VATICAN CITY

Vatican City comprises an area of 108.7 acres, which includes the Vatican Palace, Museums, Art Galleries, Library, Observatory and Gardens, St. Peter's and neighboring buildings between the Basilica and Viale Vaticano. In Rome thirteen buildings, including the three major basilicas, certain other churches and houses necessary for Congregations and officials connected with the administration of the Holy See, enjoy extra-territorial rights. The population is 953, including 800 Italians and 100 Swiss.

Vatican City has telegraphic, telephonic and postal services placed at its disposal by the Italian government, issues its own stamps and coins, and has a radio station and a 600-foot double track railroad ex-

tending from an Italian railway to the Vatican Gardens. The summer residence is at Castel Gandolfo, on Lake Albano, 15 miles from Rome.

The legal system is based on Canon Law, and there is a court of first instance for civil and criminal cases. The administration was entrusted by Pope Pius XII to a commission of cardinals: Cardinal Canali, president, Cardinal Pizzardo and Cardinal Mariani.

The Papal States, comprising 16,000 square miles, were seized by the Italian government in 1871, and the sovereignty of the Pope confined to the Vatican, where successive Pontiffs lived as voluntary prisoners until by the Lateran Treaty in 1929 Vatican City was established as an independent state.

THE PAPAL FLAG

The flag of the Papal State (Vatican City) consists of two equal vertical stripes of yellow and white, charged with the insignia of the Papacy on the white stripe—a triple crown or tiara, over two crossed keys, one of gold and one of silver, tied with a red cord and two tassels, with the inscription: "Stato della Citta del Vaticano."

Although the crossing of two metals is a breach of a fundamental law of heraldry, it is said that the banner was purposely so designed to be different from all others. One theory holds that Sacred Scripture suggested the colors: "If you sleep among the midst of lots, you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold" (Ps. 67, 14).

Some authorities hold that prior to 1809 the papal colors were red and yellow; others say they were red and white. It is certain that when Napoleon occupied Rome (1808) and the greater part of the pontifical army was incorporated in the French forces, Pope Pius VII, in order to distinguish the loyal troops, directed them to wear a white and yellow cockade. For the next forty years these colors were used.

When the movement for Italian unity began to gain ground in 1848, Pius IX favored it and ordered the Italian tricolor to be added to these colors. But the movement became dominated by liberals and anti-clericals, and a revolution in Rome caused the Pope to flee to Gaeta, in the Kingdom of Naples; when he returned to Rome, the papal flag appeared without the tricolor. Since then yellow and white have been the recognized papal colors.

In accordance with the prescriptions of the law enacted by Congress, when flags are displayed in Church: if in the sanctuary, the flag of the United States is placed on the gospel side, the papal flag on the epistle side; if in the nave, the flag of the United States is placed on the epistle side, the papal flag on the gospel side. When flags are displayed in the parish hall, if on a platform and from a staff, the flag of the United States should be placed at the speaker's right, the papal flag at his left. When the flag of the United States is displayed with the papal flag against the wall, staffs crossed, the flag of the United States should be on the left as seen by the audience, with its staff in front of the papal flag.



Hierarchy of the Catholic Church

The hierarchy is the governing body of the Church. It consists of the Pope, the College of Cardinals, the Sacred Congregations, the Patriarchs, Archbishops and Bishops, the Apostolic Delegates, Vicars and Prefects, certain Abbots and other prelates.

THE POPE

His Holiness the Pope is the Bishop of Rome, Vicar of Jesus Christ, Successor of St. Peter, the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the temporal dominions of the Holy Roman Church, and Sovereign of Vatican City.

PAPAL LEGATES

Legates a latere — Cardinals appointed by the Pope to represent him at specific functions usually of national importance. All legates do not bear this title, as in the case of a cardinal sent as papal representative to a Eucharistic Congress.

Nuncios — Representatives of the Pope at a foreign government whose duty it is to handle the affairs between the Apostolic See and the State. In Catholic countries, the Nuncio is dean of the diplomatic corps. They are usually titular archbishops; occasionally bishops or archbishops with a residential see.

Internuncios — Legates of lower rank than the Nuncios whose duty it is to foster relations between the Holy See and the State. They are sent to governments of lesser importance.

Apostolic Delegates — Non-diplomatic legates sent to foreign countries to watch over the conditions of the Church in the State.

PATRIARCHS

Patriarchs are the highest ecclesiastical dignitaries after the Pope. In the early Church patriarchal rights were acceded only to the Bishops of Rome, Alexandria and Antioch. Jerusalem rose to importance when pilgrims began to flock to the Holy City and the Council of Chalcedon (451) cut away Palestine and Arabia from Antioch and formed the Patriarchate of Jerusalem. Constantine having made Byzantium "New Rome," Constantinople was also raised to patriarchal rank by the Council of Chalcedon.

There are now five major patriarchates. The Pope as Bishop of Rome is Patriarch of all the western Church. In the eastern Church there are Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem. The Latin Patriarchs of Constantinople, Alexandria and Antioch are now merely titular. The Latin Patriarch of Jerusalem has jurisdiction over

Palestine and Cyprus. The Coptic Patriarch of Alexandria and the Syrian, Maronite and Melchite Patriarchs of Antioch rule over Uniat Catholics of their respective Rites.

Minor Patriarchs in the East are the Patriarch of Babylon for the Chaldees and the Patriarch of Cilicia for the Armenians.

Minor Patriarchs in the West are merely titular. They bear the titles of Patriarchs of the West Indies, the East Indies, Lisbon and Venice.

The Patriarchs are as follows:

Patriarchate	Rite	Patriarch	Date of Election
Constantinople, Turkey	Latin	Antonio A. Rossi	1927
Alexandria, Egypt.	Latin	Paul de Huyn	1921
	Coptic	Marco Khouzam, Bp. of Thebes, Apostolic Administrator	1926
Antioch, Syria	Syrian	Ignazio Cardinal Tappouni	1929
	Maronite	Anthony Peter Arida	1932
	Latin	Roberto Vicentini	1925
	Melchite	Cyril IX Mogabgab	1925
Jerusalem, Palestine	Latin	Luigi Barlassina	1920
Babylon, Iraq	Chaldean	Joseph E. Thomas	1900
Cilicia, Turkey	Armenian	Gregory Peter XV Agagianian	1937
West Indies	Latin	Vacant	
East Indies	Latin	Guiseppe da Costa Nunes	1940
Lisbon, Portugal	Latin	Emanuele Goncalves Cardinal Cerejeira	1929
Venice, Italy	Latin	Adeodato Giovanni Cardinal Piazza, O. C. D.	1935

PROTHONOTARIES APOSTOLIC

Prothonotaries Apostolic are members of the chief order of prelates in the Roman Curia. They are divided into four classes:

(1) Prothonotaries Apostolic *de numero participantium*, so called because they share in the revenues of the papal chancery; they sign the Papal Bulls, aid in the work of the consistories and in the process of canonizations and examinations of candidates, enjoy the use of pontificals and have many other privileges.

(2) Prothonotaries Apostolic *Supernumerary*, limited to the canons of the Roman patriarchal Basilicas of St. Peter, the Lateran and St. Mary Major and the cathedral churches of Concordia, Florence, Goritz, Padua, Treviso, Udine, Venice, Cagliari, Malta and Strigonia, who have been made domestic prelates by the Pope.

(3) Prothonotaries Apostolic *ad instar (participantium)*, who are appointed by the Pope and are entitled to the same external insignia as Class 1.

(4) Prothonotaries Apostolic *Titular or Honorary*, who receive the dignity as a special privilege.

THE ROMAN CURIA

The Pope is the Supreme Head of the Church, possessing full and absolute jurisdiction in the governmental affairs of the Church. Since, however, it is practically impossible for him to exercise this ordinary authority immediately over the whole, universal Church, the Popes have found it necessary to establish various groups of churchmen to whom they delegate part of their jurisdiction to be exercised by them. These various bodies constitute the Roman Curia which, at present, according to the recent reform of Pius X, consists of twelve Congregations, three Tribunals, and five Offices.

Congregations

Congregation of the Holy Office

Prefect: His Holiness, the Pope.

Secretary: Francesco Cardinal Marchetti-Selvaggiani.

Assessor: Msgr. Alfred Ottaviani.

Commissary: Very Rev. John Lottini, O. P.

Office: Palazzo del S. Officio.

Duties: Guards the Catholic doctrine in faith and morals; judges heresy and those suspected of heresy; protects the dogmatic doctrine of the sacraments; decides in matters concerning the Eucharistic fast of priests celebrating Mass; in matters concerning the Pauline privilege, the marriage impediments of disparity of cult and mixed religion, and is able to grant dispensations from these two impediments; examines and condemns books and gives dispensations for reading condemned books; judges all questions pertaining to the dogmatic doctrine of indulgences, new prayers, and devotions.

Consistorial Congregation

Prefect: His Holiness, the Pope.

Secretary: Raffaello Charles Cardinal Rossi, O. C. D.

Assessor: Msgr. Benedetto Renzoni.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Prepares matter to be discussed at consistories; constitutes new dioceses, provinces, and cathedral chapters for all territories not subject to the Propagation of the Faith; divides dioceses; proposes bishops, apostolic administrators, coadjutors, and auxiliary bishops; makes the canonical inquiry of those to be promoted and carefully examines their records and tries their doctrine; all that pertains to the founding, preservation, and condition of dioceses belongs to this Congregation; receives and examines the reports of bishops; provides for apostolic visitation and examines the results; decides the competency of all the Congregations other than the Holy Office; provides for the spiritual care of emigrants.

Congregation for the Oriental Church

Prefect: His Holiness, the Pope.

Secretary: Eugene Cardinal Tisserant.

Assessor: Most Rev. Antonio Arata.

Office: Palazzo di Convertendi.

Duties: All matters of whatever kind which pertain to the discipline, the persons, or the rites of the Eastern Church, as also mixed questions either of persons or things which arise owing to the relation to the Latin Church, constitute the object of this Congregation's care.

Congregation of the Sacraments

Prefect: Domenico Cardinal Jorio.

Secretary: Msgr. Francis Bracci.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Regulates the discipline of the seven sacraments; gives decrees and dispensations regarding all sacraments, except in matters which belong to the Congregation of the Holy Office or of Rites; probes reasons for dispensations; receives and answers questions regarding the validity of Orders or Matrimony.

Congregation of the Council

Prefect: Francesco Cardinal Marmaggi.

Secretary: Msgr. Joseph Bruno.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Has authority over the discipline of the secular clergy and laymen. Takes care that the precepts are observed and grants dispensations when necessary. Oversees matters concerning canons and parish priests, pious sodalities, unions (even though these may be founded by religious, be under their direction, or in their parishes, or attached to their houses), pious legacies, work, Mass stipends, benefices, and offices, ecclesiastical goods, both movable and immovable, diocesan taxes, taxes of the Episcopal Curia, etc.; has power to dispense from the conditions for obtaining a benefice; to permit laymen to acquire ecclesiastical goods usurped by the civil power. Deals with immunities. Prepares matters for the celebration of episcopal councils or conferences and recognizes the proceedings.

Congregation of Religious

Prefect:

Secretary: Most Rev. Luke Ermenegild Pasetto, O.F.M. Cap., Titular Archbishop of Iconio.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Has jurisdiction over the government, discipline, studies, property, and privileges of all religious, including lay members of Third Orders; gives dispensations to religious from the common law.

Congregation for the Propagation of the Faith

Prefect: Pietro Cardinal Fumasoni-Biondi.

Secretary: Most Rev. Celsus Constantini, D.D., Titular Archbishop of Theodosia.

Office: Palazzo di Propaganda, Piazza di Spagna.

Duties: Entrusted with the care of all mission territory — those places where no hierarchy is established, or if established, is still in its incipient stages; constitutes and changes priests subject to it; has the power to judge and to act in all things coming within its scope and which it considers necessary and opportune; arranges for the celebration of councils in districts under its jurisdiction; approves the proceedings. Societies and Seminaries founded to train missionaries are under the supervision of this Congregation.

Congregation of Sacred Rites

Prefect: Carlo Cardinal Salotti.

Secretary: Msgr. Alphonse Carinci.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Supervises and determines all things which pertain to ceremonies and rites in the Latin Church; grants dispensations in such matters; gives insignia and privileges of honor; treats of all business concerning the beatification and canonization of the Servants of God or

concerning the relics of these same; to this Congregation are joined the Liturgical Commission, the Historico-Liturgical Commission, and the Commission for Sacred Music.

Congregation of Ceremonies

Prefect: Gennaro Cardinal Granito Pignatelli di Belmonte.

Secretary: Msgr. Benjamin Nardone.

Office: Palazzo Apostolico Vaticano.

Duties: Regulates ceremonies in the papal chapel and court and the sacred functions which the cardinals perform outside the papal chapel; decides questions of the precedence of cardinals and legates whom the various nations send to the Holy See.

Congregation of Extraordinary Ecclesiastical Affairs

Prefect: Luigi Cardinal Maglione.

Secretary: Msgr. Dominic Tardini.

Office: Palazzo Apostolico Vaticano.

Duties: Constitutes and divides dioceses, promotes suitable men for vacant sees, whenever these affairs must be settled in conjunction with civil powers; handles matters referred to it by the Holy Father through the Cardinal Secretary of State, especially concordats and those matters which have a relation to the civil laws.

Congregation of Seminaries and Universities

Prefect: Giuseppe Cardinal Pizzardo.

Secretary: Msgr. Ernest Ruffini.

Office: Palazzo di S. Callisto, Rome.

Duties: Superintends all those matters which pertain to the government, discipline, temporal administration, and studies of seminaries; to it also is committed the direction of the government and studies in universities depending on the authority of the Church, even those directed by religious; examines and approves new constitutions; confers academic degrees and grants the faculty and establishes norms for the conferring of these.

Congregation of the Basilica of St. Peter

Prefect: Federico Cardinal Tedeschini.

Secretary: Msgr. Ludwig Kaas.

Office: Vatican City.

Duties: The care of business pertaining to the building and the upkeep of the Basilica of St. Peter.

Tribunals

Sacred Penitentiary

Grand Penitentiary: Nicola Cardinal Canali.

Office: Palazzo del S. Ufficio.

Duties: Jurisdiction to judge all cases of conscience, non-sacramental as well as sacramental; also decides questions concerning the use and concession of indulgences, without however encroaching on the rights of the Holy Office as to the dogmatic doctrine involved in these or in new prayers and devotions.

Sacred Roman Rota

Dean: Msgr. Julius Grazioli.

Office: Palazzo della Dataria.

Duties: Handles cases demanding judicial procedure, without prejudice to the rights of the Holy Office or the Congregation of Sacred Rites.

Apostolic Signature

Prefect: Henry Cardinal Gasparri.

Secretary: Msgr. Francis Morano.

Office: Palazzo della Dataria.

Duties: The supreme tribunal of the Roman Curia; handles all cases of appeal; settles controversies as to the jurisdiction of the inferior tribunals.

Offices

Apostolic Chancery

Chancellor:

Regent: Msgr. Vincent Bianchi-Cagliesi.

Office: Palazzo della Cancelleria Apostolica.

Duties: Sends out Apostolic Letters and Bulls concerning the provision of consistorial offices and benefices, the establishment of new dioceses, provinces, and chapters, and other affairs of major importance.

Apostolic Datary

Datary: Federico Cardinal Tedeschi.

Regent: Msgr. Joseph Guerri.

Office: Palazzo della Dataria.

Duties: Should have knowledge of the suitability of candidates to be promoted to non-consistorial benefices; sends letters of appointment to such candidates; sends dispensations from conditions required for these benefices; exacts the tax imposed by the Holy Father in conferring these benefices.

Apostolic Camera

Chamberlain of the Holy Roman Church: Pietro Cardinal Fumasoni-Biondi.

Vice-Chamberlain: Most Rev. Tito Trocchi, Titular Archbishop of Lacedaemonia.

Auditor: Most Rev. John Vallega, Titular Archbishop of Nicopolis in Epiro.

Duties: Has the care and administration of the temporal goods and rights of the Holy See, especially when it is vacant.

Secretariate of State

Secretary of State: Luigi Cardinal Maglione.

Secretary for Extraordinary Affairs: Msgr. Dominic Tardini.

Under-Secretary: Msgr. John B. Montini.

Chancellor of Apostolic Briefs: Msgr. Dominic Spada.

Office: Palazzo Apostolica Vaticano.

Duties: Prepares matters to be brought up before the Congregation of Extraordinary Ecclesiastical Affairs. Sends out Apostolic Briefs.

Secretariate of Briefs to Princes and Latin Letters

Secretary of Briefs to Princes: Msgr. Antony Baccl.

Secretary of Latin Letters: Msgr. Angelus Perugini.

Office: Palazzo Apostolico Vaticano.

Duties: To transcribe in Latin the acts of the Supreme Pontiff, which have been committed to it by him.

THE COLLEGE OF CARDINALS

The College of Cardinals is the Senate of the Church. The Cardinals act as advisers to the Pope and elect his successor. When complete the Sacred College numbers 70 members of whom 6 are cardinal-bishops, 50 are cardinal-priests and 14 are cardinal-deacons. The following is a list of the present College of Cardinals:

Year of Birth	Year of Creation	Name	Office or Dignity	Nationality
CARDINAL-BISHOPS				
1851	1911	Gennaro Granito Pignatelli di Belmonte	Bishop of Ostia and Albano; Dean of the College of Cardinals; Prefect of the Congregation of Ceremonies	Italian
1871	1925	Enrico Gasparri	Bishop of Velletri; Prefect of the Apostolic Signature ...	Italian
1871	1930	Francesco Marchetti-Selvaggiani	Bishop of Frascati; Vicar General of His Holiness; Archbishop of the Patriarchal Basilica of the Lateran; Secretary of the Congregation of the Holy Office	Italian
1870	1933	Carlo Salotti	Bishop of Palestrina; Prefect of the Congregation of Rites ...	Italian
1861	1935	Enrico Sibilia	Bishop of Sabina and Poggio Mirteto	Italian
CARDINAL-PRIESTS				
1859	1911	William O'Connell	Archbishop of Boston	American
1872	1916	Alessio Ascalesi	Archbishop of Naples	Italian
1859	1916	Adolf Bertram	Archbishop of Breslau	German
1869	1921	Michael von Faulhaber	Archbishop of Munich and Freising	German
1865	1921	Dennis J. Dougherty	Archbishop of Philadelphia ...	American
1872	1923	Giovanni B. Nasalli-Rocca di Cornelianio	Archbishop of Bologna	Italian
1865	1925	Alessandro Verde	Archpriest of Liberian Patriarchal Basilica of St. Mary Major	Italian
1874	1927	Joseph Ernest Van Roey	Archbishop of Malines	Belgian
1881	1927	Auguste Hlond, S. S.	Archbishop of Gneisen and Posen	Polish
1880	1927	Pedro Segura y Saenz	Archbishop of Seville	Spanish
1884	1927	Justinian Sredi, O. S. B.	Archbishop of Strigonia	Hungarian
1880	1929	Ildefonso Schuster, O. S. B. ..	Archbishop of Milan	Italian
1888	1929	Manuel Goncalves Cerejeira..	Patriarch of Lisbon	Portuguese
1874	1929	Luigi Lavitrano	Archbishop of Palermo	Italian
1861	1929	Joseph MacRory	Archbishop of Armagh	Irish

Year of Birth	Year of Creation	Name	Office or Dignity	Nationality
1876	1930	Raffaello Carlo Rossi, O. C. D.	Secretary of the Consistorial Congregation	Italian
1884	1930	Achilles Lienart	Bishop of Lille	French
1872	1933	Pietro Fumasoni-Biondi	Prefect of the Congregation for the Propagation of the Faith; Camerlengo of the College of Cardinals	Italian
1873	1933	Federico Tedeschini	Archpriest of Vatican Basilica; Prefect of the Congregation of the Basilica of St. Peter; Apostolic Datary	Italian
1876	1933	Maurilio Fossati	Archbishop of Turin	Italian
1883	1933	Rodrigue Villeneuve, O. M. I.	Archbishop of Quebec	Canadian
1872	1933	Elias dalla Costa	Archbishop of Florence	Italian
1875	1933	Theodore Innitzer	Archbishop of Vienna	Austrian
1879	1935	Ignatius Tappouni	Syrian Patriarch of Antioch	Irakian
1876	1935	Francesco Marmaggi	Prefect of the Congregation of the Council	Italian
1877	1935	Luigi Maglione	Prefect of the Congregation of Extraordinary Ecclesiastical Affairs, Secretary of State	Italian
1874	1935	Emmanuel Suhard	Archbishop of Paris	French
1880	1935	Diego Copello	Archbishop of Buenos Aires	Argentine
1871	1935	Pietro Boetto, S. J.	Archbishop of Genoa	Italian
1884	1936	Eugene Tisserant	Secretary of the Congregation for the Oriental Church	French
1884	1937	Adeodato Giovanni Piazza, O. C. D.	Patriarch of Venice	Italian
1877	1937	Giuseppe Pizzardo	Prefect of the Congregation of Seminaries and Universities; President of Catholic Action	Italian
1880	1937	Pierre Marie Gerlier	Archbishop of Lyons	French
CARDINAL-DEACONS				
1877	1935	Camillo Caccia Dominioni . . . . .	. . . . .	Italian
1874	1935	Nicola Canali	Grand Penitentiary; President of the Commission charged with the Administration of Vatican City	Italian
1867	1935	Domenico Jorio	Prefect of the Congregation of the Sacraments	Italian
1877	1935	Massimo Massimi	President of the Commission on the Authentic Interpretation of the Code of Canon Law	Italian
1866	1936	Giovanni Mercati	Librarian and Archivist of the Holy Roman Church	Italian

BIOGRAPHIES OF THE CARDINALS

Cardinal Bishops

Gasparri, Enrico — b. July 25, 1871, Ussita, Italy; educ. Pontificio Seminario Romano; ord. 1894; cons. Titular Archbishop of Sebaste and appointed Delegate to Colombia Dec., 1915; Papal Nuncio to Rio de Janeiro Sept., 1920; created Cardinal Dec. 14, 1925; became Bishop of Velletri Oct., 1933; Prefect of the Supreme Tribunal of the Apostolic Signature.

Granito Pignatelli di Belmonte, Gennaro — b. April 10, 1851, Naples; educ. Mondragone College (Italy), tutored by the Archbishop of Naples; ord. 1879; cons. Titular Archbishop of Edessa and appointed Apostolic Nuncio to Brussels Nov., 1899; Apostolic Nuncio to Vienna Jan., 1904; created Cardinal Nov. 27, 1911; Papal Legate at the International Eucharistic Congress of Lourdes, July, 1914; Bishop of Albano and Ostia, Dec., 1915; Dean of the College of Cardinals; Prefect of the Congregation of Ceremonies.

Marchetti-Selvaggiani, Francesco — b. Oct. 1, 1871, Rome, Italy; educ. Alma Collegio Capranica, Pontifical Gregorian University; ord. April 5, 1896; confidential representative of Holy See at Berne 1914; cons. Titular Archbishop of Seleucia and appointed Nuncio to Venezuela 1918; translated to Apostolic Nunciature at Vienna 1920; Secretary of the Sacred Congregation of the Propagation of the

Faith 1923, laid foundation for Ethnological Missionary Museum in Lateran Palace; created Cardinal June 30, 1930, being ascribed in the order of Cardinal Priests; Vicar-General to Pope for diocese of Rome May, 1931; Archpriest of Archbasilica of St. John Lateran; entered order of Bishops in Consistory Jan., 1935; Secretary of the Congregation of the Holy Office; Bishop of Frascati July, 1936.

Salotti, Carlo — b. July 25, 1870, Grotte di Castro, Italy; educ. Diocesan Seminary of Orvieto (Italy), Athenaeum of the Pontificio Seminario Romano, and the Royal University (Rome); ord. Sept. 22, 1894; cons. Bishop with the Archiepiscopal Title of Philippopolis 1930; created Cardinal "in petto" March 13, 1933; proclaimed Cardinal Dec. 16, 1935; Bishop of Palestrina; Prefect of the Congregation of Sacred Rites.

Sibilia, Enrico — b. Nov. 17, 1861, Anagni, Italy; educ. Athenaeum of the Pontificio Seminario Romano; ord. March 8, 1884; cons. Titular Archbishop of Side and appointed Apostolic Nuncio to Chile July, 1908; Assistant at the Pontifical Throne 1914; appointed Vicar of the Basilica of St. Mary Major 1916; appointed Apostolic Nuncio to Austria 1922; created Cardinal Dec. 16, 1935; Bishop of Sabina and Poggio Mirteto.

Cardinal Priests

Ascalesi, Alessio — b. Oct. 23, 1872, Casalnuovo, Italy; educ. Seminary of Spoleto (Umbria); ord. June 8, 1895; cons. Bishop of Muro-Lucano 1909; translated to See of St. Agata de Goti 1911; promoted Archbishop of Benevento 1915; created Cardinal Dec. 4, 1916; Archbishop of Naples 1924.

Bertram, Adolph — b. March 14, 1859, Hildesheim, Germany; educ. Munich and Wuerzburg (Germany) and University at Rome; ord. July 31, 1881; cons. Bishop of Hilde-

sheim 1905; translated to Archiepiscopal See of Breslau 1914; created Cardinal "in petto" Dec. 4, 1916; proclaimed Cardinal Dec. 15, 1919; outstanding promoter of Catholic Action in Germany.

Boetto, S. J., Pietro — b. May 19, 1871, Vigone, Italy; educ. Seminary of Gianeno and the Jesuit Novitiate House at Chieri (Italy); ord. July 30, 1901; took solemn vows 1906; Provincial of Turin Province 1916; Procurator-General of the Society of Jesus 1921; Provincial

of Roman Province 1928-30; Assistant of the General Curia for Italy March, 1930; Consultor of the Sacred Congregation of Religious 1931; created Cardinal Dec. 16, 1935; Archbishop of Genoa 1938.

Copello, Diego — b. Jan. 7, 1880, San Isidoro, Argentina; educ. College of San Jose and Seminary of Buenos Aires (Argentina), Latin American College (Rome); ord. Oct. 28, 1902; cons. Auxiliary Bishop of La Plata 1919; erected Diocesan Seminary and its Church in La Plata; appointed Visitor of all schools in the republic directed by religious bodies; named Chaplain General of the Army by Argentinian Government, 1927; appointed Vicar-General of Archdiocese of Buenos Aires and Auxiliary Bishop, 1928; Archbishop of Buenos Aires Dec., 1932; created Cardinal Dec. 16, 1935.

Dalla Costa, Elia — b. May 14, 1872, Villaverla, Italy; educ. Seminary of Vicenza and Royal University of Padua (Italy); ord. July 25, 1895; cons. Bishop of Padua, 1923; translated to the Archiepiscopal See of Florence Feb., 1932; created Cardinal March 13, 1933.

Dougherty, Dennis — b. Aug. 16, 1865, Girardville, Pennsylvania; educ. St. Mary's College, Montreal (Canada), St. Charles Seminary (Overbrook, Pa.), American College (Rome); ord. May 31, 1890; cons. Bishop of Nueva Segovia June 10, 1903; rehabilitated the Seminary at Vigan, Philippine Islands, and refounded the diocese 1903; made Bishop of Jaro 1908; Bishop of Buffalo 1915; Archbishop of Philadelphia 1918; created Cardinal March 7, 1921; President of the Bureau of Catholic Indian Missions, Commissioner for Catholic Missions among the Colored People and Indians; Trustee of the National Shrine of the Immaculate Conception, Washington, D. C.; member of the Board of Governors of the Catholic Church Extension Society; Grand Officer of the Crown

of Italy; Papal Legate to the International Eucharistic Congress at Manila, P. I., 1937.

Fossati, Maurilio — b. May 24, 1876, Arona, Italy; educ. Diocesan Seminary at Arona (Italy); ord. Nov. 27, 1898; entered the Oblates of St. Gaudens and Charles; cons. Bishop of Galtelli-Nuoro April 27, 1924; translated to the Archiepiscopal See of Sassari Oct. 2, 1929; translated to the Archiepiscopal See of Turin Dec. 11, 1930; created Cardinal March 13, 1933.

Fumasoni-Biondi, Pietro — b. Sept. 4, 1872, Rome, Italy; educ. Roman Seminary (Rome); ord. April 17, 1897; cons. Archbishop of the Titular See of Doclea and appointed Apostolic Delegate to India 1916; first Apostolic Delegate to Japan 1919; Secretary of the Congregation for the Propagation of the Faith 1921, Prefect since 1933; fifth Apostolic Delegate to the United States, March 2, 1923; Apostolic Delegate to Mexico "pro tempore" 1926; created Cardinal March 13, 1933; Camerlengo of the Sacred College of Cardinals, May 12, 1941.

Gerlier, Pierre — b. Jan. 14, 1880, Versailles, France; educ. Seminary of Saint Sulpice; ord. June 29, 1921; named Bishop of Tarbes and Lourdes May 14, 1929; translated to the Archiepiscopal See of Lyons July 30, 1937; created Cardinal Dec. 13, 1937.

Goncalves Cerejeira, Emanuel — b. Nov. 29, 1888, Lousado, Portugal; educ. National University of Coimbra (Spain); ord. April 1, 1911; cons. Auxiliary Bishop of Lisbon and Titular Bishop of Mytilene 1928; appointed Capitular Vicar of the Patriarchate, and promoted Patriarch of Lisbon 1929; created Cardinal Dec. 16, 1929.

Hlond, S. S., Augustus — b. July 5, 1881, Brzeckowice, Poland; educ. Seminary of Salesian Congregation (Poland) and Gregorian University (Rome); ord. Sept. 23, 1905; Head of the Salesian Institute in Przemysl 1907; Inspector of New Austrian-Hungarian Salesian Province

c. 1917; appointed Apostolic Administrator in Upper Silesia 1922; cons. Bishop of Katowice Jan. 3, 1926; translated to the Archiepiscopal See of Gniezno and Poznan June 24, 1926; Primate of Poland; created Cardinal June 20, 1927.

Innitzer, Theodore — b. Dec. 25, 1875, Weipert-Neugeschrei, Bohemia; educ. University of Vienna; ord. July 25, 1902; cons. Archbishop of Vienna, Oct. 16, 1932; created Cardinal March 13, 1933.

Lavitrano, Luigi — b. March 7, 1874, Forio, Italy; educ. Institute of the Province and Apostolic School, the Appolinare and Royal University of Rome, Leoneine Institute (Italy); ord. March 21, 1898; cons. Bishop of Cava and Sarno June 21, 1914; appointed Archbishop of Benevento July 16, 1924; translated to Archiepiscopal See of Palermo Sept. 29, 1928; created Cardinal Dec. 16, 1929.

Lienart, Achilles — b. Feb. 7, 1884, Lille, France; educ. Catholic Institute of Paris and at Rome; ord. June 29, 1907; cons. Bishop of Lille Oct. 6, 1928; erected Grand Seminary and Cathedral at Lille; developed Christian Labor Organizations; created Cardinal June 30, 1930.

MacRory, Joseph — b. March 19, 1861, Ballygawley, Ireland; educ. St. Patrick's College (Armagh), St. Patrick's College (Maynooth); ord. Sept., 1885; cons. Bishop of Down and Connor Nov. 14, 1915; translated to the Archiepiscopal See of Armagh June 27, 1928; created Cardinal Dec. 16, 1929.

Maglione, Luigi — b. March 2, 1877, Casoria, Italy; educ. Almo Collegio Capranica and Pontifical Gregorian University (Italy); ord. July 25, 1901; cons. Titular Archbishop of Caesarea of Palestine Sept. 26, 1920; appointed Apostolic Nuncio to Paris, 1926; created Cardinal Dec. 16, 1935; Secretary of State; Prefect of Congregation of Extraordinary Ecclesiastical Affairs.

Marmaggi, Francesco — b. Aug. 31, 1876, Rome, Italy; educ. Ponti-

ficio Seminario Romano; ord. April 14, 1900; cons. Titular Archbishop of Adrianopolis and appointed Apostolic Nuncio to Rumania, 1920; Papal Legate Extraordinary at Coronation of Ferdinand I of Rumania; Nuncio to Prague 1923; Apostolic Nuncio to Warsaw 1928; created Cardinal Dec. 16, 1935; Legate to Poland to preside over the National Council of the Polish Episcopate 1936; Prefect of the Congregation of the Council.

Nasalli-Rocca di Corneliano, Giovanni Battista — b. Aug. 27, 1872, Piacenza, Italy; educ. Pontifical Lombardian College (Rome) and Pontifical Gregorian University (Rome); ord. June 8, 1895; consecrated Bishop of Gubbio, 1907; Apostolic Visitor to various dioceses of Italy; appointed Titular Archbishop of Thebes and Secret Almoner 1916; General Ecclesiastical Assistant of Italian Catholic Youth 1921; translated to Bologna Nov. 21, 1921; created Cardinal May 23, 1923; Papal Legate at Plenary Synod of the Episcopate of Emilia 1932; celebrated fifth Italian National Eucharistic Congress, 1932.

O'Connell, William Henry — b. Dec. 8, 1859, Lowell, Massachusetts; educ. Boston College (Boston), North American College (Rome); ord. June 8, 1884; cons. Bishop of Portland, Maine, May 19, 1901; Papal Envoy to Japan, 1905; promoted to the Archiepiscopal Titular See of Tomi or Constantia and made Coadjutor to the Archbishop of Boston, 1906; Archbishop of Boston, 1907; created Cardinal, Nov. 27, 1911; Senior Ranking Prelate and Dean of American Hierarchy; Senior Cardinal Priest of the Sacred College of Cardinals.

Piazza, O. C. D., Adeodato Giovanni — b. Sept. 30, 1834, Vigo di Cadore, Italy; educ. Episcopal Seminary, Carmelite Colleges at Treviso, Venice and Brescia; entered Carmelite Novitiate at Brescia 1902; professed 1903; ord. Dec. 19, 1908; cons. Archbishop of Benevento Jan. 29, 1930; translated to

Patriarchate of Venice Dec. 16, 1935; created Cardinal Dec. 13, 1937.

Pizzardo, Giuseppe — b. July 13, 1877, Savona, Italy; educ. Diocesan Seminary (Savona), Lombardian College, University of Genoa; ord. Sept. 19, 1903; appointed Titular Archbishop of Cirro March 28, 1930, transferred to Nice April 22; cons. April 27; created Cardinal Dec. 13, 1937; Prefect of Congregation of Seminaries and Universities; President of Catholic Action.

Rossi, O. C. D., Raffaello Carlo — b. Oct. 28, 1876, Pisa, Italy; educ. International College (Rome), Scholasticate of Discalced Carmelites; ord. Dec. 21, 1901; cons. Bishop of Volterra May 25, 1920; Assessor of the Consistorial Congregation June 7, 1923; promoted to Titular Archbishop of Thessalonica Dec. 20, 1923; Vice-president of the mixed commission of the representatives of the Vatican and the Italian government to effect the Concordat, 1929; created Cardinal June 30, 1930; Secretary of the Consistorial Congregation.

Schuster, O. S. B., Alfredo Idefonso — b. Jan. 18, 1880, Rome, Italy; educ. Benedictine Basilica of St. Paul outside the Walls, International College of the Benedictines of St. Anselm (Aventine Hill, Rome); ord. March 19, 1904; elected Abbot of St. Paul outside the Walls (Rome), April 6, 1918; appointed Archbishop of Milan June 26, 1929; created Cardinal July 15, 1929.

Segura y Saenz, Pedro — b. Dec. 4, 1880, Carazo, Spain; educ. Pontifical Seminary of Aquella (Burgos), Pontifical University of Comillas (Santander); ord. May, 1906; cons. Titular Bishop of Appollonia and Auxiliary Bishop of Valladolid, 1916; translated to the See of Coria 1920; promoted to the Archiepiscopal See of Burgos 1926; translated to the Primatial See of Toledo 1927; created Cardinal Dec. 19, 1927; resigned his See during the persecution; became Archbishop of Seville, 1937.

Seredi, O. S. B., Justinian Georg

— b. April 23, 1884, Deaki, Hungary; educ. Benedictine Abbey of Pannonhalma (Hungary); received habit 1901; solemnly professed 1905; ord. July 14, 1908; appointed Archbishop of Gran and Primate of Hungary. Nov. 30, 1927; cons. and enthroned Jan. 1928; created Cardinal Dec. 19, 1927.

Suhard, Emmanuel Celestine — b. April 5, 1874, Brains-sur-les-Marches, France; educ. Petit Seminary at Mayenne (France), French Seminary (Rome); ord. Dec. 18, 1898; cons. Bishop of Bayeux and Lisieux, 1928; translated to the Archiepiscopal See of Reims, 1930; created Cardinal Dec. 16, 1935; Archbishop of Paris, 1940.

Tappouni, Ignatius Gabriel — b. Nov. 3, 1879, Mossul, Irak; ord. Nov. 9, 1902; appointed Titular Bishop of Danaba Sept. 14, 1912; promoted to the Archiepiscopal See of Batnan Sarug Dec. 13, 1912; cons. Jan. 19, 1913; Patriarchal Vicar to the Archdiocese of Aleppo 1919; Metropolitan of Aleppo 1921; Syrian Patriarch of Antioch 1929; created Cardinal Dec. 16, 1935; Representative of Eastern Catholics in the Consistory of the Sacred College.

Tedeschini, Federico — b. Oct. 12, 1873, Antrodoco, Italy; educ. Seminario Romano and Seminario Pio (Rome); ord. July 25, 1896; cons. Titular Archbishop of Lepanto and appointed Nuncio to Madrid 1921; created Cardinal "in petto" March 13, 1933; proclaimed Cardinal Dec. 16, 1935; Archpriest of Vatican Basilica; Prefect of the Congregation of Basilica of St. Peter; Apostolic Datary.

Tisserant, Eugene — b. March 24, 1884, Nancy, France; educ. Diocesan Seminary (Nancy), Dominican Convent of St. Stephen (Jerusalem), Catholic Institute of Paris; called to America by Carnegie Foundation 1927; represented Holy See at Orientalist Congresses at Oxford, Leyden and Rome, and at International Congress of Librarians at Warsaw; created Cardinal

June 15, 1936; Secretary of the Congregation for the Oriental Church.

Van Roey, Joseph Ernest—b. January 13, 1874, Vorsselaer, Belgium; educ. Diocesan College of Herenthal (Belgium), Seminary of Malines and the University of Louvain (Belgium); ord. Sept. 18, 1897; cons. Archbishop of Malines April 25, 1926; erected new Diocesan Seminary of St. Joseph; promoter of Catholic Action in Belgium; created Cardinal June 20, 1927.

Verde, Alessandro—b. March 27, 1865, Sant' Antimo, Italy; educ. Diocesan Seminary of Aversa, Pontificio Seminario Pio (Rome); ord. March 31, 1888; entered Sacred Congregation of Rites as assistant Under-Promoter of the Faith, 1894; appointed Promoter of Faith and Consistorial Advocate; appointed Secretary of the Congregation of Rites, June, 1915; created Cardinal Dec. 14, 1925; Archpriest of Liber-

ian Patriarchal Basilica of St. Mary Major.

Villeneuve, O. M. I., Jean-Marie Rodrigue—b. Nov. 2, 1883, Montreal, Canada; educ. Mont St. Louis (Canada), St. Joseph Scholasticate (Ottawa); entered Oblates of Mary Immaculate Aug. 14, 1901; ord. May 25, 1907; cons. Bishop of Gravelbourg Sept. 11, 1930; erected Grand Seminary of Gravelbourg 1931; translated to the Metropolitan See of Quebec Feb. 24, 1932; created Cardinal March 13, 1933.

Von Faulhaber, Michael—b. March 5, 1869, Klosterheidenfeld, Germany; educ. University of Wuerzburg (Germany), Rome, Oxford, Cambridge, Paris and Toledo; ord. Aug. 1, 1892; cons. Bishop of Speyer Feb. 19, 1911; chaplain of the Bavarian armed forces during World War I; translated to the Archiepiscopal See of Munich and Freising 1917; created Cardinal Mar. 7, 1921.

Cardinal Deacons

Caccia Dominioni, Camillo—b. February 7, 1877, Milan, Italy; educ. Preparatory and Great Seminary of Milan, Gregorian University, Pontifical Academy (Rome); ord. Sept. 23, 1899; Canon-Coadjutor of the Patriarchal Basilica of the Vatican, 1903; Private Chamberlain to Benedict XV and Maestro de Camera and Majordomo under Pius XI; created Cardinal Dec. 16, 1935.

Canali, Nicola—b. June 6, 1874, Rieti, Italy; educ. Almo Collegio Capranico, Gregorian University, Pontifical Academy (Rome); ord. March 31, 1900; Minutante of the Secretary of State 1904; Secretary of the Congregation of Ceremonies under Pius XI; Assessor of the Holy Office 1926; created Cardinal Dec. 16, 1935; Grand Penitentiary; President of the Commission charged with the Administration of Vatican City.

Jorio, Domenico—b. Oct. 7, 1867, Villa S. Stefano, Italy; educ. Dio-

cesan Seminary of Ferentino and the Pontifical Roman Seminary (Rome); ord. Sept. 17, 1891; entered offices of the Apostolic Datary 1897; became secretary of the Datary and Prefect of the Marriage Section of that office 1898; appointed Under-Secretary of the Sacred Congregation of the Sacraments 1908; created Cardinal Dec. 16, 1935; Prefect of the Congregation of the Sacraments.

Massimi, Massimo—b. April 19, 1877, Rome, Italy; educ. Pontificio Seminario Romano (Rome); ord. Apr. 14, 1900; created Cardinal Dec. 16, 1935; President of the Commission on the Authentic Interpretation of the Code of Canon Law.

Mercati, Giovanni—b. Dec. 17, 1866, Villa Gaida, Italy; educ. Pontifical Gregorian University (Rome) ord. 1890; created Cardinal June 15, 1936; Librarian and Archivist of the Holy Roman Church.

APOSTOLIC Nuncios, Internuncios and Charges d'Affaires

Post	Name	Rank
Argentina		
Buenos Aires	Most Rev. Joseph Fietta.....	Nuncio
Belgium†		
Brussels	Most Rev. Clement Micara.....	Nuncio
Bolivia		
La Paz	Most Rev. Egidio Lari.....	Nuncio
Brazil		
Rio de Janeiro	Most Rev. Benedict Aloisi Masella....	Nuncio
Chile		
Santiago	Most Rev. Maurilio Silvani.....	Nuncio
Colombia		
Bogota	Most Rev. Charles Serena.....	Nuncio
Costa Rica		
San Jose	Most Rev. Luigi Centoz.....	Nuncio
Cuba		
Havana	Most Rev. George Caruana.....	Nuncio
Ecuador		
Quito	Most Rev. Efrem Forni.....	Nuncio
Estonia		
Tallin	N.	Nuncio
France		
Vichy	Most Rev. Valerio Valeri.....	Nuncio
Germany		
Berlin	Most Rev. Caesar Orsenigo.....	Nuncio
Guatemala		
Guatemala	Most Rev. Joseph Beltrami.....	Nuncio
Haiti		
Port au Prince	Msgr. Paolo Bertoli.....	Charge d'Affaires
Honduras		
Tegucigalpa	Most Rev. Federico Lunardi.....	Nuncio
Hungary		
Budapest	Most Rev. Angelus Rotta.....	Nuncio
Ireland		
Dublin	Most Rev. Paschal Robinson, O. F. M....	Nuncio
Italy		
Rome	Most Rev. Francis Borgongini Duca....	Nuncio
Latvia		
Riga	N.	Nuncio
Liberia		
Monrovia	Most Rev. John Collins, S. M. A.....	Charge d'Affaires
Lithuania		
Kaunas	N.	Nuncio
Luxembourg†		
Brussels, Belgium	Most Rev. Clement Micara.....	Internuncio
Netherlands†		
The Hague	Most Rev. Paul Giobbe.....	Internuncio
Nicaragua		
San Jose, Costa Rica ...	Most Rev. Luigi Centoz.....	Nuncio
Panama		
San Jose, Costa Rica ...	Most Rev. Luigi Centoz.....	Nuncio
Paraguay		
Asuncion	Msgr. Liberato Tosti.....	Charge d'Affaires
Peru		
Lima	Most Rev. Fernando Cento.....	Nuncio

Post	Name	Rank
Poland†		
Warsaw	Most Rev. Filippo Cortesi..	Nuncio
Portugal		
Lisbon	Most Rev. Peter Ciriaci.....	Nuncio
Rumania		
Bucharest	Most Rev. Andrea Cassulo..	Nuncio
Salvador		
San Salvador ..	Most Rev. Joseph Beltrami.....	Nuncio
Santo Domingo		
Port au Prince, Haiti	Msgr. Paolo Bertoli.....	Charge d'Affaires
Slovakia		
Bratislava	Most Rev. Giuseppe Burzio...	Charge d'Affaires
Spain		
Madrid	Most Rev. Gaetano Cicognani.....	Nuncio
Switzerland		
Berne	Most Rev. Philip Bernardini.....	Nuncio
Uruguay		
Montevideo	Most Rev. Albert Levame.....	Nuncio
Venezuela		
Caracas	Most Rev. Giuseppe Misuraca.....	Nuncio
Yugoslavia		
Belgrade	Most Rev. Hector Felici.....	Nuncio

†Residence at post rendered impossible because of the European War.

APOSTOLIC DELEGATES

Country	Name	Most Rev.	Resides
Africa (for the missions)	Anthony Riberi.....		Mombasa
Albania	John Baptist Leo Nigris.....		Scutari
Australasia	John Panico.....		North Sidney
Belgian Congo	John Baptist Dellepiane.....		Leopoldville
Bulgaria**	Joseph Mazzoli.....		Sofia
Canada and Newfoundland*..	Hildebrand Antoniutti.....		Ottawa
China	Mario Zanin.....		Peiping
Egypt, Arabia, Eritrea, Abyssinia and Palestine**.	Gustave Testa.....		Cairo and Jerusalem
Great Britain*	William Godfrey.....		London
Greece**	Angelo Joseph Roncalli.....		Athens
India	Leo Peter Klerkels.....		Bangalore, India
Indo-China	Anthony Drapier, O. P.....		Hue, Annam
Iran**	Alcide Marina, C. M.....		Tehran
Iraq (Mesopotamia, Kurdis- tan, and Armenia)**	George De Jonghe D'Ardoye...		Bagdad, Iraq
Italian East Africa**	John M. Castellani, O. F. M....		Addis Abeba
Japan	Paul Marella.....		Tokio
Mexico*	Luis Martinez.....		Mexico City
Philippines*	William Piani, S. S.....		Manila
South Africa	Jordan Gijlswijk, O. P.....		Bloemfontein
Syria**	Remy Lepretre, O. F. M.....		Beirut
Turkey**	Angelo Joseph Roncalli.....		Istanbul
United States*	Amleto Cicognani.....		Washington, D. C.

Note: The Apostolic Delegates are representatives of the Holy See without diplomatic character.

*An asterisk marks the Apostolic Delegates who depend on the Congregation of the Consistory; **two asterisks those who depend on the Congregations for the Oriental Church and of the Propaganda, the others depend solely on the Propaganda.

DIPLOMATIC REPRESENTATIVES AT THE VATICAN

The diplomatic corps of the Vatican has representatives from most of the countries of the world. They are as follows:

Country	Name	Rank*
Argentina	Senor Jorge Max Rohde	C. d'A.
Belgium	M. Adrian Nieuwenhuys	A. E. and P.
Bolivia	Senor Bailon Mercado	A. E. and P.
Brazil	Senhor Ildebrando Pinto Accioly	A. E. and P.
Chile	Senor Luis Cruz-Ocampo	A. E. and P.
China	Dr. Cheou Kang Sie	E. E. and M. P.
Colombia	Ernesto Graviria	C. d'A.
Costa Rica		E. E. and M. P.
Cuba	Senor Nicholas Rivero y Alonzo	E. E. and M. P.
Ecuador	Senor Lisimaco Guzman y Aspiazu	E. E. and M. P.
Eire	Mr. Thomas J. Kiernan	E. E. and M. P.
Finland	Dr. Harru Holma	E. E. and M. P.
France	M. Leon Berard	A. E. and P.
Germany	Baron Ernst von Weiszaecker	A. E. and P.
Great Britain	Sir Francis D'Arcy Osborne	E. E. and M. P.
Guatemala	Senor Francis Figueroa	E. E. and M. P.
Haiti	Dr. Leon Thebaud	E. E. and M. P.
Honduras	Baron Paul Adolph de Groote	E. E. and M. P.
Hungary	Baron Gabriel Apor	E. E. and M. P.
Italy	Count Galeazzo Ciano	A. E. and P.
Japan	Ken Harada	†Special Delegate
Liberia	Mr. Corneille Bosman van Oudkarspel	E. E. and M. P.
Lithuania	Stanislaus Girdvainis	E. E. and M. P.
Monaco	M. Emile Laurent Dard	E. E. and M. P.
Nicaragua	Dr. Thomas Francis Medina	E. E. and M. P.
Order of Malta	Count Stanislaus Pecci	E. E. and M. P.
Panama		E. E. and M. P.
Peru	Dr. Diomede Schreiber Arias	A. E. and P.
Poland	Casimir Papee	A. E. and P.
Portugal	Senhor Antonio Carneiro Pacheco	A. E. and P.
Rumania	Dr. Basil Grigorcea	E. E. and M. P.
Salvador	Senor Raoul Contreas	E. E. and M. P.
San Marino	Marchese Filippo Serlupi Crescenzi	E. E. and M. P.
Santo Domingo		E. E. and M. P.
Slovakia	Dr. Karol Sidor	E. E. and M. P.
Spain	Don Domingo de las Barcenas	A. E. and P.
Uruguay	Dr. Gioacchino Secco Illa	E. E. and M. P.
Venezuela	Dr. Jose Casas Briceno	E. E. and M. P.
Yugoslavia	Dr. Niko Mirosevic Sorgo	E. E. and M. P.
United States	Myron C. Taylor, Personal Representative of President of the United States	

* A. E., Ambassador Extraordinary, C. d'A., Charge d'Affaires; E. E., Envoy Extraordinary; M. P., Minister Plenipotentiary; P., Plenipotentiary. † Holds rank of Ambassador.



Church and State

Primarily an institution devoted to the salvation of souls, the Church nevertheless performs many secondary functions, one of which is the preservation of the social order. She has always thrown her full weight against the destruction of society. Ceaselessly has she preached the duty of obedience to civil authority, respect for property rights and respect for human dignity.

The religious, social and political upheaval of the sixteenth century, known as the Reformation (1517-1648), destroyed Christian unity, and bitter antagonisms arose. During the eighteenth and nineteenth centuries the obvious opposition to Catholicism declined. Formerly the Church was reprobated for her form of worship, her sacraments and her credence in miracles. With the rise of the Protestant states to power and leadership and what was thought to be the decline of the Catholic countries, a more tolerant and patronizing attitude was assumed. The twentieth century, however, has brought many problems and difficulties, superficially blamable on the first World War but remotely traceable to the principles forming the basis of the anti-Catholic culture. Confused and bewildered at the blow struck their boasted superiority these forces have now been confronted with the definite Catholic political, social and economic philosophy which they have so long disregarded. That they will embrace the Catholic teaching seems too sanguine a hope. That there is need for a united Christian front to oppose the attacks of a pagan Socialism and Communism has been pointed out by Pope Pius XI and Pope Pius XII in their encyclicals. The Church will continue its opposition to these, as well as to extreme Nationalism.

The Catholic citizen is in conscience bound to respect and obey the duly constituted authority provided faith and morals are thereby not endangered. Under no circumstances may the Church be subjugated by the State. Whatever their form may be, states are not conceded the right to force the observance of immoral or irreligious laws upon a people. That there is grave danger that certain states encroach upon the realm of faith and morals the following record for 1943 testifies.

GERMANY

At the close of 1942 the German hierarchy addressed to the Nazi authorities a protest that their previous earnest complaints on measures directed against the Church and against Christianity had received no answer from the government of the Reich. "The evils complained of continue to exist; some, in fact, have grown worse. Therefore our demand is all the more urgent, that

relief be provided..." They pleaded also for "the vital interests of the Catholic Church and the free practice of the religion of Catholic Christians" in invaded countries, citing specifically persecutory activities in Alsace-Lorraine, Luxembourg, Poland and Yugoslavia, and stating: "Around Germany, in all the occupied territories, a rampart of bitterness and enmity is being erected, which has arisen in large

part because of the ruthless interference of the officers of the party and the civil administration with freedom of conscience and the religious life of the population."

In pastoral letters to their priests and people the German bishops warned against the perils to the religion of school children under the Nazi educational system and condemned the doctrine of a super-race and the evils of unjust wars. Archbishop Frins of Cologne stated that religious instruction when it existed at all in the public schools was reduced to an absolute minimum and he urged attendance of all children at parochial courses to be given semi-weekly outside of school hours. Bishop von Preysing of Berlin denounced the Nazi doctrine of racism and severely condemned the domination of an absolute state, with complete eradication of the rights of the individual. Archbishop Groeber of Freiburg im Breisgau, referring to unjust wars, called attention to the literal sense in which must be understood the words, "All that take the sword shall perish by the sword."

In a notable sermon, which was summarized in a broadcast over the Vatican Radio in German for Germany, Bishop Dietz of Fulda expressed concern that "a good many in our Fatherland reject Christ as the Universal King and nothing is so odious to them as the unity of all men in His Kingdom." He condemned the contention that varying national and racial characteristics preclude spiritual unity and community and he deplored the fact that in Germany, where 95 per cent of the people in the last census professed loyalty to the Christian ideology, there is "so much propaganda against the Christian faith and the Christian order of life."

A new Nazi Civil Code, made public to the people in March, 1943, has for its foundation the doctrine of racism in its most rigorous form, subordinating marriage, the family and the education of children to the State. Cardinal von Faulhaber, Archbishop of Munich, declared in a ser-

mon delivered in his cathedral on March 7 that parents have a right to provide religious education for their children and to rear them without external interference. The family, he said, does not exist merely to increase the population. The individual has a sacred duty to the State, even, if necessary, to sacrifice his life for it, the Cardinal said, but he also has the duty to himself to develop his religious life and, if called, to follow a religious vocation.

In their Lenten pronouncements the German bishops expounded the immutable principles of Christian morality and vigorously condemned a rising divorce rate, free love, adultery and marriages that are forced upon individuals for the purpose of building the race.

A joint pastoral letter by the German hierarchy at their annual meeting at Fulda, Aug. 19, 1943, sorrowfully cited the separation of children from their parents, the forbidding of religious instruction in schools and colleges, the hindering of attendance at Mass and reception of the sacraments, in the continuing struggle "against the heritage of our Christian faith." They expressed their "deep sorrow and affliction at the forms, truly inhuman, into which the war has been led astray." Exhorting all to return to "the One, True and Living God," they concluded: "Nearer, my God, to Thee, nearer to Thee: Let this invocation resound in our souls in all trials and sufferings of war. . . . May God grant you peace and life eternal."

POLAND

Before the Nazi invasion there were in Poland 25 dioceses, 45 members of the hierarchy and more than 14,000 priests in 8,000 parishes, ministering to about 25,000,000 Catholics. According to advices received by the Polish Catholic Press Agency, KAP, in London, in April, 1943, only 7 bishops remained in their sees, more than 3,500 priests had been shot or tortured to death in concentration camps and over 3,000 parishes had been "liquidated."

In the concentration camp at Oswiecim alone there were about 300

priests at the beginning of the year, with 20 the average monthly death toll from torture and starvation. Oswiecim, near Cracow, was the most notorious of the eight camps in Poland and Germany in which Poles were to be found in large numbers. From October, 1940, to April, 1943, a total of 85,840 prisoners had passed through the camp, of whom more than 57,000 had died, and huge transports of Polish prisoners were continually arriving.

The priests were special victims of the German extermination methods. In an effort to put down revolts the Nazis trade upon the love and loyalty of the Poles for their priests by seizing them as hostages to be executed when an uprising occurs. Thus, after a German citizen was slain in the Polish town of Gora, priests were among the 80 hostages taken for execution. Clergy were also arrested for refusing to preach to the Poles that it is their "Christian duty" to labor in Germany. Five of these priests, in the Vilno district, were slain, their churches closed and rectories burned.

According to statistics broadcast over the Berlin radio in May, 1943, the total number of Poles sent to forced labor in Germany then stood at 1,170,000 persons. Organized man-hunts took place throughout the nation, sometimes during church services. Some Polish women were sent to racial camps and forced to bear children, later taken from them to be reared in government institutions. There were mass deportations of children from Poland also, those under twelve being placed in German schools for "racial improvement," and others put to work.

A total persecution system included: compulsory measures against bishops, whose activities were closely watched; arrest and killing of priests; restrictions against religious orders and congregations, numerous houses being closed, their members imprisoned, deported and slain; restrictions against seminaries, those remaining open being forbidden to accept novices; suppression of Catholic education, religious

organizations and the Catholic press, even prayer-books having been confiscated. The administration of the sacraments was severely restricted: adults could not be baptized without special permission which was rarely given; confessions could not be heard in Polish; children could not be prepared for their First Communion; marriages could not be celebrated for men under 28 and women under 25; no bishop could be found to administer Holy Orders. It was reported that during the Easter season the few remaining priests were unable to deal with all parishioners individually and gave general absolution to congregations.

Scarcity of food added starvation to physical sufferings and a "gallops wave" was the latest method of terrorism used to break the spirit of resistance of the people, public hangings taking place in every town.

"Prawda," the leading Catholic newspaper of underground Poland, had since its first appearance in 1942 gained wide circulation, and outlined its policy in these words: "Some time ago we adopted the watchword, 'Any system with God is good, any system without God is bad.' That is our whole political creed. We do not formulate our own political program; we do not indulge in controversies with existing movements; but we do definitely oppose any political activities in Poland that may be contrary to the principles of Catholic faith and morality!..."

A joint pastoral issued in London in October by the Most Rev. Joseph Gawlina, Ordinary to all Polish Catholics in exile, and Bishop Radonski of Wladislava commended to the Blessed Virgin "our Catholic Action, ourselves, our families, our army and our land," and concluded: "May Heaven soon answer the prayer of the Pope and 'give to Poland, tried to the utmost of endurance, a future equal to her rights and to the greatness of her sacrifice, by creating such conditions as Poland justly claims from a Europe renewed in Christian principles.'..."

NETHERLANDS

Nazi oppression in the Netherlands during 1943 included: eviction of many religious communities with seizure of their houses; cessation of grants to the Catholic clergy of Limburg province in compensation for confiscation of church property, because of church resistance to the Nazi party; withdrawal of subsidies to Catholic reading-rooms, because they would not place National Socialist reading-matter at the public's disposal; the forbidding of printing of hymnals and prayer-books; curtailing of allotment of paper to "De Tijd," Catholic daily, so that it was compelled to publish only three times a week; restrictive measures on schools and enforcing students to sign "declarations of obedience," which led to the closing of the Catholic University of Nijmegen, the Catholic Trade University at Tilbury and other educational institutions; attempts to stamp out all youth groups in favor of the Nazi Youth Storm movement; pressure brought to bear on parents for Nazi custody of the children by inducements offered to families of Labor Front members, and on doctors to practice Nazi medical ethics which countenance murder of the insane and sterilization; the forced labor draft, with ensuing arrest of Catholic priests who openly opposed it.

A joint pastoral letter of the hierarchy of the Netherlands read in all churches and public chapels on Sunday, Feb. 21, exhorted the Catholic laity to refuse to cooperate with German war measures which are contrary to the dictates of their conscience and counseled their people that "if refusal to collaborate should demand sacrifices of you, be strong and constant in the conviction that you are doing your duty before God and man." The bishops denounced the harsh treatment of both Christians and Jews by the Nazi authorities, and particularly singled out the draft of Dutch youth for forced labor in Germany.

In May the Nazis ordered nearly 400,000 former members of the Dutch armed services to register

again and be sent to Germany as prisoners of war—or as cheap labor. In a second pastoral read in all churches on May 12 the bishops again deplored the deportation of workers to Germany as "a crying injustice against all human and divine laws.... The Nazis in power do not even shrink from preventing the Church from caring for the souls of her children.... Endless negotiations took place with the proper authorities to obtain consent for Dutch priests to accompany workers for Germany as far as the border, but these negotiations remained fruitless." They declared the Nazi statement that it is the duty of all Christians to combat Communism was only a "slogan," for Christianity is the only power capable of combating Atheistic Communism and yet it is actively attacked by National Socialism. The bishops praised the staunch resistance of their people to "a conception of life in flagrant opposition to Christianity," which National Socialism attempted to impose on them.

BELGIUM

The hierarchy of Belgium deplored the enforced departure of men, women and youth for work in Germany, in a joint pastoral read in all churches on Dec. 13, 1942, and urged pastors to visit the conscripts, offering sympathy and aid for their journey, with preparation by reception of the sacraments, and warning them to guard their moral dignity and remain faithful to their religious life. The Belgian faithful were also asked to lend every spiritual and charitable assistance to the workers and their families left behind.

Protest against conscription was made by the bishops to the responsible authorities but had no effect, and the so-called "mobilization of Belgian labor" continued. A regulation demanding that Belgian miners work on Sundays and holy days was also formally protested by the bishops as opposed to one of the principal laws of the Church and a direct violation of the Hague Convention which obliges respect for religious convictions.

The confiscation of church bells in Belgium was vigorously opposed by the hierarchy in a joint pastoral dated March 21, and read in all the churches. The faithful were warned that their collaboration in this Nazi program or in the conscription of Belgian workers for forced labor in Germany was "gravely illicit in conscience." The bishops declared that the church bells "have been consecrated and sanctified by ritual benediction and, hence, are destined irrevocably for divine worship. They cannot be destined for profane use, nor taken without the consent of responsible ecclesiastical authorities." Moreover, their seizure "constitutes a flagrant violation of international law." Of conscription they said: "The measures for requisitioning of manpower are absolutely unjustifiable: they violate the natural law, international law and Christian morality."

When parish priests refused to open the doors leading to the belfry stairs the Germans broke their way in to remove the bells. At Hoboken Belgian engineers and workmen refused to melt down the bells from Antwerp churches. Many historic bells were removed by the Nazis.

FRANCE

A decree of Pierre Laval calling all Frenchmen between 22 and 31 into compulsory labor service was followed by a Vatican Radio broadcast to France informing the French people that "the Church will never recognize a regime based on forced labor, on uprooting of the population, on expropriation and on the dispersal of families." Pope Pius XII had expressed to Cardinal Suhard, Archbishop of Paris, on an ad limina visit to Rome, his deep concern for the spiritual and temporal welfare of French workers transported outside their country and for the well-being of their families.

In a collective pastoral letter, dated March 7, the Bishops of Besancon, Verdun, Saint-Die and Nancy vigorously deplored the forced departure of young men to labor in Germany and, moreover, the fact that no opportunity had been given

them to bid farewell to their families. After their first plenary council in three years, held at Paris, April 7-8, the Archbishops of France issued a collective pastoral letter protesting these mass deportations, the abuses connected with the departure of the workmen, their living conditions and the failure of the efforts of the French hierarchy to obtain permission for chaplains to accompany the men into Germany.

LITHUANIA

A statement issued by the Lithuanian Legation, in Washington, D. C., in July, 1943, declared that the religious life of Lithuania is being stifled by the Nazi invaders, and the Catholic Church, "so important a factor in preserving the national character of the Lithuanian people, is left without adequate means of support."

"The German regime," the statement says, "has made no effort to restore the property of which the Church had been deprived during the Soviet occupation, in spite of the fact that the Roman Catholic Bishops of Lithuania have appealed to the German occupational authorities for the restoration of that property."

"The Lithuanian clergy is not permitted to administer to the needs of a great many Lithuanian Catholics deported to the Reich for labor. Lithuanian youths, both boys and girls, are forcibly sent to the Reich for work and are deprived of the protection of the Church and their parents."

"The work of the Roman Catholic Theological Faculty of the University of Vytautas the Great was repeatedly obstructed during the school year 1941-42, and last March the faculty was disbanded entirely. No religious organizations are allowed to function, and the Church is deprived of freedom of action in its own sphere. The functioning of religious groups in schools is no longer permitted. The Roman Catholic Church has no printed publications, despite repeated requests for at least one periodical. Since all religious printing establishments were seized by the Soviets and were not

restored by the Nazis, religious publications, whether periodicals or non-periodicals, no longer exist."

RUSSIA

Despite the 25-year Soviet regime of Atheistic Communism the faith of a great part of the Russian people had persisted, and upon entry into the war a change of attitude was adopted by the government with the easing of anti-religious propaganda. This was also a concession to the sentiment of her allies and a move to counteract the growing success of Nazi intrigue. In his attempted conquest of Russia—his "crusade" against Communism—Hitler made use of exiled Russian Orthodox leaders, promising liberation of their Church.

In 1942 there was published in Russia a book entitled "The Truth Concerning Religion in Russia," with a preface signed by "Serge, Guardian of the Patriarchal Throne, Metropolitan of Moscow and Kolomenskoe." The Moscow Patriarchate had been non-existent since 1925, when Patriarch Tykhon died, in the Donskoy Monastery where he was confined by the Soviets. The book was circulated strictly for propaganda outside Russia, chiefly in the United States and England. A counter-preface written by a person intimately conversant with the whole situation of religion in Russia was made public by the N. C. W. C. News Service in March, 1943. The author asserts that the "truth" published in this book is so appallingly in discordance with the facts that it constitutes "a superlative offense against the very concept of truth." He denounces the claim that there was no religious persecution in Russia, reveals the "secret political background of Hitler's Russian 'crusade'" and recounts the Soviet "liquidation" of Church leaders, the disappearance of thousands of priests and the reduction of the number of parishes from 43,000 in 1917 to 200 at present.

In April, 1943, Walter Graebner, a correspondent recently returned from Russia, broadcast over N.B.C. an eye-witness account of the con-

dition of religion in Russian today. He referred to the book that the Moscow regime had brought out "for consumption abroad," seeking to prove that religious freedom exists in the Soviet Union, but he said that whereas "a less stern attitude" is taken toward religion, many feel that this is "a war-time expediency" and "believe that the Kremlin is basically just as anti-religious as it ever was." Churches were subjected to pressure through exorbitant taxes, churchgoers were discriminated against in their jobs, the 454 Greek Orthodox churches in Moscow had been reduced to 26, and "since 1917 about 1,500 Roman Catholic churches have been closed in Russia." However, he found the cathedral in Moscow crowded, with elderly and middle-aged women and a surprising number of children and Red Army men. Of the three Catholic churches open in Moscow one was administered by an American from Massachusetts, Fr. Leopold Braun, who "for his pluck and patience under extreme difficulties... has become world famous in religious circles." He "has a congregation of between 25,000 and 30,000 who take turns worshipping in his small Church of St. Louis."

In September by permission of the Soviet government the Holy Synod was reconstituted and the Orthodox Church formally elected Metropolitan Sergius as Patriarch. This rapprochement between State and Church was welcomed but viewed with some reserve by the press abroad, as perhaps of more political than religious significance. Whether other religious organizations would be permitted to function remained to be seen.

The status of the Catholic Church was unchanged. The Most Rev. Joseph Gawlina, Military Bishop of the Polish Armed Forces, reported that when he was in Russia, in 1942, Soviet authorities declined to permit priests to minister to Polish civilians and there were in Russia 154 Polish priests held as prisoners, confined to concentration camps or subject to police supervision,

STATUS OF THE CHURCH IN VARIOUS COUNTRIES OF WORLD

(Population figures are the latest available.)

Afghanistan—Practically all the inhabitants are Mohammedans subject to the law of Islam. No priest may enter. Population, 10,000,000.

Alaska—Originally Christianized by the Franciscans and Russian missionaries, the territory is now subject to the ministrations of the Jesuits and secular priests from the United States. Population, 72,524; Catholics, 13,053.

Albania (occupied by Germany)—Friendly relations between the Church and State were established in 1936. The majority of the people are Mohammedans. Population, 1,063,000; Catholics, 104,184.

Algeria (French)—Most of the inhabitants are Mohammedans. The missionary work is in charge of the White Fathers. Population, 7,600,000; Catholics, 814,740.

Andorra—All the inhabitants are Catholics, living under the rule of the French chief executive and the Bishop of Urgel, Spain. Population, 6,000; Catholics, 6,000.

Angola (Portuguese)—Missionary work is in charge of the Holy Ghost Fathers. Population, 4,000,000; Catholics, 500,000.

Arabia—Once Catholic, the Arabs fell into heresy and finally became Mohammedans. The region is now a missionary territory in charge of the Capuchins. Population, 10,000,000; Catholics, 700.

Argentina—Preponderantly Catholic since the sixteenth century, the State supports the Church. Freedom of religion nevertheless is granted to all. To be elected to the office of President or Vice-President the candidate must be a Catholic. Population, 13,516,927; Catholics, 12,018,790.

Australia—The Catholic population has gradually increased since 1836 when religious freedom was established. Population, 7,137,221; Catholics, 1,244,835.

Azores (Portuguese)—Administration is subject to the ecclesiastical provinces of Portugal. Population, 246,000; Catholics, 246,000.

Bahamas, Br. W. Indies—The

islands are included in a Prefecture Apostolic established in 1929 and confided to the Benedictines. Population, 63,903; Catholics, 3,801.

Balearic Islands (Spanish)—The islands are divided into self-governing dioceses. Population, 389,760; Catholics, 389,760.

Basutoland (British)—Mission work is confided to the Oblates of Mary Immaculate. Population, 590,000; Catholics, 200,000.

Bechuanaland (British)—The outlook for Catholicism has improved since acquisition. Population, 275,000; Catholics, 25,265.

Belgium (occupied by Germany)—The population is mostly Catholic but all religions are tolerated. Population, 8,294,674; Catholics, 7,968,431.

Bolivia—The State recognizes and supports the Roman Catholic religion but permits the free exercise of other religions. Population, 3,500,000; Catholics, 3,000,000.

Borneo (Dutch)—Missionary work is in charge of the Capuchins. Population, 2,168,661; Catholics, 7,584.

Brazil—All religions are equally recognized since 1890. Population, 41,356,605; Catholics, 37,500,000.

Bulgaria—The Bulgarian Church, like the Orthodox, separated from Rome for political reasons. Population, 6,700,000; Catholics, 44,240.

Burma (occupied by Japan)—Over 80 per cent of the people are Buddhists. Mission work is in charge of the Society of Foreign Missions of Paris. Population, 16,824,000; Catholics, 135,033.

Cameroon (French)—Missionary work is in charge of the Holy Ghost Fathers and the Priests of the Sacred Heart. Population, 2,609,000; Catholics, 263,755.

Cameroons (British)—Missionary work is in charge of the Mill Hill Fathers. Population, 868,637; Catholics, 24,807.

Canada—Oppression of Catholics officially ceased with the Quebec Act of 1774 but full religious freedom was not granted until 1829. Population, 11,506,655; Catholics, 4,986,552.

Canary Islands (Spanish) — Dioceses are subject to the Spanish Province of Seville. Population, 296,419; Catholics, 200,000.

Cape Verde Islands (Portuguese) — The diocese is subject to the Province of Lisbon. Population, 174,403; Catholics, 145,300.

Celebes, Dutch E. Indies — Mission work is in charge of the Missionaries of the Sacred Heart. Population, 4,231,906; Catholics, 21,435.

Ceylon (British) — Mission work is carried on by the Oblates, Benedictines and Jesuits. Population, 5,981,000; Catholics, 443,665.

Chile — Church and State were separated in 1925. There is a serious lack of priests. Population, 5,062,749; Catholics, 5,037,435.

China — Buddhism, Confucianism, Taoism and Mohammedanism claim most of the population. Population, 450,000,000; Catholics, 3,800,000.

Colombia — Catholicism is recognized as the religion of the nation. Other religions are granted freedom of worship. Population, 9,387,930; Catholics, 9,000,000.

Congo (Belgian) — Missionary work carried on by various religious orders is rapidly converting the natives. United with the Belgian Congo administratively are the Belgian mandates of Ruanda and Urundi. Population, 10,384,000; Catholics, 3,000,000.

Costa Rica — Catholicism enjoys the support of the State. All other religions may be practised. Population, 672,043; Catholics, 600,000.

Crete — Most of the inhabitants profess the Greek Orthodox faith. Population, 386,427; Catholics, 800.

Cuba — The Church is completely separated from the State. Freedom of religion is granted to all. Population, 4,650,000; Catholics, 2,790,000.

Czechoslovakia (occupied by Germany) — Most of the population has been Catholic since the eighth century, but the National Church became strongly established. Freedom of worship was granted in 1919. Population, 15,215,000; Catholics, 10,800,000.

Dahomey (French) — Mission work is carried on by the African Mission Society of Lyons. Population, 1,289,128; Catholics, 38,307.

Denmark (occupied by Germany) — Protestantism was forced upon the people shortly after the Reformation. Of recent years Catholics have increased in number. Population, 3,863,000. Catholics, 25,702.

Dominican Republic — Catholicism is the State religion, though other religions are tolerated. The See of Santo Domingo is the oldest bishopric in the New World. A serious shortage of priests is reported. Population, 1,655,779; Catholics, 1,580,000.

Dutch East Indies (occupied by Japan) — This group of islands comprises Java and Madura, Sumatra, Celebes, adjacent smaller islands and part of Borneo. Mission work is carried on by several religious orders. Population, 60,727,233; Catholics, 601,570.

Dutch West Indies — These islands comprise Curacao, Bonaire, Aruba, St. Eustatius, Saba and part of St. Martin. The Dominicans are in charge of mission work in Curacao, which has a large Catholic population. Population, 105,617; Catholics, 65,825.

Ecuador — The majority of the inhabitants are Catholic. Natives in the interior suffer from an inadequate number of priests. Population, 3,000,000; Catholics, 2,500,000.

Egypt — The Church lost most of her members during the Mohammedan invasion. Population, 16,680,000; Catholics, 156,000.

Eire (Ireland) — Most of the population has been Catholic since St. Patrick evangelized the natives in the fifth century. Population, 2,968,420; Catholics, 2,773,920.

England — After various persecutions since the time of Henry VIII, the Church is showing a rebirth. Population, 37,912,600; Catholics, 2,259,104.

Eritrea (under British control) — Mission work is in the hands of the Capuchin Fathers. Population, 650,000; Catholics, 38,415.

Estonia (occupied by Germany) — Under the influence of Prussia the inhabitants became Protestants during the Reformation. Population, 1,122,000; Catholics, 4,000.

Ethiopia — Once all Catholic, the inhabitants fell with the Coptic Church into the Monophysite heresy. Mission work is in charge of Vincentians, Capuchins and others. Population, 9,000,000; Catholics, 16,450.

Fiji Islands (British) — Mission work is in charge of the Marist Fathers. Population 220,787; Catholics, 15,709.

Finland — The country fell with Sweden to Protestantism. The government is very friendly to the Church. Population 3,684,000; Catholics, 3,000.

Formosa (Japanese) — Mission work is in charge of the Dominicans. Population, 5,872,084; Catholics, 7,193.

France (occupied by Germany) — The Church was persecuted in the eighteenth century and Catholicity restored by the Concordat of Napoleon, 1799. There is no State Church. Population, 41,950,000; Catholics, 29,000,000.

French Equatorial Africa — Mission work is in charge of the Holy Ghost Fathers and the Priests of the Sacred Heart. Population, 3,422,815; Catholics, 587,724.

French India — Mission work is carried on by the Paris Foreign Mission Society. Population, 323,295; Catholics, 250,000.

French Indo-China (occupied by Japan) — Catholicism has been too closely allied to the French government to be popular. There is a movement for a native Church. Population, 23,950,000; Catholics, 1,565,000.

French West Africa — Mission work is in charge of the White Fathers, the Holy Ghost Fathers and the African Mission Society of Lyons. Population, 14,944,830; Catholics, 200,000.

Gambia (British) — Mission work is in charge of the Holy Ghost Fathers. Population, 205,000; Catholics, 3,000.

Germany — St. Boniface and Irish and Scottish monks evangelized the land. Since the Reformation the North has been Protestant; the South and East have remained for the most part Catholic. During the Nazi regime the Catholic as well as the Protestant Church has been oppressed and neo-paganism is rife. Population, 91,584,385; Catholics, 45,000,000.

Gibraltar (British) — The population is predominantly Catholic. Population, 20,339; Catholics, 15,410.

Goa (Portuguese India) — Secular clergy are in charge of mission work. Population, 600,000; Catholics, 346,341.

Gold Coast (British) — Mission work is in charge of the African Mission Society of Lyons. Population, 3,962,520; Catholics, 103,651.

Greece (occupied by Germany) — Greek Orthodox is the State religion but other faiths are tolerated. Population, 4,336,000; Catholics, 54,269.

Greenland (Danish) — From the eleventh to the sixteenth century the people were Catholic; since 1721 they have been Lutheran. Population, 18,200.

Guadeloupe, Fr. W. Indies — The Diocese of Guadeloupe was erected in 1850. Population, 310,000; Catholics, 303,851.

Guam (occupied by Japan) — Capuchin Fathers are in charge of mission work. Population, 23,394; Catholics, 19,045.

Guatemala — Catholicism was introduced by Spanish missionaries. After the revolt from Spain religious orders were expelled. While Catholicism is the prevailing religion, freedom of worship is granted. Population, 3,283,209; Catholics, 3,220,261.

Guiana, British — Mission work is in charge of the Jesuits. Population, 346,982; Catholics, 33,998.

Guiana, Dutch — Mission work is in charge of the Redemptorists. Population, 181,044; Catholics, 30,124.

Guiana, French — Mission work is in charge of the Holy Ghost Fathers. Population, 30,906; Catholics, 23,000.

Guinea (French) — Mission work in charge of the Holy Ghost Fathers. Population, 2,065,527; Catholics, 9,925.

Guinea (Portuguese) — Mission work is in charge of the Missionary Sons of the Immaculate Heart of Mary. Population, 426,009; Catholics, 49,947.

Haiti — Dominicans christianized the natives in the fifteenth century. The Revolution destroyed the missions, but the government now supports the Catholic religion. Population, 3,000,000; Catholics, 2,648,000.

Hawaiian Islands (U. S.) — Mission work is in charge of the Pious Fathers. Population, 423,330; Catholics, 116,000.

Honduras — Franciscans introduced Catholicism which is the prevailing religion. Freedom is granted to all faiths. Population, 1,107,859; Catholics, 1,079,483.

Honduras, British — Religious freedom is granted to all. Population, 59,965; Catholics, 31,350.

Hungary — While Catholicism has been the religion of the people since the eighth century, Josephinism has caused a certain apathy to religion during the last century. Priests are needed. Population, 13,643,600; Catholics, 7,131,398.

Iceland — The population became Catholic in the tenth century; Lutheran in the sixteenth. Missionaries of the Company of Mary are stationed there. Population, 123,000; Catholics, 300.

India (British) — The majority of the inhabitants are Brahmins, Mohammedans and Buddhists. Population, 388,800,000; Catholics, 4,845,000.

Iran (Persia) — The Church became Nestorian; now most of the Iranians are Mohammedans. Population, 15,000,000; Catholics, 5,813.

Iraq — Christianized in the second century the inhabitants became Mohammedans in the sixteenth century. Population, 3,700,000; Catholics, 73,144.

Ireland, Northern — In the time of Cromwell Scottish immigrants settled in the north of Ireland, where persecution had depleted the population; hence there are many Prot-

estants in Northern Ireland. Population, 1,279,753; Catholics, 455,352.

Italy — The Italian government, estranged since 1870, recognized the Pope's claim to sovereignty in 1929. Church and State are now in accord. Population (Feb., 1943), 45,801,000; Catholics, 43,513,329.

Ivory Coast (French) — Mission work is in charge of the African Missionary Society of Lyons. Population, 3,981,459; Catholics, 44,265.

Jamaica, Br. W. Indies — Spaniards introduced Catholicism. The British government was intolerant of the Church until 1792 when freedom of worship was extended to Catholics. Population, 1,223,241; Catholics, 54,000.

Japan — Religious liberty was granted in 1889. Population, 73,114,308; Catholics, 283,491.

Java and Madura, Dutch E. Indies — Mission work has increased in recent years. Population, 41,718,364; Catholics, 103,828.

Kenya (British) — Mission work is in charge of the Holy Ghost Fathers. Population, 3,534,862; Catholics, 76,019.

Korea (Japanese) — Mission work is in charge of the Paris Foreign Mission Society, Benedictines of St. Odile, Maryknoll Fathers and the Columbans of Nebraska. Population, 24,326,327; Catholics, 200,000.

Latvia (occupied by Germany) — With Prussia the country fell to Protestantism. Population, 1,951,000; Catholics, 506,500.

Liberia — Mission work is in charge of the African Mission Society of Lyons. Population, 1,867,055; Catholics, 5,805.

Libya (under British control) — Mission work is in charge of the Franciscans. Population, 888,401; Catholics, 51,148.

Lithuania (occupied by Germany) — The majority of the people are Catholic. Population, 2,879,070; Catholics, 1,691,585.

Luxembourg (occupied by Germany) — Nearly all the people are Catholic. Population (1938), 301,000; Catholics, 295,000.

Macao, China (Portuguese) — A

suffragan diocese of Goa. Population, 340,260; Catholics, 33,047.

Madagascar (French) — Holy Ghost Fathers, Jesuits, Vincentians and La Salette Missionaries minister to the people. Population, 3,900,000; Catholics, 650,000.

Madeira (Portuguese) — The Diocese of Funchal belongs to the Province of Lisbon. Population, 232,761; Catholics, 150,528.

Malaya (occupied by Japan) — Embraced in the Diocese of Malacca, it is under the care of the Society of Foreign Missions of Paris. Population, 5,444,833; Catholics, 79,730.

Malta (British) — Catholicism is the prevailing religion. Population, 270,000; Catholics, 160,000.

Manchukuo — Mission work is carried on by the Foreign Missionaries of Paris, Missionaries of Scheut, Benedictines and Maryknoll Missioners. Population, 43,234,000; Catholics, 154,623.

Martinique, Fr. W. Indies. — Holy Ghost Fathers minister to the people. Population, 260,000; Catholics, 240,000.

Mauritius (English) — Mission work is in charge of the Holy Ghost Fathers. Population, 419,059; Catholics, 140,073.

Mexico — The Church has been subject to the persecution of an atheistic government, but now enjoys greater freedom. Population, 19,850,000; Catholics, 19,400,000.

Monaco — The Principality is ecclesiastically administered as the Diocese of Monaco. Population, 23,973; Catholics, 20,000.

Morocco (French) — Mission work is carried on by the Franciscans who brought Catholicism to this region. Population, 7,983,473; Catholics, 172,000.

Morocco (Spanish) — Mission work is in charge of Franciscans. Population, 795,202; Catholics, 59,669.

Mozambique (Portuguese East Africa) — Secular clergy are in charge of the missions. Population, 4,995,750; Catholics, 516,296.

Nepal — Mission work is in charge of the Jesuits. Population, 5,600,000; Catholics, 500.

Netherlands (occupied by Germany) — The Dutch were Christianized in the seventh century. In the sixteenth century Catholicism suffered from Calvinism. Religious liberty was granted in 1848. Population, 8,923,000; Catholics, 2,293,563.

New Caledonia (French) — Mission work is in charge of the Marist Fathers. Population, 56,000; Catholics, 28,000.

Newfoundland — The Archdiocese of St. John was founded in 1796. Population, 300,000; Catholics, 87,000.

New Guinea (Australian) — Mission work is carried on by the Society of the Divine Word. Population, 631,891; Catholics, 40,000.

New Guinea (Dutch) — Mission work is carried on by the Missionaries of the Sacred Heart. Population, 513,982; Catholics, 32,675.

New Hebrides (British-French) — Mission work is carried on by the Marist Fathers. Population, 43,207; Catholics, 3,296.

New Zealand — The Church has striven to convert the Maoris but in the race wars the missions were destroyed. The Marists and Mill Hill Fathers are restoring these missions. Population, 1,651,593; Catholics, 200,000.

Nicaragua — Catholicism was introduced by the Spaniards. Population, 1,380,448; Catholics, 900,000.

Nigeria (British) — Mission work is carried on by the African Missionary Society of Lyons and the Holy Ghost Fathers. Population, 20,641,814; Catholics, 208,170.

Norway (occupied by Germany) — The country was Christianized in the tenth century; in the sixteenth century Catholicism was superseded by Lutheranism. Toleration was granted in 1845. Population, 2,952,000; Catholics, 3,226.

Nyasaland (British) — Missions are in charge of the White Fathers and the Society of Mary of Montfort. Population, 1,686,045; Catholics, 100,390.

Palestine (under British mandate) — The region is still a mis-

sionary country. The clergy have charge of the Holy Places. Population, 1,585,545; Catholics, 45,367.

Panama—Catholicism is the prevailing religion. Population, 631,637; Catholics, 412,467.

Papua (Australian)—Missionaries of the Sacred Heart are in charge. Population, 338,822; Catholics, 17,882.

Paraguay—The Catholic Faith is recognized as the chief religion and is partly supported by the State. Population, 1,350,000; Catholics, 1,100,000.

Peru—Liberty is granted to all religions but the Catholic Church is partly supported by the State. Population, 7,023,111; Catholics, 3,678,110.

Philippine Islands (occupied by Japan)—About 80 per cent of the population are Catholics. Population, 16,000,300; Catholics, 12,603,428.

Poland (occupied by Germany)—The Catholic religion prevails but has suffered persecution since German occupation in 1939. Population, 35,090,000; Catholics, 24,300,000.

Portugal—Catholicism is the principal religion; freedom of worship is granted. Population, 7,539,484; Catholics, 5,612,000.

Puerto Rico (U. S.)—The Catholic religion is dominant but more priests and Catholic schools are needed to sustain the Faith. Population, 1,869,255; Catholics, 1,700,000.

Reunion (French)—Mission work is in charge of the Holy Ghost Fathers. Population, 210,000; Catholics, 189,361.

Rhodesia, Northern (British)—Jesuits, White Fathers and Capuchins are engaged in mission work. Population, 1,376,325; Catholics, 145,180.

Rhodesia, Southern (British)—Jesuits labor in this field. Population, 1,385,560; Catholics, 40,000.

Rumania—The Greek Orthodox Church is the State Church. Population, 13,493,000; Catholics, 1,200,000.

Salvador, El—Catholicism is the prevailing religion; other faiths are granted freedom of worship. There is a grave scarcity of priests, only

one to every 12,000 souls. Population, 1,800,000; Catholics, 1,800,000.

San Marino—The Republic located within Italy originated as a religious community. Population, 14,545; Catholics, 13,000.

S. Thome and Principe (Portuguese)—Secular clergy are in charge of mission work. Population, 60,000; Catholics, 21,000.

Scotland—The Church enjoys the same privileges as in England. Population, 5,006,000; Catholics, 614,469.

Senegal (French)—The Holy Ghost Fathers are in charge of the missions. Population, 1,666,374; Catholics, 34,807.

Seychelle Islands (British)—Mission work is in charge of the Capuchins. Population, 32,150; Catholics, 24,995.

Sierra Leone (British)—Mission work is in charge of the Holy Ghost Fathers. Population, 2,000,000; Catholics, 8,148.

Solomon Islands (British and Australian)—Marist Fathers are in charge of the missions. Population, 139,976; Catholics, 28,108.

Somaliland (British)—The inhabitants are all Mohammedans. Population, 350,000.

Somaliland (French)—Mission work is carried on by the Capuchin Fathers. Population, 44,240; Catholics, 794.

Somaliland (Italian: under British control)—Mission work is carried on by the Missionary Institute of the Consolata. Population, 1,010,315; Catholics, 1,230.

Southwest Africa (administered by Union of South Africa)—Missions must contend with polygamy and Protestant hostility. Population, 330,000; Catholics, 12,000.

Spain—Most of the inhabitants are Catholics. Church and State were separated in 1931. Communism caused great internal dissension and Civil War waged from 1936 to 1939, with accompanying horrors of vandalism and martyrdom of priests and religious. Population, 25,191,821; Catholics, 25,000,000.

Sudan (Anglo-Egyptian)—The

Congregation of the Sons of the Sacred Heart of Jesus is in charge of the missions. Population, 6,342,477; Catholics, 16,892.

Sudan (French) — Mission work is in charge of the White Fathers. Population, 3,635,073; Catholics, 5,597.

Sumatra, Dutch E. Indies — Mission work is in charge of the Priests of the Sacred Heart and the Capuchins. Population, 7,677,826; Catholics, 27,943.

Swaziland (British) — Servite Fathers conduct the missions. Population, 160,000; Catholics, 4,125.

Sweden — King Gustav Vasa accepted the Reformation in 1527 largely for material considerations. Lutheranism is the State Church. The profession of the Catholic faith was forbidden until 1876. Religious orders are banned. Population, 6,371,000; Catholics, 4,031.

Switzerland — Liberty of conscience is granted since 1884. Population, 4,260,719; Catholics, 1,677,317.

Syria and Lebanon — Christianity has suffered through continued invasions of the region. Population, 3,349,600; Catholics, 524,984.

Tahiti (French) — The Pious Fathers are in charge of the missions. Population, 19,029; Catholics, 8,560.

Tanganyika (British) — The White Fathers and Benedictines are in charge of the missions. Population, 5,283,893; Catholics, 255,182.

Thailand (occupied by Japan) — Buddhism is the State religion. Population, 15,718,000; Catholics, 62,143.

Trinidad and Tobago (Br. W. Indies) — Under British control, the State contributes to the support of the clergy. Population, 502,000; Catholics, 195,000.

Tunisia (French) — Missionary work is in charge of the White Fathers and secular clergy. Population, 2,730,000; Catholics, 194,856.

Turkey — Islamism is the State religion. Missions are in charge of the secular clergy and Capuchins. Population, 17,869,901; Catholics, 41,391.

Uganda (British) — The White Fathers are in charge of the missions. Population, 3,329,705; Catholics, 477,119.

Union of South Africa (British) — Mission work has been producing better results in the last decade. Population, 10,521,700; Catholics, 314,816.

Union of Soviet Socialist Republics — The Russian Orthodox was the prevailing religion and the Church suffered persecution since the time of Peter the Great. After the Revolution and the establishment of the Soviet government all religious worship was forbidden. In 1943 the prohibition of religious worship was lifted, with the reconstitution of the Holy Synod and installation of a new Patriarch of the Orthodox Church, but the status of the Catholic Church remains unchanged. Population, 170,467,186; Catholics, 8,000,000.

United States — Though persecuted under Colonial government, Catholics now enjoy equal rights with their fellow citizens as guaranteed in the first amendment to the Constitution. Population, 131,669,275; Catholics, 22,945,247.

Uruguay — Catholicism was introduced by the Franciscans. Church and State were separated in 1917. Population, 2,147,000; Catholics, 1,824,950.

Vatican City — The Holy See exercises sovereignty over the State. Population, 953; Catholics, 953.

Venezuela — Catholicism is the State religion but all faiths are granted freedom of worship. Population, 3,600,000; Catholics, 3,550,000.

Wales — There is great need of Welsh-speaking clergy. Population, 2,554,400; Catholics, 75,323.

Yugoslavia (occupied by Germany) — All religions recognized by law have equal rights. A concordat signed with the Holy See in 1935 is not yet ratified. Population, 15,920,000; Catholics, 6,031,156.

Zanzibar (British) — Holy Ghost Fathers are in charge of the missions. Population, 250,000; Catholics, 19,137.

The Church in Latin America

Spanish and Portuguese Colonization—The history of the Catholic Church in America begins with the planting of the Cross on San Salvador by Columbus in 1492. This significant fact presaged the future growth of the Church in the New World, particularly in the regions colonized by Spain and Portugal. These two Iberian kingdoms, though they differed in their methods of empire building (Spain colonized rapidly, Portugal more slowly), were both guided in their conquests by a deep spirit of Catholic faith. From this spirit the civilization and culture which they established in America during the succeeding three and a half centuries derives form.

Fifteenth-century Spain and Portugal were thoroughly Catholic. For centuries before the discovery of America the two countries had been engaged in repelling the Moors, who in Spain had been dominant for 700 years. When in 1492 the Moors were finally conquered, there was a strong and virile faith animating society. This national virtue was naturally reflected in the outlook of these peoples concerning their newly acquired possessions.

"The three G's"—Gospel, gold and glory—were the motives underlying the Iberian expansion in America, and in that order of importance. Spain rightly considered herself the champion of Catholicism in the Old World, and her sovereigns, Ferdinand and Isabella, who were granted the distinctive title of "The Catholic Kings," were intensely interested in converting the aboriginal inhabitants of the New World. At their command, priests, and members of religious orders especially, were sent to evangelize the natives and educate them in Christian culture. Pope Alexander VI fostered this missionary work in a Bull of December 16, 1501, in which he granted both

Spain and Portugal the right to tithes, while on their part they were to provide priests and Brothers, churches and missions, in the colonies of the New World.

Priests, both religious and secular, and Brothers accompanied Columbus on his three further voyages. Within seven years of Columbus' last voyage (1504), the Church established the first diocese in the Western Hemisphere on Hispaniola (the present Haiti and Dominican Republic). This island became the center of Spanish activity, ecclesiastical as well as secular, and from it the great exploratory and evangelizing conquests of the mainlands originated.

Civilization among the Indians—The Spaniards and Portuguese found advanced civilizations and culture in many places in America. The Maya and Aztec empires of Mexico, and the great Inca empire of Peru, which were flourishing as early as 500 A. D., had an elaborate ritual for religious worship; a remarkable system of education; an advanced condition of agriculture, economics and political organization; a beautiful and distinctive architecture; and transportation and mining facilities of a surprisingly high quality. Among these Indians the Church was able quite easily to plant the seeds of the Christian religion, and education and social life as well. While the culture of the Chibcha Indians of present Colombia and Ecuador, and the Pueblos of Southwestern United States, was on a lower level, it was yet high enough to cause them to appreciate the superiority of Catholic doctrine. Besides these highly civilized natives, throughout the territory of Spanish and Portuguese colonization there were savage tribes who had first to be civilized before they could be brought into the Church.

Missionary Activity—Missionary activity on the mainland of pres-

ent-day Latin America coincided with the conquest of Mexico by Cortes in 1519, and of Peru by Pizarro in 1532. While both these conquistadores carried out their expeditions in the interest of private enterprise and at private cost with the permission and approbation of the Spanish Crown, they brought with them priests and Brothers to preach Christianity and establish religious centers for the conversion of the pagan natives. From these two great centers, Mexico and Peru, the missions spread out to cover the whole of Latin America.

The vitalizing force in the Church's missionary work in the early period was the religious orders: notably the Franciscans, Dominicans, Augustinians, Carmelites, Hieronymites and Jesuits. By 1600, scarcely more than a century after the discovery, there were in Latin America (exclusive of Brazil) about 400 monasteries, of which the Franciscans had 166, the greatest number. The manner in which these orders accomplished their work is manifested by the deep and enduring Catholic culture established in these colonies even prior to the colonization of North America by the British, Dutch and French. These first missionaries were joined shortly by the secular clergy, and the organization of the Church was rapid. As early as 1501 negotiations were begun in Rome for the establishment of the hierarchy; and in 1511 the Diocese of Santo Domingo (in the present Dominican Republic) was founded, the first in the New World. In a short time bishoprics were established at Baracoa, Cuba (1518); Panama (1520); Honduras (1527); Mexico City, and Caracas, Venezuela (1530); Nicaragua (1531); Guatemala (1534); Cuzco (1536) and Lima, Peru (1543). The first American Saint, Rose of Lima, was from Peru, and St. Francis Solanus and St. Turibius labored there.

Education—The education of the natives was in the beginning con-

finied to religious instruction. As early as 1523 schools were opened in Mexico by the Franciscan Bishop Zumarraga in which were taught the elementary subjects of writing, grammar and mathematics; as the colonies progressed these elementary schools were established for both the white and Indian children. One elementary school in Mexico City had at one time 1,000 Indian students.

In 1551 a university was founded in Mexico City; the still-existing University of San Marcos at Lima, Peru, was established in the same year—the oldest institution of higher learning in the Western Hemisphere. These were in time made Papal universities, and for three-quarters of a century before Harvard (the oldest North American university) was founded in 1636, they were conferring degrees based on the high standards of the ancient Universities of Seville and Madrid. Other early universities of Latin America were founded as follows: University of Santo Tomas de Aquino at Santo Domingo (1538), Jesuit University of Sao Paulo, Brazil (1544), Augustinian University at Quito (1586), University of Cuzco (1598), Guamanga University at Ayacucho (1600), Dominican University at Santiago de Chile (1619), Jesuit University at Quito (1620), Jesuit University at Santiago de Chile (1621), University at Cordoba in Argentina (1622), University of Charcas at La Paz (1623), Dominican and Jesuit Universities at Bogota (1627), University of Caracas (1722). The term university is rightly applied to these institutions, for the curriculum contained, besides theological studies and ecclesiastical law (which was the civil law of the time), philosophy, classical languages, literature, mathematics, medicine, botany, zoology, astronomy and geography. Some universities, including San Marcos, taught aboriginal languages.

A great impetus was given to

learning by the introduction of the art of printing. Bishop Zumarraga installed the first printing-press in America, at Mexico City, about 1536.

Economic and Social Life—The missions did much to raise the economic life of the natives, especially by teaching them crafts and new methods of mining and agriculture. Each mission served as a communal center, the famous Jesuit "Reducciones" of Paraguay being a notable example of this work. In 1587 the first of these mission stations was set up. By 1767 there were over a hundred such stations inhabited by a million baptized Indians. These communities, with their advanced economic and social life, raised the Indian from savagery to the level of a free and intelligent being. (The great missions of Northern Mexico, California and the Southwestern United States were much the same in character.)

The Church used all her strength to prevent the exploitation of the Indians by unscrupulous Spanish and Portuguese landowners. The "Encomienda" system, like the plantation system of the United States, tended to enslave the native labor. Although the Church was never completely successful in eliminating it, she nevertheless offset and neutralized many of its evils through her missions and her influence in political affairs.

Religion Today—The present-day statistics of the Latin American countries (which the reader may find under the various listings on pages 80-86) establish the solidity of the Church's work in those areas. These countries are overwhelmingly Catholic today. The number of Catholics in these republics, roughly about 90 per cent of the total population, supplies an important key to understanding the strained and suspicious relations between Latin America and predominantly non-Catholic North America; but at the same time it indicates that in their religion the Catholics of our coun-

try have the most important common bond to promote mutual understanding and the Good Neighbor policy.

The Church and the Republics—The revolutions which took place between 1815 and 1850, casting off Old World rule in favor of the republican form of government from Mexico to the tip of South America, radically affected the position of the Church. The principal element of contention between the new governments and the Church was State control of Church administration. In times past Spain had been granted by the Holy See many privileges which gave her a great part in ecclesiastical administration in her colonies. She had, for instance, the privilege of proposing to the Pope men who would be appointed bishops. The rulers of the South American countries, once they had become republics, wanted these privileges to pass into their hands, while the Church was understandably desirous of freeing herself from such interference and control. Although the progress of the Church in Latin America during the period when it was closely allied to the Spanish government was great, the Church nevertheless had been subject to many disadvantages because of the situation. To perpetuate the system under even less favorable circumstances would work greater harm.

Another source of friction was the anti-clerical feeling fostered by Protestant and Masonic groups supporting the new governments. As a result of this opposition, the Church was subjected to persecution, notably in Mexico, Ecuador, Colombia, Venezuela and Guatemala. In these countries her work was considerably curtailed by the confiscation of her property and the secularization of her schools and other institutions. Education and mission work among the Indians were naturally forced into the background. By the end of the nineteenth century the unreasonable opposition of the new governments be-

gan to decline, and the Church was able to regain her rights. In all countries, except Mexico, the government cooperated with the Church to further the social and cultural position of the people; in Mexico the opposition continued to our day and can hardly yet be said to have ceased.

Lack of Vocations — At the present time the Church in Latin America is faced with various problems, the most pressing of which is the dearth of vocations. The poverty of the masses (there is no middle class in these countries, such as we know in the United States) prevents the youth from acquiring the necessary education for the sacred ministry. The effects of the decline in the number of priests during the nineteenth century (when for the most part priests from Spain were refused admittance) are still felt. In the United States with roughly one-fifth the Catholic population of Latin America there are more priests, Brothers and Sisters than in all Latin America. In 1925 in Brazil there were 36,000,000 Catholics served by 5,016 priests, 2,726 Brothers and 8,500 Sisters; and Colombia had 8,655,167 Catholics served by 2,868 priests, 526 Brothers and 5,734 Sisters. In the same year the United States had 21,451,460 Catholics with 32,668 priests, 7,600 Brothers and 144,000 Sisters. The number of religious and priestly vocations is so small that the people, in great part, are perforce neglected in their religious and educational needs.

Religion and the Good Neighbor Policy — The Church in the United States is now endeavoring to repair this lamentable situation. In 1942 there were 300 American priests, Brothers and Sisters working in Central and South America. The Redemptorist Fathers have been laboring for a number of years in Brazil, Puerto Rico and elsewhere. In answer to the critical shortage of priests, the Maryknoll Society has recently diverted its Chinese missionaries to Bolivia; the Fran-

ciscans are pointing toward Brazil and Mexico; the Holy Cross Fathers and the Oblates of Mary Immaculate have sent men to various other countries; and other religious have answered the summons for help.

The Church in Latin America needs this aid to build up her own native clergy and to protect the faith of her children. For the inroads made by Protestant missionaries and organizations, such as the Y. M. C. A., have endangered the faith of the Latin Americans. While there is admittedly much good that such persons and groups can do to improve the social conditions of the people, instinctively Latin Americans have resented their proselytizing, and have reacted to this menace with forthright steps. With the exception of Bolivia, Colombia and Venezuela, all the South American countries have enacted laws prohibiting the entry and residence of new Protestant missionaries, and virtually all countries now require a re-entry permit for permanent-residence missionaries to prevent their moving from one country to another. The peoples of these countries regard the activity of Protestant ministers not only as an affront to their religion but in a political light as well, contending that the philosophies of these Protestant missionaries are inimical to their own traditional Catholic culture.

The future of the Church in Latin America can be largely assured by the cooperation of fellow Catholics to the North. Moreover, a proper understanding of the genuine culture of Latin America and a sympathetic attitude toward their ideals, on the part of the United States, will help to build up the countries economically for the benefit of the people. American Catholics, aware of the Catholic heritage of their neighbors to the South, can contribute greatly to solidifying the hemispheric Good Neighbor policy.

The Church in the United States

RELIGIOUS LIBERTY IN THE UNITED STATES

After the war of the Revolution, religious liberty was not granted by all the colonies at once. The Continental Congress in 1774, however, recommended "that all former differences about religion...from henceforth cease and be forever buried in oblivion." Some colonies then removed the religious restrictions on Catholics. Religious equality did not become universal until after the Philadelphia Convention of 1787 when the Constitution was adopted.

Due largely to a memorial presented by the Rev. John Carroll, it was provided in the sixth article of the Constitution that religious tests as a qualification for any office or public trust be abolished. It likewise was provided in the first amendment to the Constitution that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Still, since Catholics were not admitted to any state office unless they renounced both civil and ecclesiastical foreign jurisdiction, it was agreed to have an ecclesiastical superior in the United States through whom the spiritual jurisdiction of the Holy See would be retained but in whose office nothing might be found objectionable to national independence.

In the second quarter of the nineteenth century Catholics found that the elementary school system, controlled by Protestants, constrained their children to participate in non-Catholic services. Due to protests, public education then was separated from the control of any religious body. In order to give a Catholic religious education to their children, Catholics were forced to establish their own parochial schools.

Relations between the Church and State have been defined at the Plenary or National Councils at Baltimore, in 1852, in 1866 and in 1884. The Apostolic Delegation was established at Washington in 1893.

MILESTONES OF CATHOLICISM IN AMERICA

- 1000 — Leif Ericson, a convert to Catholicism, discovered Vinland.
- 1112 — Vinland and Greenland became the bishopric of Bishop Gnutsson.
- 1492 — Christopher Columbus discovered America for Catholic Spain.
- 1493 — Fr. Juan Perez, O.F.M., offered Mass for the first time in the New World.
- 1510 — Bartolome de Las Casas, first priest ordained in America. Worked for the emancipation of the Indians.
- 1511 — Antonio de Montesinos, a Dominican, worked to abolish slavery here.
- 1513 — Balboa discovered the Pacific, proving America to be a New World.
- 1519 — By his historic cruise, Magellan proved the existence of a New World.
- 1528 — The Franciscans began to convert the natives in Florida.
- 1540 — Franciscans began to preach to the Indians of New Mexico.
- 1541 — Coronado, advised by a Franciscan friar, explored as far as Kansas.
- 1542 — De Soto, sailing along the Gulf of Mexico, discovered the Mississippi.
- 1544 — Fr. Juan de Padilla, O.F.M., was slain by the Quivira Indians of Kansas, becoming thereby the protomartyr of the United States.
- 1565 — The first Catholic parish was established at St. Augustine, Florida.
- 1598 — The first hospital in the United States was erected by the Catholics of St. Augustine, Florida.
- 1600 — Franciscans began to evangelize the California coast.
- 1609 — Mass was offered on Neutral Island, off the coast of Maine.

- 1609 — Franciscans from Mexico founded the Mission at Santa Fe.
- 1615 — Franciscans came to evangelize the Hurons and the Iroquois.
- 1634 — St. Mary's, Maryland, was founded by English and Irish Catholics.
- 1634 — Missionaries had converted thousands from Alabama to Virginia.
- 1646 — A Franciscan mission station was established on the Penobscot, under the patronage of D'Aulney.
- 1646 — The Jesuits began their missionary work in Maine.
- 1665 — A number of Indians in the Colony of New York were converted.
- 1673 — The Jesuit, Fr. Marquette, and Joliet explored the Mississippi.
- 1680 — Penal laws were generally adopted in the American Colonies against Catholics.
- 1682 — Thomas Dongan, a Catholic, was appointed Governor of New York by James II.
- 1769 — The Franciscan, Fr. Serra, began his missionary work in California.

Alabama

- 1519 — Mass was offered at Mobile Bay by Spanish missionaries.
- 1702 — French Jesuits worked at Mobile or Old Fort Louis.
- 1704 — The first parish church was erected at Fort Louis.
- 1709 — Church was erected for Apalache Indians.
- 1722 — Parish of Mobile, till now under the Diocese of Quebec, was given over to the Order of Barefoot Carmelites.
- 1829 — The Diocese of Mobile was established.
- 1830 — Spring Hill College, Mobile, was established.
- 1832 — Visitation Nuns came to Mobile at request of the Bishop.
- 1842 — First Girls' Orphan Asylum was opened in Mobile.
- 1901 — Catholic College for colored was established.
- 1943 — Population, 2,832,961; Catholics, 57,577.

Alaska

- 1779 — The Franciscans, Fr. John Riobo and Fr. Mathias, chaplains of Spanish men-of-war first brought Christianity to Alaska. Russian Orthodox priests did not arrive until 1794.
- 1862 — The Oblate Fathers were represented at Fort Yukon by Fr. Seguin, who, however, due to harsh treatment, returned to Canada.
- 1872 — After Americans took possession of Fort Yukon Bishop Isidore Clut and Fr. August Lecorre of Vancouver began active missionary work.
- 1873 — Bishop Charles J. Seghers made a survey of the Southern coast.
- 1874 — Alaska was assigned to the jurisdiction of Vancouver Island.
- 1877 — The Bishop made a mission survey of the Northwest.
- 1878 — The Rev. John Althoff became the first resident missionary in Alaska.
- 1886 — Archbishop Seghers was murdered by a guide.
- 1886 — The Sisters of St. Anne were the first nuns to come to Alaska.
- 1887 — Two Jesuit Fathers, P. Tosi and A. Robaut, took up the work of the Archbishop.
- 1892 — More Jesuit priests and a few nuns had joined the mission and had baptized 416 Eskimo children and enrolled forty-five adult communicants.
- 1894 — Pope Leo XIII raised the territory to the rank of a Prefecture Apostolic.
- 1900 — An epidemic supposed to have been wilfully induced from Russia ruined many homes and hopes.
- 1901 — The Jesuits reorganized their missions and established a Church at Nome.
- 1916 — The territory was erected into a Vicariate Apostolic.

- 1922 — Alaska boasted twenty-two churches, many boarding and vocational schools for the natives, a number of day schools and eight hospitals.
 1939 — The number of churches had doubled since 1922, and there were 30 missions with chapels.
 1943 — Population, 72,524; Catholics, 13,053.

Arizona

- 1539 — Fr. Marcos de Niza, O.F.M., explored Arizona.
 1629 — Spanish Franciscans began missionary work among the Moki Indians.
 1699 — The Jesuit, Fr. Eusebius Kino, established a mission at San Xavier del Bac, near the future Tucson.
 1767 — The Jesuits were expelled. Franciscans took over their ten missions.
 1781 — Fr. Francisco Garces, O.F.M., was killed with several companions. A statue commemorating him has been erected at Ft. Yuma, California.
 1797 — The famous Mission Church of San Xavier del Bac was constructed by the Franciscans.
 1827 — Spanish missionaries were expelled by the Mexican government.
 1859 — Fr. Joseph Macheboeuf came to Tucson.
 1863 — The Jesuits took over the parish and abandoned Franciscan Church of San Xavier.
 1897 — The Diocese of Tucson was erected.
 1943 — Population, 499,261; Catholics, 100,000.

Arkansas

- 1673 — Marquette visited the Indians of East Arkansas.
 1689 — Other Jesuit missionaries arrived.
 1702 — Fr. Nicholas Foucault of the Foreign Seminary worked among the Indians.
 1729 — Fr. Paul du Poisson, S.J., was killed by Mississippi Indians.
 1803 — With the relapse of the missions few Catholics were left in the region.
 1843 — The Diocese of Little Rock was established to serve 700 Catholics.
 1943 — Population, 1,949,387; Catholics, 31,572.

California

- 1595 — The Franciscan, Fr. Francisco de la Concepcion, who accompanied the voyage of Cermeño, said the first Mass in California, near the site of San Francisco.
 1602 — Carmelites accompanying Vizcaino celebrated Mass on the shore of California.
 1769 — The Franciscan, Fr. Junipero Serra, founded the Mission San Diego, the first mission in what is now California. He subsequently founded eight other missions.
 1770 — The Mission of San Carlos de Monterey was founded near present Carmel-by-the-Sea.
 1771 — The Mission of San Antonio de Padua was established near Jolon.
 1771 — Mission San Gabriel was founded near Los Angeles.
 1772 — Mission San Luis Obispo was established in the present city of the same name.
 1776 — Mission Dolores was founded at San Francisco.
 1776 — Mission San Juan Capistrano was founded at San Juan Capistrano.
 1777 — Mission Santa Clara was founded in present Santa Clara.
 1782 — Mission San Buenaventura was established at present Ventura.

- 1786 — Mission Santa Barbara was founded at Santa Barbara.
- 1787 — Mission Purissima Concepcion was founded near present Lompoc.
- 1791 — Mission Santa Cruz was founded in present Santa Cruz County.
- 1791 — Mission Soledad was founded near the present city of Soledad.
- 1797 — Mission San Jose was established near present Irvington.
- 1797 — Mission San Juan Bautista was founded near present Sargent.
- 1797 — Mission San Miguel was established in the present San Miguel.
- 1797 — Mission San Fernando was founded in present Los Angeles County.
- 1798 — Mission San Luis Rey was founded near present Oceanside.
- 1804 — Mission Santa Inez was founded in present Santa Barbara County.
- 1816 — Mission San Antonio de Pala was established in present Pala.
- 1817 — Mission San Rafael was founded in the present city of that name.
- 1821 — With Mexican independence of Spain, California became part of the Mexican Republic, which began a policy of interference and aggression toward the missions.
- 1823 — Mission San Francisco Solano was established at Sonoma.
- 1835 — The missions were secularized and finally confiscated.
- 1836 — Mexico authorized a petition to the Holy See for the creation of a bishopric of California, the property of the Pious Fund to be placed at the disposal of the bishop.
- 1840 — Gregory XVI created the Diocese of Upper and Lower California and appointed Francis Garciadiego y Moreno, O. F. M., the first bishop.
- 1842 — President Santa Ana decreed that properties of the Pious Fund be seized and sold, the proceeds therefrom to be incorporated in the national treasury.
- 1848 — Upper California was ceded to the United States.
- 1850 — The Diocese of Los Angeles and San Diego was established, replacing the Diocese of Upper and Lower California.
- 1853 — The Archdiocese of San Francisco was established.
- 1855 — The confiscated California missions were returned to the Church by the United States.
- 1886 — The Diocese of Sacramento was established.
- 1902 — Diplomatic negotiations between the United States and Mexico resulted in appeal to the Permanent Court of Arbitration at The Hague for adjudication of claims to the Pious Fund. In compliance with provisions of The Hague award, Mexico paid the U. S. \$1,420,682.67 in extinguishment of sums due as annuities previous to 1902, and was to pay a perpetual annuity for the use of Catholic prelates in California. Since 1912 no payments have been made.
- 1922 — The Diocese of Monterey-Fresno was established.
- 1934 — To commemorate the sesquicentennial of Serra's death, 1934 was officially declared as Serra Year by the California Legislature and August 24 as Serra Day.
- 1936 — Los Angeles was erected into an archdiocese and the Diocese of San Diego established.
- 1937 — The city of San Francisco authorized the erection of a heroic statue of its patron, St. Francis of Assisi, on a peak overlooking the city.
- 1943 — Population, 6,907,387; Catholics, 1,222,551.

Colorado

- 1858 — The first Catholic church was built at Los Conejos.
- 1887 — The Diocese of Denver was established to cover the state.
- 1941 — Denver was erected into an archdiocese, and the Diocese of Pueblo was established, comprising the southern half of Colorado.
- 1943 — Population, 1,123,296; Catholics, 172,387.

Connecticut

- 1648 — Jesuits were expelled and threatened with hanging if they returned to the colony.
- 1818 — Religious freedom was established by the new Constitution, although the Congregational Church remained in practice the State Church.
- 1819 — Fanny Allen, daughter of Ethan Allen, the Revolutionary patriot, died as a nun in Montreal.
- 1828 — The first resident parish was founded at Hartford.
- 1843 — The Diocese of Hartford was established.
- 1943 — Population, 1,709,242; Catholics, 640,780.

Delaware

- 1750 — Jesuit missions at Apoquinimininck were administered from Maryland.
- 1772 — The first resident parish established in a log cabin at Coffee Run.
- 1792 — French Catholics from Santo Domingo settled near Wilmington.
- 1816 — St. Peter's Cathedral was built at Wilmington.
- 1868 — The Diocese of Wilmington was established.
- 1943 — Population, 266,505; Catholics, 35,921.

Florida

- 1521 — Missionaries accompanied Ponce de Leon and other explorers to the region.
- 1549 — Fr. Luis Cancer de Barbastro, a Dominican, was slain by Indians near Tampa Bay.
- 1565 — Four secular priests accompanied Pedro Menendez de Aviles to the site of St. Augustine.
- 1565 — Fr. Martin Francisco Lopez Mendoza Grajales became first parish priest of St. Augustine, the first established parish in the United States.
- 1566 — Fr. Pedro Martinez, S. J., was slain by the Indians in northeastern Florida.
- 1573 — Franciscans worked in Florida until expelled by the English in 1763.
- 1606 — Bishop Altamirano, O. F. M., of Cuba made official visitation of Florida, the first episcopal visitation in the United States, and conferred Orders and Confirmation.
- 1612 — The first Franciscan Province in the United States was erected under the title of Santa Elena.
- 1647 — Three Franciscan missionaries were killed in western Florida, near the present Tallahassee.
- 1674 — Bishop Calderon of Cuba ordained seven priests, the first known ordination in the present territory of the United States.
- 1693 — The Franciscans, Rodrigo de la Barreda and Pedro Galindes, journeyed overland from Apalache to help found Pensacola. Barreda's diary of the expedition is most informative.
- 1857 — Florida was made a Vicariate Apostolic.
- 1870 — The Diocese of St. Augustine was erected.
- 1913 — Convent Inspection Bill was defeated in State Legislature.
- 1943 — Population, 1,897,414; Catholics, 69,458.

Georgia

- 1597 — The Franciscans, Frs. Chozas and Verascola, explored the interior of Georgia.
- 1597 — Five Franciscan missionaries were killed in the coastal missions of Georgia.

- 1616 — First Franciscan Provincial Chapter was held in the United States, in San Buenaventura de Guadalquini, in southeastern Georgia.
- 1655 — Franciscans had nine flourishing missions among the Indians. The conquest by the English wiped out the missions. During colonial days Catholics were forbidden to settle in Georgia.
- 1793 — French Catholic refugees from Santo Domingo mingled with a few Catholics from Maryland after the Revolution.
- 1810 — The first church, built at Augusta, was placed in charge of an Augustinian.
- 1850 — The Diocese of Savannah was established.
- 1893 — The Most Rev. Ignatius Persico, O. F. M. Cap., former Bishop of Savannah, was created a cardinal by Leo XIII.
- 1937 — Atlanta was joined to Savannah, as the Diocese of Savannah-Atlanta.
- 1943 — Population, 3,123,723; Catholics, 22,500.

Idaho

- 1842 — Jesuits established the Sacred Heart Mission.
- 1863 — Secular priests were sent from Oregon City to administer to incoming miners.
- 1868 — Idaho was made a vicariate apostolic.
- 1868 — School was established by the Sisters of the Holy Names at Idaho City.
- 1870 — Catholics lost most of their missions among the Indians of the Northwest Territory, when the Commission on Indian Affairs appointed Protestant missionaries.
- 1872 — Fr. Mesplie was appointed United States Post Chaplain at Fort Boise.
- 1893 — The Diocese of Boise was established.
- 1943 — Population, 524,873; Catholics, 21,137.

Illinois

- 1673 — Fr. James Marquette and Louis Joliet discovered and explored the Mississippi River.
- 1675 — The Mission of the Immaculate Conception was established among the Kaskaskia Indians.
- 1679 — La Salle brought with him the Franciscans, Frs. Louis Hennepin, Gabriel de la Ribourde and Zenobius Membre.
- 1680 — Fr. Ribourde was killed by the Kickapoo Indians along the Illinois River.
- 1710 — The warrior chief, Chicagou, after whom the City of Chicago was named, defended the Church.
- 1765 — British conquest of the territory resulted in the banishment of the Jesuits.
- 1778 — Rev. Pierre Gibault championed the American cause in the Revolution and aided greatly in securing the states of Ohio, Indiana, Illinois, Michigan and Wisconsin for the Americans.
- 1843 — The Diocese of Chicago was erected.
- 1857 — The Diocese of Quincy was erected.
- 1875 — The Diocese of Peoria was erected.
- 1880 — Chicago was made an archdiocese.
- 1887 — The Diocese of Belleville was erected.
- 1908 — The Diocese of Rockford was erected.
- 1923 — The Diocese of Quincy became the Diocese of Springfield.
- 1924 — Archbishop Mundelein of Chicago was created a cardinal by Pius XI.
- 1926 — The 28th International Eucharistic Congress was held in Chicago.
- 1943 — Population, 7,897,241; Catholics, 1,975,268.

Indiana

- 1686 — Land near the present Notre Dame University at South Bend was given by the French Government to the Jesuits for a mission.
- 1749 — The Church of St. Francis Xavier was founded at Vincennes.
- 1775 — Fr. Pierre Gibault aided George Rogers Clark in the campaign against the British in the contest for the Northwest Territory.
- 1792 — Col. Clark accompanied the Rev. Benedict Flaget from Louisville to Vincennes.
- 1799 — The first school in Indiana was built by the Rev. John Francis Rivet.
- 1834 — The Diocese of Indianapolis was established.
- 1842 — University of Notre Dame founded by the Holy Cross Fathers.
- 1857 — The Diocese of Fort Wayne was established.
- 1943 — Population, 3,427,796; Catholics, 358,957.

Iowa

- 1836 — The first church was founded by Fr. Samuel Mazzuchelli, O. P.
- 1837 — The Diocese of Dubuque was erected.
- 1838 — St. Joseph's Mission was founded at Council Bluffs by Pierre de Smet, S. J.
- 1881 — The Diocese of Davenport was erected.
- 1893 — Dubuque was made an archdiocese.
- 1902 — The Diocese of Sioux City was erected.
- 1911 — The Diocese of Des Moines was erected.
- 1943 — Population, 2,538,268; Catholics, 307,636.

Kansas

- 1541 — The Franciscan, Fr. Juan de Padilla, accompanied Coronado to the plains of Kansas where he was slain by Indians in 1544.
- 1825 — Jesuits ministered to eastern Indians transferred to the western side of the Mississippi by the United States Government.
- 1836 — The Mission of St. Francis Xavier was established.
- 1857 — Vicariate Apostolic of Kansas erected, under jurisdiction of Rt. Rev. J. B. Miede, S. J., Titular Bishop of Messene.
- 1877 — The Diocese of Leavenworth was erected.
- 1887 — The Diocese of Concordia was erected.
- 1887 — The Diocese of Wichita was erected.
- 1943 — Population, 1,801,028; Catholics, 173,179.

Kentucky

- 1775 — The first settlers in Kentucky were Catholics.
- 1787 — The first resident priest, Fr. Charles Francis Whelan, ministered to Catholic settlers near Bardstown.
- 1808 — The Diocese of Louisville was erected.
- 1852 — The Know-nothing Movement began to be felt in Kentucky.
- 1853 — The Diocese of Covington was established.
- 1855 — A Know-nothing mob attacked the Louisville Courier office which had defended Catholics and foreigners. German and Irish Catholic voters were driven from the polls on "Bloody Monday."
- 1855 — Abraham Lincoln declared against Know-nothingism because it discriminated against negroes, foreigners and Catholics.
- 1937 — Louisville was made an archdiocese. The Diocese of Owensboro was erected.
- 1943 — Population, 2,845,627; Catholics, 210,737.

Louisiana

- 1673 — Fr. Joliet, S. J., a member of Marquette's expedition, offered the first Mass in Louisiana.
- 1682 — La Salle completed the discoveries of De Soto at the mouth of the Mississippi River.

- 1699 — French Catholics founded the Colony of Louisiana.
- 1717 — The Franciscan, Fr. Anthony Margil, established the first Indian mission of San Miguel de Linares.
- 1718 — New Orleans was founded by Jean Baptiste Le Moyne, Sieur de Bienville.
- 1721 — The first chapel in New Orleans was placed in charge of the Capuchin, Fr. Anthony.
- 1727 — The Capuchins conducted a school for boys.
- 1727 — Ursuline nuns from France founded their convent in New Orleans, the oldest convent in what is now the United States. They conducted a school, hospital and orphan asylum.
- 1793 — The Diocese of New Orleans was established.
- 1850 — New Orleans was made an archdiocese.
- 1853 — The Diocese of Natchitoches was established.
- 1894 — Edward Douglass White, Senator from Louisiana, was appointed Associate Justice of the Supreme Court.
- 1910 — Justice White became Chief Justice of the Supreme Court.
- 1910 — The Diocese of Alexandria was created from the old Diocese of Natchitoches.
- 1918 — The Diocese of Lafayette was founded.
- 1943 — Population, 2,363,880; Catholics, 724,215.

Maine

- 1604 — The first Mass in the state was offered by the Rev. Nicholas Aubry who accompanied Sieur de Monts' French expedition.
- 1613 — A permanent French settlement was attempted on an island in the mouth of the Kennebeck.
- 1633 — Capuchins founded missions on the Penobscot River.
- 1646 — Jesuits established a mission on the Kennebeck.
- 1648 — The Church of St. John was built at Oldtown. This is the oldest church in New England.
- 1704 — French missions were destroyed by English soldiers.
- 1724 — A Puritan force attacked the French settlements and brutally killed Fr. Sebastian Rale, S. J.
- 1853 — The Diocese of Portland was established.
- 1943 — Population, 847,226; Catholics, 193,398.

Maryland

- 1634 — The English Catholic Colony was established by Leonard Calvert, the only colony in the world granting religious liberty.
- 1634 — The first Mass was offered on the Island of St. Clement in the lower Potomac by Fr. Andrew White, S. J.
- 1637 — A permanent chapel was built at St. Mary's, twelve miles from the mouth of the Potomac.
- 1649 — The Toleration Act was passed by the Maryland Assembly.
- 1650 — Puritans, persecuted in Virginia, were permitted to settle at Providence (Annapolis). They soon took advantage of their position, seized the government, repealed the Toleration Act and persecuted Catholics.
- 1651 — Cecil Calvert, the second Lord Baltimore, gave the Jesuits 10,000 acres for use as Indian missions.
- 1658 — Lord Baltimore again regained his authority and restored the Toleration Act.
- 1673 — Franciscans came to Maryland under the leadership of Fr. Massey Massey, O. F. M.
- 1689 — The Protestant Revolution caused repeal of the Toleration Act.
- 1692 — William and Mary enforced the penal laws against Catholics but the practice of celebrating Mass in private houses was tolerated.
- 1697 — A brick chapel was erected at St. Mary's.

- 1770 — With the need for concerted action in the coming Revolution, Catholics were again emancipated.
- 1789 — The Diocese of Baltimore was established.
- 1790 — A convent of Carmelite nuns was founded at Port Tobacco, by Fr. Charles Neale, S. J., the first convent in territory then constituting the United States.
- 1808 — Baltimore was made an archdiocese.
- 1868 — The Diocese of Wilmington was founded, and covers a part of the state.
- 1886 — Archbishop Gibbons of Baltimore was created a cardinal by Leo XIII.
- 1934 — Tercentenary of the founding of Maryland was celebrated by a field Mass in Baltimore Stadium.
- 1939 — With the erection of the Archdiocese of Washington, the administration of the see was entrusted to the Archbishop of Baltimore. The Most Rev. Michael J. Curley became Archbishop of Washington and Baltimore.
- 1943 — Population, 1,821,244; Catholics, 403,341, including District of Columbia.

Massachusetts

- 1688 — Ann Glover, a poor Irishwoman, became the victim of witchcraft superstition.
- 1724 — Fr. Sebastian Rale, S. J., was shot down by a Puritan force on August 23.
- 1732 — Although Catholics were not admitted, a few Irish families were found in Boston.
- 1755 — Acadian exiles landed in Boston.
- 1756 — Exiled Acadians landing in Boston were denied the services of a Catholic priest.
- 1775 — General Washington discouraged the Guy Fawkes Day procession in which the Pope and the devil were carried in effigy, saying he could not help expressing his surprise that there should be officers and soldiers in his army "so void of common sense as to insult the religious feelings of the Canadians with whom friendship and an alliance are being sought."
- 1778 — Despite Catholic aid in the Revolution the Puritans excluded Catholics from participation in their governments.
- 1779 — The Massachusetts Constitution provided for the support of public Protestant teachers of piety, religion and morality.
- 1788 — Mass was offered aboard Baron d'Estaing's fleet in Boston Harbor.
- 1791 — Bishop Carroll visited Boston and was honored by the presence of Governor John Hancock at Mass.
- 1803 — The Church of the Holy Cross was erected in Boston with financial aid given by Protestants headed by John Adams.
- 1808 — The Diocese of Boston was established.
- 1826 — Irish Catholics emigrated to Worcester, Mass., and other parts of New England for the purpose of securing work in constructing the Blackstone Canal.
- 1830 — Irish Catholic labor was brought to New England to help construct railroads.
- 1831 — Irish Catholic immigration increased with the failure of the Irish potato crops.
- 1854 — A Know-nothing State ticket was put in office.
- 1855 — Catholic militia companies were disbanded. The Nunneries' Inspection Bill was passed.
- 1855 — Irish and Canadian Catholic young women were sought as workers in the cotton mills.
- 1860 — Portuguese Catholics from the Azores settled at New Bedford.

- 1870 — The Diocese of Springfield was founded.
- 1875 — Boston was made an archdiocese.
- 1904 — The Diocese of Fall River was founded.
- 1911 — Archbishop O'Connell of Boston was created a cardinal by Pius X.
- 1943 — Population, 4,316,721; Catholics, 1,785,989.

Michigan

- 1642 — Fr. Isaac Jogues and Fr. Charles Raymbaut preached to the Chipewas and gave the rapids the name, Sault Sainte Marie.
- 1660 — Fr. Rene Menard, S. J., was murdered by Sioux Indians near the village of l'Anse.
- 1668 — The Mission of St. Ignace was founded at Michilimakinac by Fr. Marquette.
- 1679 — A mission was founded at the mouth of the St. Joseph by La Salle and the Franciscans, Fr. Louis Hennepin, Gabriel de la Ribourde and Zenobius Membre.
- 1701 — Fort Pontchartrain was founded on the site of present Detroit and placed in command of Antoine de la Mothe Cadillac. The Church of St. Anne was built.
- 1833 — The Diocese of Detroit was established.
- 1857 — The Diocese of Marquette was established.
- 1882 — The Diocese of Grand Rapids was established.
- 1937 — Detroit was erected into an archdiocese, and the Diocese of Lansing was established.
- 1938 — The Diocese of Saginaw was established.
- 1943 — Population, 5,256,106; Catholics, 1,146,925.

Minnesota

- 1680 — The Falls of St. Anthony were named by Fr. Louis Hennepin, O.F.M.
- 1689 — Fr. Joseph J. Marest, S. J., carried on missionary work among the Sioux Indians.
- 1727 — The first chapel, that of St. Michael the Archangel, was erected near the town of Frontenac and placed in charge of the Jesuits.
- 1732 — Fort Charles was built. Jesuits ministered to the settlers.
- 1736 — Fr. Pierre Aulneau, S. J., was killed by Indians.
- 1839 — Swiss Catholics from Canada located near the American stronghold, Fort Snelling.
- 1841 — Fr. Lucian Galtier built the Church of St. Paul, thus forming the nucleus of the modern city of the same name.
- 1850 — The Diocese of St. Paul was erected.
- 1888 — St. Paul was made an archdiocese.
- 1889 — The Diocese of Duluth was erected.
- 1889 — The Diocese of St. Cloud was erected.
- 1889 — The Diocese of Winona was erected.
- 1909 — The Diocese of Crookston was erected.
- 1943 — Population, 2,792,300; Catholics, 546,584.

Mississippi

- 1682 — The Franciscans, Frs. Zenobius Membre and Anastase Douay, preached to the Taensa and Natchez Indians.
- 1698 — Priests of the Quebec Seminary founded missions near Natchez and Fort Adams.
- 1702 — Fr. Nicholas Foucault was murdered by Indians.
- 1706 — Fr. St. Cosme was murdered by Indians.
- 1721 — The missions were practically abandoned with only Fr. Juif working among the Yazoos.
- 1725 — Fr. Mathurin de Petit, S. J., carried on mission work in southern Mississippi.
- 1728 — The Capuchin, Fr. Philibert, came to Natchez.

- 1729 — Indians angered at French fort building tomahawked Fr. Paul du Poisson, S. J., near Fort Rosalie. Fr. Jean Souel was shot by Yazoos.
- 1730 — Fr. Antoine Senat, S. J., was burned at the stake by the Chickasaws.
- 1837 — The Diocese of Natchez was established.
- 1943 — Population, 2,183,796; Catholics, 40,499.

Missouri

- 1735 — French Catholic miners and traders settled Old Mines and Sainte Genevieve.
- 1750 — Jesuits visited the French settlers.
- 1762 — A mission was established at St. Charles.
- 1764 — St. Louis was settled by Laclede.
- 1767 — Carondelet Mission was established.
- 1770 — The first church was founded in St. Louis on the site of the present Cathedral.
- 1772 — Capuchins came from New Orleans and built more churches.
- 1826 — The Diocese of St. Louis was erected.
- 1847 — St. Louis was made an archdiocese.
- 1868 — The Diocese of St. Joseph was erected.
- 1880 — The Diocese of Kansas City was erected.
- 1943 — Population, 3,784,664; Catholics, 544,610.

Montana

- 1841 — Fr. Pierre Jean de Smet and two others established St. Mary's Mission on the Bitter Root River near present Stevensville.
- 1845 — Fr. Antonia Ravalli, S. J., was placed in charge. His name has been perpetuated in Ravalli County.
- 1850 — The mission was temporarily abandoned.
- 1859 — Frs. Point and Hoecken established the Mission of St. Peter near the Great Falls.
- 1866 — St. Mary's Mission was re-established.
- 1884 — The Diocese of Helena was established.
- 1904 — The Diocese of Great Falls was established.
- 1943 — Population, 559,456; Catholics, 94,762.

Nebraska

- 1855 — Rev. J. F. Tracy ministered to the Catholic settlement of St. Patrick and to Catholic groups in Omaha.
- 1856 — Land donated for a church in Omaha by Gov. Alfred Cumming.
- 1857 — Vicariate Apostolic of Nebraska erected, under jurisdiction of Rt. Rev. James Michael O'Gorman, Titular Bishop of Raphanea.
- 1860 — German Catholics in Nebraska City were served by the Benedictine, Fr. Emanuel Hartig.
- 1874 — Catholics from Boston settled in Holt County at O'Neill.
- 1876 — Catholics migrated to O'Connor County, so named in honor of Vicar Apostolic James O'Connor.
- 1885 — The Diocese of Omaha was established.
- 1887 — The Diocese of Lincoln was established.
- 1912 — The Diocese of Grand Island was established.
- 1943 — Population, 1,315,834; Catholics, 162,255.

Nevada

- 1861 — The first church was built at Genoa.
- 1871 — A church was erected at Reno.
- 1931 — The Diocese of Reno was established.
- 1943 — Population, 110,247; Catholics, 17,036.

New Hampshire

- 1784 — The State Constitution included a religious test which barred Catholics from public office. Local support was provided for the public Protestant teachers of religion.
- 1820 — The Barber family of Claremont, headed by the father, an Episcopalian minister, became converts.
- 1822 — Fr. Barber, the minister who became a Catholic priest, erected the first Catholic church and school in New Hampshire.
- 1836 — The Church of St. Aloysius was dedicated at Dover.
- 1848 — Manchester received a resident priest.
- 1877 — Catholics obtained full civil liberty and rights.
- 1884 — The Diocese of Manchester was erected.
- 1943 — Population, 491,524; Catholics, 170,369.

New Jersey

- 1660 — Early colonial history was marred by anti-Catholic bigotry.
- 1680 — The Catholic, William Douglass, of Bergen, was refused a seat in the General Assembly because of his religion.
- 1682 — Two Jesuit priests visited the scattered Catholics in northern New Jersey.
- 1701 — Tolerance was granted to all but "papists."
- 1748 — Fr. Theodore Schneider, S. J., of Pennsylvania, visited the German Catholics of New Jersey.
- 1758 — Fr. Ferdinand Farmer and Fr. Robert Harding worked among the Catholics of the state, visiting them in their private dwellings.
- 1776 — The State Constitution tacitly excluded Catholics from office.
- 1803 — Augustinian missions were established at Cape May and Trenton.
- 1803 — A rude plank chapel served the German Catholics at Macopin.
- 1814 — The first church was erected at Trenton.
- 1821 — St. John's Church was erected at Paterson.
- 1828 — St. John's Church was built at Newark.
- 1844 — Catholics obtained full civil liberty and rights.
- 1853 — The Diocese of Newark was erected.
- 1876 — Franciscans, exiled by German "May Laws," opened a monastery in Paterson.
- 1881 — The Diocese of Trenton was erected.
- 1937 — Newark was made an archdiocese. The Diocese of Paterson and the Diocese of Camden were erected.
- 1943 — Population, 4,160,165; Catholics, 1,255,940.

New Mexico

- 1551 — The Franciscans, Frs. Augustin Rodriguez, Juan de Santa Maria and Francisco Lopez, arrived from Mexico, giving the region the name of "New Mexico." All three later died at the hands of the Indians.
- 1597 — Ten Franciscans accompanied Don Juan de Onate and established a church north of Santa Fe.
- 1680 — The Indians revolted against Spanish rule and massacred twenty-one missionaries.
- 1692 — The missions were restored under the Governor, Antonio de Vargas.
- 1848 — With the cession of New Mexico to the United States, the missions began to prosper once more.
- 1850 — The territory comprised a Vicariate Apostolic.
- 1850 — The Diocese of Santa Fe was erected.
- 1875 — Santa Fe was made an archdiocese.
- 1914 — The Diocese of El Paso was erected, comprising seven counties of New Mexico.
- 1939 — The Diocese of Gallup was erected.
- 1943 — Population, 531,818; Catholics, 178,353.

New York

- 1524 — Giovanni da Verrazano, the first white man to enter New York Bay, was the Catholic emissary of the French king, who named present Sandy Hook, Cape St. Mary, and the Hudson, St. Anthony's River. He landed near Rockaway Beach.
- 1627 — Fr. Joseph d'Aillon, a Franciscan, was the first white man to discover oil in this country, at Seneca Springs, near Cuba, N. Y.
- 1642 — Fr. Isaac Jogues, S. J., and his companion, Rene Goupil, were mutilated by Mohawks. Rene Goupil was killed by them shortly after. Dutch Calvinists rescued Father Jogues.
- 1646 — Fr. Isaac Jogues and Jean de Lalande were martyred by the Mohawks at Ossernenon, near Auriesville.
- 1654 — The Onondagas were visited by Jesuits from Canada.
- 1655 — The first permanent mission was established near Syracuse.
- 1656 — The Church of St. Mary was erected near Lake Onondaga.
- 1658 — Indian uprisings destroyed the missions among the Cayugas, Senecas and Oneidas.
- 1664 — The English took New Amsterdam and supplanted the French priests with their own missionaries.
- 1667 — Missions were restored under the protection of the Onondaga chief, Garaconthie.
- 1673 — Fr. Louis Hennepin, O. F. M., first described the cataract of Niagara.
- 1679 — The Franciscans founded a mission near Niagara.
- 1680 — Catherine Tekakwitha, the "Lily of the Mohawks," died in the odor of sanctity in Canada.
- 1683 — English Jesuits came over to New York with the Catholic Governor, Thomas Dongan, and celebrated the first Mass on the site of the Customs House.
- 1700 — The Penal Laws were enforced against Catholics.
- 1709 — The Jesuit Missions were abandoned.
- 1741 — Because of an alleged Popish plot to burn the city of New York, four whites were hanged and eleven negroes burned at the stake.
- 1777 — At the framing of the State Constitution John Jay proposed an amendment to the section insuring religious liberty in which it was stated that Catholics ought not to hold lands or participate in civil rights unless they swear that no Pope or priest may absolve them from allegiance to the State. The amendment was rejected.
- 1785 — The cornerstone of St. Peter's Church, New York City, the first permanent structure of Catholic worship in the state, was laid.
- 1806 — The state test oath was repealed.
- 1808 — The Diocese of New York was created on April 8.
- 1825 — The Erie Canal brought many European Catholics to New York State.
- 1825 — The second Catholic weekly, "The Truth Teller," was established in New York.
- 1828 — The New York State Legislature enacted a law upholding the sanctity of the confessional.
- 1847 — The Diocese of Buffalo was established on April 23.
- 1847 — The Diocese of Albany was erected.
- 1850 — New York was made an archdiocese.
- 1853 — The Diocese of Brooklyn was erected.
- 1855 — Franciscans came to Buffalo diocese.
- 1856 — St. Bonaventure's College and Seminary founded at Allegany, N. Y.
- 1868 — The Diocese of Rochester was erected.
- 1872 — The Diocese of Ogdensburg was erected.
- 1875 — The Most Rev. John McCloskey, Archbishop of New York, was created the first American cardinal by Pius IX.

- 1880 — William R. Grace was the first Catholic elected Mayor of New York City.
- 1884 — The Third Plenary Council of Baltimore petitioned for the canonization of Fr. Jogues.
- 1886 — The Diocese of Syracuse was erected.
- 1911 — The Most Rev. John M. Farley, Archbishop of New York, was created a cardinal by Pius X.
- 1913 — Martin H. Glynn became the first Catholic Governor of the State.
- 1919 — Alfred E. Smith became the first elected Catholic Governor of the State.
- 1924 — The Most Rev. Patrick Hayes, Archbishop of New York, was created a cardinal by Pius XI.
- 1928 — Alfred E. Smith became the Democratic nominee for the Presidency.
- 1930 — The Jesuit Martyrs of New York and Canada, Fathers Isaac Jogues, John de Brebeuf, Gabriel Lalemant, Noel Chabanel, Anthony Daniel, Charles Garnier, and the Brothers, Rene Goupil and John de Lalande, were canonized on June 29.
- 1943 — Population, 13,479,142; Catholics, 3,373,773.

North Carolina

- 1776 — The State Constitution denied office to "those who denied the truths of the Protestant religion."
- 1805 — The few Catholics in the state were served by visiting priests.
- 1835 — William Gaston succeeded in repealing the article denying religious freedom.
- 1868 — Catholics obtained full civil liberty and rights.
- 1910 — Belmont Abbey, a Benedictine foundation, was created into an abbey nullius.
- 1924 — The Diocese of Raleigh was established.
- 1943 — Population, 3,571,623; Catholics, 12,011.

North Dakota

- 1818 — Catholics were ministered to by Canadian priests.
- 1823 — The American priest, George A. Belcourt, became the resident pastor of Pembina.
- 1864 — Fr. Pierre de Smet visited the Mandans and Gros Ventres, Dakota Indians.
- 1868 — Fr. de Smet passed through the state on the way to his famous peace conference with Sitting Bull.
- 1889 — The Diocese of Fargo was established.
- 1910 — The Diocese of Bismarck was erected.
- 1943 — Population, 641,935; Catholics, 108,899.

Ohio

- 1749 — Jesuits on the expedition of Celoron de Bienville preached to the Indians.
- 1790 — The Benedictine Dom Pierre Didier ministered to the French immigrants.
- 1795 — The Indian mission near Fort Miami was short-lived.
- 1796 — The French settlement declined.
- 1812 — Bishop Flaget of Bardstown visited and baptized the Catholics of Lancaster and Somerset Counties.
- 1818 — The first church was erected by the Dominican, Rev. Edward Fenwick, on a site donated by the Dittoes.
- 1821 — The Diocese of Cincinnati was erected.
- 1822 — Father Fenwick was consecrated Bishop of Cincinnati.

- 1847 — The Diocese of Cleveland was established.
- 1850 — Cincinnati was made an archdiocese.
- 1868 — The Diocese of Columbus was erected.
- 1910 — The Diocese of Toledo was established.
- 1943 — The Diocese of Youngstown was established.
- 1943 — Population, 6,907,612; Catholics, 1,105,728.

Oklahoma

- 1630 — The Spanish Franciscan, Fr. Juan de Salas, labored among the Indians.
- 1700 — Scattered Catholic families were visited by priests from Kansas and Arkansas.
- 1880 — Dom Isidore Robot became the first Prefect for Indian Territory.
- 1891 — The Rt. Rev. Theophile Meerschaert, O. S. B., began active work as a pioneer missionary.
- 1905 — The Diocese of Oklahoma was established, now known as the Diocese of Oklahoma City and Tulsa.
- 1943 — Population, 2,336,434; Catholics, 66,032.

Oregon

- 1834 — Indian Missions in Northwest were entrusted to Jesuits by the Pope.
- 1839 — Fr. Francois Blanche offered the first Mass in the present state of Oregon, in Willamette Valley.
- 1842 — Dr. John McLaughlin, a pioneer called the "Father of Oregon," was received into the Church.
- 1843 — Fr. Modeste Demers came to Oregon City.
- 1844 — Fr. Pierre de Smet, S. J., established the Mission of St. Francis Xavier, near St. Paul.
- 1846 — The Archdiocese of Oregon City was created.
- 1865 — Rev. H. H. Spalding, a Protestant missionary, published the Whiteman myth to hinder the work of Catholic missionaries.
- 1903 — The Diocese of Baker City was established.
- 1922 — Anti-Private School Bill sponsored by the Scottish Rite Masons was passed in State Legislature.
- 1928 — U. S. Supreme Court declared Oregon Anti-Private School Law unconstitutional.
- 1928 — The name of the archdiocese was changed by papal decree to the Archdiocese of Portland in Oregon.
- 1943 — Population, 1,089,684; Catholics, 66,516.

Pennsylvania

- 1673 — Priests from Maryland ministered to the Catholics in the colony.
- 1682 — The Colony of William Penn granted religious toleration to all.
- 1730 — Fr. Joseph Gheaton, S. J., became the resident missionary of Philadelphia.
- 1730 — Catholics increased with German and Irish immigrations.
- 1742 — William Wapeler, S. J., built the Church of St. Nepomucene at Lancaster.
- 1745 — Mennonites and Moravians aided Fr. Theodore Schneider, S. J., to build the Chapel of St. Paul.
- 1799 — Prince Demetrius Augustine Gallitzin (Augustine Smith), the first cleric to receive all Holy Orders in the United States, built first church in western Pennsylvania, the only church between Lancaster and St. Louis, Mo.
- 1808 — The Diocese of Philadelphia was established, with Rev. Michael Egan, O. F. M., as its first Bishop. He was consecrated in Baltimore by Archbishop Carroll.
- 1843 — The Diocese of Pittsburgh was erected.
- 1844 — Two churches were burned in Know-nothing riots in Philadelphia.

- 1846 — The first Benedictine monastery in the New World was founded near Latrobe by Fr. Boniface Wimmer, O. S. B.
- 1853 — The Diocese of Erie was erected.
- 1860 — Catholic Italians, Poles, Slavs and Lithuanians began to immigrate to the state.
- 1868 — The Diocese of Harrisburg and the Diocese of Scranton were erected.
- 1875 — Philadelphia became an archdiocese.
- 1901 — The Diocese of Altoona was erected.
- 1913 — The Ukrainian Greek Catholic Diocese was established.
- 1921 — Archbishop Dougherty of Philadelphia was created a cardinal by Benedict XV.
- 1924 — The Diocese of Pittsburgh, Greek Rite, was established.
- 1943 — Population, 9,900,180; Catholics, 2,276,484.

Rhode Island

- 1663 — The Colonial Charter granted freedom of conscience.
- 1719 — Published laws nevertheless excepted Catholics from holding public office.
- 1780 — French chaplains offered Mass for the troops of Rochambeau's army at Providence and Newport.
- 1783 — As the result of the better feeling brought about during the Revolution, the anti-Catholic laws were repealed.
- 1791 — French Catholic refugees from Guadeloupe came to Newport and Bristol.
- 1828 — 1,000 Catholics were reported in the state.
- 1872 — The Diocese of Providence was erected.
- 1943 — Population, 713,346; Catholics, 350,019.

South Carolina

- 1566 — St. Francis Borgia sent Fr. John Robel of Pamplona to St. Helena and Port Royal to minister to the settlers and Indians.
- 1573 — The first Franciscans arrived at Santa Elena in southeastern South Carolina.
- 1655 — Franciscans had two missions among the Indians, later destroyed by the English.
- 1697 — Religious liberty was granted to all but "papists."
- 1700 — Catholics were not welcomed in the Carolinas under English rule.
- 1786 — An Italian priest said Mass for twelve Catholics at Charleston.
- 1788 — Bishop Carroll sent Fr. Ryan to Charleston.
- 1820 — The Diocese of Charleston was established.
- 1943 — Population, 1,899,804; Catholics, 13,835.

South Dakota

- 1841 — Scattered Catholics appealed to the Bishop of Dubuque for missionaries.
- 1842 — Rev. Augustin Ravoux began to minister to the French and Indians at Fort Pierre, Vermillion, and Prairie du Chien.
- 1843 — Fr. Augustin printed a devotional book in the Sioux language.
- 1867 — A parish was organized among the French Catholics at Jefferson.
- 1868 — Fr. de Smet visited the South Dakota Indians.
- 1889 — The Diocese of Sioux Falls was erected.
- 1902 — The Diocese of Lead was established.
- 1930 — The Diocese of Lead was transferred to Rapid City.
- 1943 — Population, 642,961; Catholics, 108,135.

Tennessee

- 1800 — Early Tennessee Catholics were served by priests from Bardonia, Ky.
- 1822 — Non-Catholics assisted in building the church in Nashville on the site of the present Capitol.

- 1837 — The Diocese of Nashville was established for 100 families.
 1843 — The Sisters of Charity opened a school for girls in Nashville.
 1943 — Population, 2,915,841; Catholics, 30,939.

Texas

- 1541 — The Spaniard, Coronado, came into Texas with the Franciscans, Fr. Juan de Padilla and Fr. Juan de la Cruz.
 1685 — The Franciscans, Zenobius Membre and Maximus Le Clercq, and the Sulpician, Fr. Chefdeville, accompanied De La Salle to Fort St. Louis. They were murdered after his death.
 1689 — Four Franciscans accompanied Don Alonzo de Leon from Mexico and founded the first mission of San Francisco de Los Tejas on Trinity River.
 1703 — The Mission San Francisco de Solano was founded on the Rio Grande.
 1717 — The Franciscan Apostle, Fr. Antonio Margil, founded six missions in northeastern Texas.
 1721 — The Franciscan Jose Pita was killed by Indians.
 1728 — A Spanish colony settled present San Antonio.
 1744 — San Francisco de Solano was rebuilt as the Alamo.
 1752 — Fr. Jose Ganzabal, O.F.M., was killed by Indians.
 1758 — The Franciscans, Frs. Alonzo Ferrares and Jose San Esteban, were killed by Indians.
 1793 — The State of Mexico ordered the secularization of the missions.
 1813 — The missions finally were suppressed.
 1830 — Irish priests cared for the Irish settlements of Refugio and San Patricio.
 1847 — The Diocese of Galveston was erected.
 1874 — The Diocese of San Antonio was erected.
 1890 — The Diocese of Dallas was erected.
 1912 — The Diocese of Corpus Christi was erected.
 1914 — The Diocese of El Paso was erected.
 1926 — The Diocese of Amarillo was erected.
 1926 — San Antonio was made an archdiocese.
 1943 — Population, 6,414,824; Catholics, 825,380.

Utah

- 1776 — Two Franciscans, Frs. Silvestre de Escalante and Atanasio Dominguez, came to the Great Salt Lake.
 1841 — Fr. Pierre de Smet, S.J., traveled through the region on his way to Yellowstone.
 1846 — Fr. de Smet's description of the Great Salt Lake Valley influenced Brigham Young to settle there.
 1866 — The first Mass was said in Salt Lake City in the Assembly Hall of the Mormons.
 1891 — The Diocese of Salt Lake was established.
 1943 — Population, 550,310; Catholics, 19,590.

Vermont

- 1666 — The Sulpician Fr. Dollier de Casson offered the first Mass for the French at Fort Anne.
 1710 — Jesuits ministered to the Indians near Lake Champlain.
 1777 — The State Bill of Rights declared that no man who professed the Protestant religion could be deprived of his civil rights.
 1793 — The discrimination against Catholics was removed.
 1832 — A church was erected at Burlington on a site donated by Col. Archibald Hyde, a convert.
 1853 — The Diocese of Burlington was erected.
 1943 — Population, 359,231; Catholics, 92,591.

Virginia

- 1526 — Dominicans accompanied the Spanish settlers from San Domingo to the James River where a settlement was made at Guandape near the future Jamestown.
- 1570 — Spaniards accompanied by Jesuits from Florida settled Axacan on the Rappahannock. Eight Jesuits were put to death by the Indians.
- 1641 — Penal laws were enforced against Catholics under British control.
- 1776 — Religious freedom was granted.
- 1791 — Rev. Jean Dubois came to Richmond with letters from Lafayette. The House of Delegates was put at his disposal in which to celebrate Mass.
- 1796 — A church was erected at Alexandria.
- 1820 — The Diocese of Richmond was established.
- 1850 — The Diocese of Wheeling was established, comprising eighteen counties of Virginia.
- 1868 — The Diocese of Wilmington was established, comprising two counties of Virginia.
- 1943 — Population, 2,677,773; Catholics, 55,770.

Washington

- 1837 — French and Indian Catholics of the Hudson's Bay Co. were cared for by Canadian priests.
- 1839 — Missionaries at Cowlitz taught the Indians history by means of the "Catholic Ladder."
- 1840 — A log cabin church for Indians was built on Whidby Island in Puget Sound.
- 1844 — The Mission of St. Paul was founded at Colville.
- 1846 — The Diocese of Walla Walla was established.
- 1850 — The Diocese of Nisqually was established, with the transfer of Bishop Blanchet of Walla Walla to this see.
- 1853 — The Diocese of Walla Walla was suppressed.
- 1907 — The Diocese of Seattle was established, with the transfer to Seattle of the episcopal see of Nisqually.
- 1913 — The Diocese of Spokane was established.
- 1943 — Population, 1,736,191; Catholics, 137,457.

Washington, D. C. (District of Columbia)

- 1641 — Fr. Andrew White, S. J., evangelized the Anacosta Indians.
- 1774 — Fr. John Carroll ministered to the Catholics.
- 1789 — Erection of Diocese of Baltimore, including Washington in its jurisdiction.
- 1789 — Georgetown College, the first Catholic college in the United States, was founded.
- 1790 — The site of the Federal Government was established on ground formerly owned by the Catholic Barons of Baltimore. Daniel Carroll of Duddington parted with the site of the present congressional buildings for a most modest sum even in those days.
- 1791 — The French Catholic engineer, Pierre Charles L'Enfant, laid out the ground-plan for the Federal City of Washington.
- 1791 — The Catholic James Hoban became superintendent of the building of the city of Washington and drew plans for and supervised the erection of the White House.
- 1794 — Fr. Anthony Caffrey started to build St. Patrick's Church, the first parish church in the new Federal city.
- 1798 — Poor Clares, exiled by the French Reign of Terror, opened a school for girls, assisted by Alice Lalor and her companions.
- 1799 — The Pious Ladies' Convent of Georgetown was founded by Fr. Leonard Neale, S. J. They became Visitandines in 1816.

- 1802 — The first Mayor of Washington, appointed by President Jefferson was the Catholic, Judge Robert Brent.
- 1806 — Guiseppi Franzoni, the Italian Catholic sculptor, transformed the interior of the Capitol. Although most of his work was destroyed by the British in the War of 1812, the bronze above the Speaker's desk and the clock in Statuary Hall remain.
- 1832 — Fr. Charles C. Pise was appointed Chaplain of the U. S. Senate.
- 1887 — The Catholic University of America was founded.
- 1939 — Washington was made an archdiocese of equal rank with Baltimore, and under the direction of the same archbishop. This situation is unique in the history of the Church.
- 1943 — Population, 663,153; Catholics (est.), 100,000.

West Virginia

- 1794 — Priests from Maryland ministered to the Catholics of the region.
- 1833 — The first church was erected at Wheeling.
- 1833 — The Diocese of Richmond was erected, comprising eight counties of West Virginia.
- 1835 — The first church was erected at Martinsburg.
- 1838 — The Sisters of Charity founded a school at Martinsburg.
- 1850 — The Diocese of Wheeling was erected.
- 1943 — Population, 1,901,974; Catholics, 68,125.

Wisconsin

- 1660 — Fr. Rene Menard, S.J., ministered to the Hurons who had fled to northern Wisconsin. He was murdered at a portage on the Wisconsin River.
- 1665 — Fr. Claude Allouez, S.J., founded the Mission of the Holy Ghost at La Pointe Chegoimegon, now Bayfield.
- 1669 — Fr. James Marquette, S.J., labored at La Pointe, and heard of the Mississippi from the Indians.
- 1669 — Fr. Allouez founded the Mission of St. Francis Xavier, near the head of Green Bay.
- 1670 — Frs. Allouez and Dablon established several missions.
- 1673 — Frs. Marquette and Joliet traveled from Green Bay down the Wisconsin River and down the Mississippi. Fr. Andre ministered to the Indians at Green Bay.
- 1687 — Green Bay Mission was burned by the Indians.
- 1688 — Green Bay Mission was restored and the Mission of St. Joseph, near South Bend, founded.
- 1762 — Suppression of the Jesuits in the French colonies closed all missions for thirty years.
- 1830 — Green Bay Mission was revived. Fr. Samuel Mazzuchelli established a church and a school there.
- 1834 — Fr. Theodore Van den Broek labored at Green Bay.
- 1837 — The first Mass was celebrated at Milwaukee.
- 1843 — The Diocese of Milwaukee was erected.
- 1863 — The Diocese of Green Bay was erected.
- 1868 — The Diocese of La Crosse was erected.
- 1875 — Milwaukee was made an archdiocese.
- 1905 — The Diocese of Superior was erected.
- 1943 — Population, 3,137,587; Catholics, 810,809.

Wyoming

- 1840 — Fr. Pierre de Smet offered the first Mass in the region near Green River.
- 1851 — Fr. de Smet held peace conferences with the Indians near Fort Laramie.
- 1887 — The Diocese of Cheyenne was established.
- 1943 — Population, 250,742; Catholics, 34,040.

AMERICAN MARTYROLOGY

This list includes the names of those within the confines of the present United States, who died a martyr's death or in the odor of sanctity, having sacrificed all in God's cause. (Subject to the decision of the Holy See and the decree of Pope Urban VIII.)

St. Isaac Jogues and Companions, eight Jesuit martyrs of North America, beatified by Pope Pius XI, June 21, 1925, and canonized by the same Pontiff, June 29, 1930. Feast celebrated on Sept. 26. They are: Fr. Isaac Jogues, martyred at instigation of Mohawk medicine men, at Auriesville, N. Y., Oct. 18, 1646; Bro. John Lalande, martyred a day after Fr. Jogues, Oct. 19, 1646, at Auriesville; Bro. Rene Goupil, martyred at Auriesville, Sept. 29, 1642; and the following five who shed their blood for Christ when pagan Hurons made attacks on 15 villages of Christian Hurons in Canada, Fr. Anthony Daniel, July 4, 1648, Fr. Gabriel Lalemant, March 17, 1649, Fr. John de Brebeuf, March 16, 1649, Fr. Charles Garnier, Dec. 7, 1649, and Fr. Noel Chabanel, Dec. 7, 1649.

Felix de Andreis, C. M. (1778-1820), first Superior of the Vincentians in the U. S. and Vicar General of Upper Louisiana. A beautiful star appeared over the spot where his body lay after death and disappeared after the funeral services. Many miracles were attributed to his intercession. His cause was introduced in 1918.

Frederic Baraga (1797-1868), first Bishop of Marquette, suffered untold hardship to bring the Gospel to the Redmen during a 37-year apostolate to the Indians of Michigan and Wisconsin. Preliminary process of beatification begun in Yugoslavia, his birthplace, and Michigan in 1933.

Mother Mary Magdalen Bentivoglio (1834-1905), foundress of the Poor Clares in the U. S., despite great discouragement. Finally the strict enclosure was established in Omaha in 1882. Her beatification cause is before the Roman Tribunal.

Simon Gabriel Brute, S. S. (1779-1839), first Bishop of Vincennes, after refusing two bishoprics. His zeal knew no bounds, though his

health was feeble. He died, worn out by his labors.

Bl. Frances Xavier Cabrini, M. S. C. (1850-1917), foundress of the Missionary Sisters of the Sacred Heart, in Italy. She established them in the United States, becoming a citizen in 1909. Her order had a remarkable growth, and her work remains as her monument. Beatified by Pope Pius XI, Nov. 13, 1938. Process of canonization under way.

Luis Cancer, O. P. (c. 1500-49), labored as a missionary in Haiti, Puerto Rico, Nicaragua, Guatemala and finally Florida, where he was martyred near Tampa Bay, June 26, 1549.

Magin Catala, O. F. M. (1761-1830), "The Holy Man of Santa Clara." He labored in the Santa Clara Mission for 36 years with heroic sacrifice, and lived an austere priestly life of prayer, fasting and discipline. The examination of his writings has been completed and the formal introduction of his cause is being prepared.

Bl. Rose Philippine Duchesne, R. S. C. J. (1769-1852), foundress of the Religious of the Sacred Heart in the U. S. Through her heroic zeal she made the first foundation at St. Charles, Mo., and helped establish many others, becoming a spiritual power house during the solitude of her last decade. Declared Venerable by Pope Pius XI and beatified by Pope Pius XII, May 12, 1940.

Benedict Joseph Flaget, S. S. (1763-1850), first Bishop sent to the West, Bishop of Bardstown (Louisville), lived to see within his territory the erection of 11 dioceses, 2 to archiepiscopal rank. He worked perseveringly and wrote voluminously.

Demetrius Gallitzin (1770-1840), Prince-Priest, Apostle of the Alleghenies. Scion of a Russian prince-

ly family and reared in the Greek Orthodox Church, he became a Catholic at 17 and when 22 came to the U. S. Attracted to the priesthood, he was ordained in 1795 and after four years' labor in Maryland, Pennsylvania and Virginia, obtained permission to establish a Catholic colony in western Pennsylvania. There he labored for 41 years, expending some \$200,000 of his princely fortune in his priestly work, and suffering poverty. He lived a life of heroic holiness.

Mother Theodore Guerin (1798-1856), foundress of the Sisters of Providence of Indiana. She came from France to establish her order in the U. S. and founded a community in a then wild and isolated section of the New World, at St. Mary-of-the-Woods, Indiana, in 1840. Tribulation, poverty and persecution were endured. Her writings were favorably considered by the Sacred Congregation of Rites, in 1940, with a view to beatification.

Leo Heinrichs, O. F. M. (1867-1908), "Martyr of the Eucharist." In 1907 he was appointed pastor of St. Elizabeth's, Denver, Colo., and while distributing Communion there on Feb. 23, 1908, he was assassinated by an anarchist, who after receiving the Sacred Host spat it out and emptied his revolver into the heart of the priest. The process of investigation for beatification was begun in 1926 and the reports forwarded to Rome in 1933.

Luis Jayme, O. F. M. (d. 1775), Franciscan protomartyr of California. Came from Franciscan Province of Majorca to Upper California in 1770. Labored at San Diego until Indians fired the Mission, Nov. 4, 1775, and clubbed Fr. Luis Jayme to death. The saintly Serra exclaimed, "Thanks be to God, the land is now watered," and thereafter the San Diego Mission, watered by this martyr's blood, surpassed all others in neophytes.

Eusebio Francisco Kino, S. J. (1645-1705), the "Padre on Horseback," cartographer and organizer,

established 19 missions in the land of the Pimas, in Mexico, California and Arizona.

Mathias Loras (1792-1858), first Bishop of Dubuque, traversed prairies, rivers and mountains of his diocese on horseback, foot, steamboat and stage, to minister to some 300,000 Indians and the white settlers. The "saintly Loras" died, worn out with his labors. In 1937 the Archbishop of Dubuque instituted the process of his beatification.

Pedro Martinez, S. J. (1533-66), Jesuit protomartyr of New World, was betrayed and killed by Indians on St. George Island, Fla., Oct. 6, 1566.

Samuel Charles Mazzuchelli, O. P. (1806-64), "Builder of the West," a saintly Friar. Through Ohio, Wisconsin, Illinois and Iowa he rode or walked, ministering to the faithful, converting, organizing, building. Founded the Dominican Sisters of the Most Holy Rosary.

Richard Miles, O. P. (1791-1860), "Father of the Church in Tennessee," first Bishop of Nashville. A native American, he tirelessly worked and built for the Church in this country.

John Nepomucene Neumann, C. Ss. R. (1811-60), fourth Bishop of Philadelphia, called the "Missionary Bishop." For his work in the confessional he mastered 12 languages, founded parochial school system and prescribed Forty Hours Devotion in his diocese. Pronounced Venerable by Pope Leo XIII, and with a view to beatification Pope Benedict XV declared he practiced virtue to a heroic degree.

Francisco de Porras, O. F. M. (d. 1633), Franciscan martyr of Arizona. A Spaniard, he joined the Franciscans in Mexico, and was assigned to New Mexico in 1628. Traveled to Hopi territory and there cured a deaf-mute. Jealous medicine men poisoned his food.

Joseph Rosati, C. M. (1789-1843), first Bishop of St. Louis, when the diocese embraced Missouri, Arkan-

sas and two-thirds of Illinois. Wrote many important documents for first four Provincial Councils of Baltimore. Noted for zeal, sanctity and untiring labors.

Francis Xavier Seelos, C. Ss. R. (1819-67), missionary in Pittsburgh, and finally in New Orleans where he was stricken with yellow fever. Of extraordinary holiness, he was chosen to important offices, and won many souls. In 1912 information was presented to the Sacred Congregation of Rites with a view to having his cause introduced.

Junipero Serra, O. F. M. (1713-84), Apostle of California. Labored in Mexico from 1750 to 1769, and from then until his death in California where his labors were prodigious and he founded numerous missions. He was father to all, and his love for the Indians was limitless. He lived and died in great sanctity. The cause for his beatification is expected to be introduced shortly.

Elizabeth Ann Bayley Seton (1774-1821), foundress of the Sisters of Charity in the U. S. Mother of five children, widowed at an early age, a convert to the Church in 1805, she opened a school for girls in Baltimore and the work prospered. She longed to embrace religious life, and thus with the aid of Fr. Dubourg were founded the Daughters of Charity in the U. S. Her cause was formally introduced in 1940.

Kateri Tekakwitha (d. 1680), "The Lily of the Mohawks." An Indian maid, treated as a slave and accused of immorality because of her desire for virginity, she was secretly baptized by Fr. de Lamber-ville and her virtues led great numbers to the Faith. She was the first of her race to vow virginity and after her death appeared to several persons, protected her village from storms and warfare, and created great fervor among her people. Her home at Caughnawaga, Canada, has been a place of pilgrimage for almost three centuries. Her cause was introduced in 1926 and speedy completion is hoped for.

One hundred and eleven American martyrs for whom joint beatification and canonization is being sought, are named below, with date and place of martyrdom, in chronological order. The list was compiled under the direction of Bishop John Mark Gannon of Erie and was sent to the Sacred Congregation of Rites by Cardinal Archbishop Dougherty, of Philadelphia. Those with an asterisk after their names have already been listed above.

Fr. Juan de Padilla, Franciscan (Protomartyr of the United States), probably 1542, in Central Kansas, at or near Lyons.

Fr. Juan de la Cruz and **Bro. Luis Descalona de Ubeda**, Franciscans (companions of Fr. Juan de Padilla, protomartyr), probably in fall of 1542. Fr. de la Cruz at Puaray, N. Mex.; Bro. Luis at Pecos, N. Mex.

Fr. Luis Cancer de Barbastro* and companions, Fr. Diego de Pen-losa and Bro. Fuentes, Dominicans. Fr. Cancer, June 26, 1549; the other two, sometime before this date; near Tampa Bay, Fla.

Fr. Diego de la Cruz, Fr. Hernando Mendez, Fr. Juan Ferrer and Bro. Juan de Mena, Dominicans, 1553, probably in what is now the Diocese of Corpus Christi, Tex.

Fr. Pedro Martinez*, Jesuit (U. S. Protomartyr of the Society of Jesus), Oct. 6, 1566, Mount Cornelia, Fla.

Fr. Luis de Quiros and novice companions, Gabriel de Solis and Baptista Mendez, Jesuits, Feb. 5, 1571, near St. Mary's Mission, Va.

Fr. Juan Baptista de Segura and companions: Cristobal Redondo, a novice; Bros. Pedro Linares, Gabriel Gomez and Sancho Zeballos, Jesuits; Feb. 9, 1571; near St. Mary's Mission, Va.

Fr. Francisco Lopez and companions, Fr. Juan de Santa Maria and Bro. Augustin Rodriguez, Franciscans. Fr. Juan de Santa Maria, Sept. 10, 1581, at Chilili, N. Mex.; the others in the spring of 1582: Fr. Lopez at Puaray (Tiguex), N. Mex., and Bro. Rodriguez at Pueblo Santiago, N. Mex.

Fr. Pedro de Corpa and companions, Frs. Blas Rodriguez, Miguel de Aunon and Francisco de Verascola and Bro. Antonio de Badajoz, Franciscans. Fr. Rodriguez, Sept. 13, 1597, at Tolomato, Ga.; Fr. de Aunon, Sept. 16, at Tupique; Bro. Badajoz, Sept. 17, on Guale (probably St. Catherine's Island); and Fr. Verascola, soon after Sept. 17, on Asao (probably St. Simon's Island).

Fr. Pedro de Miranda, Franciscan, Dec. 28, 1631, pueblo of Taos, N. Mex.

Fr. Francisco Letrado and Fr. Martin de Arvide, Franciscans. Fr. Letrado, Feb. 22, 1632, at Hawikuh, near Zuni, N. Mex.; Fr. de Arvide, Feb. 27, in Northern Arizona.

Fr. Francisco de Porras*, Franciscan, June 28, 1633, San Bernardo de Awatobi Mission, Ariz.

Three unnamed Franciscans, 1647, in vicinity of Tallahassee, Fla.

Fr. Pedro de Avila y Ayala and Fr. Alonso Gil de Avila, Franciscans. Fr. Pedro, Oct. 7, 1672, at Hawikuh, N. Mex.; Fr. Alonso, Jan. 23, 1675, at Senecu, N. Mex.

The 21 Franciscan martyrs and one Indian martyr of the great Pueblo revolt in New Mexico and Arizona, Aug. 10, 1680: Fr. Juan Bernal and companions, Frs. Domingo de Vera, Fernando de Velasco and Manuel Tinoco, Galisteo, N. Mex.; Fr. Juan Bautista Pio, near pueblo of Tesuque, N. Mex.; Fr. Tomas de Torres, Nambe, N. Mex.; Fr. Antonio de Mora and companion, Bro. Juan de la Pedrosa, Taos, N. Mex.; Fr. Matias Rendon, Picuris, N. Mex.; Fr. Luis de Morales and companion, Bro. Antonio Sanchez de Pro, San Ildefonso, N. Mex.; Fr. Francisco Antonio de Lorenzana and companions, Frs. Juan de Talaban and Jose de Montesdoca, Santo Domingo, N. Mex.; Fr. Juan de Jesus, San Diego de Jemez, N. Mex.; Fr. Lucas Maldonado, pueblo of Acoma, N. Mex.; Fr. Juan del Val, Halona (now Zuni), N. Mex.; Fr. Jose de Espeleta and companions, Frs. Agustin de Santa Maria, Jose de Figueroa and Jose de Trujillo, probably Aug. 11, a day later than the rest, Northern Arizona;

Bartolome Naranjo, Indian, Aug. 9, pueblo of San Felipe, N. Mex.

Fr. Gabriel de la Ribourde, Franciscan, Sept. 16, 1680, Seneca, Ill.

Fr. Zenobe Membre and Fr. Maxim le Clerq, Franciscans, and Fr. Chefdeville, Sulpician, about Jan. 15, 1689, Fort St. Louis, Tex.

Stephen Tegananoka, Frances Gonnannhatenha and Margaret Garangouas, Indians. The first in 1690; the others about 1692 at Onondaga (near Auriesville), N. Y.

Fr. Francisco de Jesus Maria Casanas (New World protomartyr of the Sacred Congregation of the Propagation of the Faith) and companions, Frs. Jose de Arbizu, Antonio de Carbonel, Francisco Corvera and Antonio Moreno, all Franciscans, on June 4, 1696. Fr. Casanas near Jemez, N. Mex.; Frs. de Arbizu and de Carbonel at San Cristobal; Frs. Corvera and Moreno at San Ildefonso.

Fr. Luis Sanchez, Franciscan, October, 1696, Mayaca, Fla.

Fr. Christopher Plunkett, Capuchin, 1697, probably on island in Chesapeake Bay, Md.

Fr. Nicholas Foucault, diocesan priest, July, 1702, near Fort Adams, Miss.

Fr. Juan Parga Arraiyo and companions, Frs. Manuel de Mendoza, Domingo Criado, Tiburcio de Osorio and Agustin Ponze de Leon, Franciscans, and Antonio Enlxa and Amador Cuipa Feliciano, Indians. Fr. Arraiyo and the two Indians on Jan. 25, 1704; the others about the same time. Fr. Arraiyo and the Indians near Mission La Concepcion de Ayubale, Fla.; Fr. de Mendoza at Mission San Pedro y San Pablo de Patall, Fla.; and the other three in the Apalache missions near Tallahassee, Fla.

Fr. Constantin Delhalle, Franciscan, June, 1706, Detroit, Mich.

Fr. John Francis Buisson de St. Cosme, diocesan priest, December, 1706, near Donaldsonville, La.

Fr. James Gravier, Jesuit, April 23, 1708, on L'Isle Massacre (Daphin Island), near Mobile, Ala.

Bro. Luis de Montesdoca, Francis-

can, 1719, Eastern Texas or Robeline, La.

Fr. Juan Minguez, Franciscan, Aug. 12, 1720, probably near Columbus, Neb.

Bro. Jose Pita, Franciscan, 1721, Carnizeria, Tex.

Fr. Sebastien Rale, Jesuit, Aug. 23, 1724, Madison, Me.

Fr. Paul du Poisson, Jesuit, Nov. 28, 1729, Natchez, Miss.

Fr. John Souel, Jesuit, Dec. 18, 1729, near Vicksburg, Miss.

Fr. Gaston, diocesan priest, 1730, Cahokia Mission, Ill.

Fr. Anthony Senat, Jesuit, March 25, 1736, Pontotoc (near Fulton), Miss.

Seven French officers, Commander Pierre D'Artiquette, Capt. Francois Marie Bissot de Vincennes, Capt. Louis Dailebout de Boulonge, Capt. Louis Charles du Tisne, Capt. Francois Mariauchau D'Esgly, Capt. Pierre Antoine de Tonty, Capt. Louis Groston de St. Ange, Jr., and 13 soldiers were burned at the stake at the same time as Fr. Anthony Senat, S. J., by the Chickasaw Indians, March 25, 1736, Pontotoc (near Fulton), Miss.

Fr. Francisco Xavier Silva, Franciscan, July 5, 1749, near Presidio del Rio Grande, Tex.

Fr. Jose Francisco Ganzabal, Franciscan, May 11, 1752, Mission Nuestra Senora de la Candelaria, Tex.

Fr. Alonso Giraldo de Terreros and Fr. Jose Santiesteban, Francis-

cans, March 16, 1758, Mission San Saba, Tex.

Fr. Luis Jayme*, Franciscan, Nov. 4, 1775, Mission San Diego, Calif.

Fr. Francisco Hermenegildo Garces and companions, Frs. Juan Antonio Barreneche, Juan Marcello Dias and Jose Matias Moreno, Franciscans. Frs. Garces and Barreneche, July 19, 1781, at Mission La Purisima Concepcion, Calif.; Frs. Dias and Moreno, July 17, 1781, at Mission San Pedro y San Pablo de Bicuier, Calif.

Fr. Andres Quintana, Franciscan, Oct. 12, 1812, near Mission Santa Cruz, Calif.

Fr. Antonio Diaz de Leon, Franciscan, about Nov. 4, 1834, near San Augustine, Tex.

Archbishop Charles John Seghers (martyr-apostle of Alaska), Nov. 28, 1886, on Yukon River near Nulato, Alaska.

Fr. James Edwin Coyle, Mobile diocesan priest, Aug. 19, 1921, Birmingham, Ala.

Other cases, for which satisfactory historical evidence has not yet been found, are as follows:

Fr. Pedro de Ortega, Franciscan, 1631, New Mexico or Texas.

Fr. Rene Menard, Jesuit, about Aug. 15, 1661, Northeastern Wisconsin.

Bro. Marcos Delgado, Franciscan, 1704, Ayubale, Fla.

Fr. Leonard Vazier, Franciscan, 1715, Wisconsin.

Fr. Domingo de Saraoz, Franciscan, 1731, Santa Ana, N. Mex.

THE EIGHT BEATITUDES

1. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

2. Blessed are the meek, for they shall possess the land.

3. Blessed are they that mourn, for they shall be comforted.

4. Blessed are they that hunger and thirst after justice, for they shall have their fill.

5. Blessed are the merciful, for they shall obtain mercy.

6. Blessed are the clean of heart, for they shall see God.

7. Blessed are the peacemakers, for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice's sake, for theirs is the Kingdom of Heaven.

APOSTOLIC DELEGATES TO THE UNITED STATES

An Apostolic Delegate enjoys precedence over all ordinaries in his territory except cardinals. There have been six Apostolic Delegates to the United States:

His Eminence Francis Cardinal Satolli	1893-1896
His Eminence Sebastian Cardinal Martinelli, O. S. A. . .	1896-1902
His Eminence Diomedes Cardinal Falconio, O. F. M. . .	1902-1911
His Eminence John Cardinal Bonzano	1911-1922
His Eminence Pietro Cardinal Fumasoni-Biondi	1922-1933
His Excellency Most Rev. Amleto Giovanni Cicognani, Titular Archbishop of Laodicea	1933-

His Excellency Most Rev. Amleto Giovanni Cicognani was born in Brisighella, Province of Ravenna, Italy, February 24, 1883. He was ordained priest at Faenza, on September 23, 1905. Appointed Under Secretary of the Consistorial Congregation, December 16, 1922, he was elevated to Domestic Prelate, May 19, 1923, and was successively appointed Assessor of the Congregation for the Oriental Church, February 16, 1928, Secretary of the Commission for the Codification of Oriental Law, December 2, 1929, and Apostolic Delegate to the United States, March 17, 1933. He was consecrated Titular Archbishop of Laodicea on April 23, 1933, in Rome. He resides at 3339 Massachusetts Ave., N. W., Washington, D. C.

AMERICAN CARDINALS

Six prelates of American birth have been created Cardinals. The list of American princes of the Church, however, also includes those Cardinals who became naturalized Americans and those of foreign birth who served the Church in the United States.

<i>Created</i>	<i>Name</i>	<i>Birthplace</i>	<i>American Service</i>	<i>Death</i>
1836	Jean Cheverus	France	First Bishop of Boston	1836
1875	John McCloskey	Brooklyn	Archbishop of New York	1885
1886	James Gibbons	Baltimore	Archbishop of Baltimore	1921
1886	Camillo Mazella, S. J.	Italy	Jesuit Teacher in New York..	1900
1893	Ignatius Persico, O.F.M.Cap..	Italy	Bishop of Savannah	1895
1895	Francesco Satolli	Italy	Apostolic Delegate to U. S. .	1910
1902 ..	Sebastian Martinelli, O. S. A.	Italy	Apostolic Delegate to U. S. .	1918
1911 ..	John Farley	Ireland	Archbishop of New York	1918
1911 ..	Diomedes Falconio, O. F. M. .	Italy	Apostolic Delegate to U. S. .	1917
1911	William O'Connell	Lowell, Mass.	Archbishop of Boston .....	.....
1916	Donati Sbaretta	Italy	Auditor of the Apostolic Delegation in the U. S.	1939
1921	Dennis Dougherty	Girardville, Pa. .	Archbishop of Philadelphia...	.....
1922	John Bonzano	Italy	Apostolic Delegate to U. S. .	1927
1924 ..	George Mundelein	New York	Archbishop of Chicago	1939
1924	Patrick Hayes	New York	Archbishop of New York	1938
1933	Pietro Fumasoni-Biondi	Italy	Apostolic Delegate to U. S. .	.....

SERIES OF ARCHBISHOPS AND BISHOPS OF UNITED STATES¹

Archdioceses

Baltimore, Md.

(est. 1789; archd. 1808)

John Carroll (1789-1815)
Leonard Neale (1815-17)
Ambrose Marechal, S.S. (1817-28)
James Whitfield (1828-34)
Samuel Eccleston, S. S. (1834-51)
Francis P. Kenrick (1851-63)
Martin J. Spalding (1864-72)
James R. Bayley (1872-77)
James Cardinal Gibbons (1877-1921)
Michael J. Curley (1921-)

Boston, Mass.

(est. 1808; archd. 1875)

John L. de Cheverus (1808-23)
Benedict J. Fenwick, S. J. (1825-46)
John B. Fitzpatrick (1846-66)
John J. Williams (1866-1907)
William Cardinal O'Connell (1907-)

Chicago, Ill.

(est. 1843; archd. 1880)

William Quarter (1843-48)
James O. Vandevelde, S. J. (1848-53)
Anthony O'Regan (1853-58)
James Duggan (1859-69)
Thomas P. Foley, Admin. 1870-79)
Patrick A. Feehan (1880-1902)
James E. Quigley (1903-15)
George Cardinal Mundelein (1915-39)
Samuel A. Stritch (1940-)

Cincinnati, Ohio

(est. 1821; archd. 1850)

Edward D. Fenwick, O. P. (1821-32)
John B. Purcell (1833-83)
William H. Elder (1883-1904)
Henry Moeller (1904-25)
John T. McNicholas, O. P. (1925-)

Denver, Colo.

(est. 1887; archd. 1941)

Joseph P. Machebœuf (1887-89)
Nicholas C. Matz (1889-1917)
J. Henry Tihen (1917-31)
Urban J. Vehr (1931-)

Detroit, Mich.

(est. 1833; archd. 1937)

Frederick Rese (1833-71)
Peter P. Lefevre, Admin. (1841-69)
Caspar H. Borgess (1870-88)
John S. Foley (1888-1918)

Michael J. Gallagher (1918-37)
Edward F. Mooney (1937-)

Dubuque, Ia.

(est. 1837; archd. 1893)

Mathias Loras (1837-58)
Clement Smyth, O.C.S.O. (1858-65)
John Hennessy (1866-1900)
John J. Keane (1900-11)
James J. Keane (1911-29)
Francis J. Beckman (1930-)

Los Angeles, Calif.

(est. 1840; archd. 1936)

Francis Garciadiego y Moreno,
O. F. M. (1840-46)
Joseph S. Alemany, O. P. (1850-53)
Thaddeus Amat, C. M. (1853-78)
Francis Mora (1878-96)
George T. Montgomery (1896-1903)
Thomas J. Conaty (1903-15)
John J. Cantwell (1917-)

Louisville, Ky.

(est. 1808; archd. 1937)

Benedict J. Flaget, S. S. (1808-32)
John B. David, S. S. (1832-33)
Benedict J. Flaget, S. S. (1833-50)
Martin J. Spalding (1850-64)
Peter J. Lavialle (1865-67)
William G. McCloskey (1868-1909)
Denis O'Donaghue (1910-24)
John A. Floersch (1924-)

Milwaukee, Wis.

(est. 1843; archd. 1875)

John M. Henni (1843-81)
Michael Heiss (1881-90)
Frederick X. Katzer (1891-1903)
Sebastian G. Messmer (1903-30)
Samuel A. Stritch (1930-40)
Moses E. Kiley (1940-)

Newark, N. J.

(est. 1853; archd. 1937)

James R. Bayley (1853-72)
Michael A. Corrigan (1873-80)
Winand M. Wigger (1881-1901)
John J. O'Connor (1901-27)
Thomas J. Walsh (1928-)

New Orleans, La.

(est. 1793; archd. 1850)

Luis Penalver y Cardenas
(1793-1801)

¹The year of appointment is given as the start of the reign of each Archbishop or Bishop, even though he may have been consecrated or may have taken possession of his see in a different year.

John Carroll, Admin. (1809-15)
 Louis W. Dubourg, S. S. (1815-25)
 Joseph Rosati, C. M. (1826-29)
 Leo De Neckere, C. M. (1829-33)
 Anthony Blanc (1835-60)
 Jean Marie Odin, C. C. (1861-70)
 Napoleon J. Perche (1870-83)
 Francis X. Leray (1883-87)
 Francis A. Janssens (1888-97)
 Placide L. Chapelle (1897-1905)
 James H. Blenk, S. M. (1906-17)
 John W. Shaw (1918-34)
 Joseph F. Rummel (1935-)

New York, N. Y.

(est. 1808; archd. 1850)
 Richard L. Concanen, O. P. (1808-10)
 John Connolly, O. P. (1814-25)
 John Dubois, S. S. (1826-42)
 John J. Hughes (1842-64)
 John Cardinal McCloskey (1864-85)
 Michael A. Corrigan (1885-1902)
 John Cardinal Farley (1902-18)
 Patrick Cardinal Hayes (1919-38)
 Francis J. Spellman (1939-)

Philadelphia, Pa.

(est. 1808; archd. 1875)
 Michael Egan, O. F. M. (1809-14)
 Henry Conwell (1819-42)
 Francis P. Kenrick (1842-51)
 John N. Neumann, C.Ss.R. (1852-60)
 James F. Wood (1860-83)
 Patrick J. Ryan (1884-1911)
 Edmond F. Prendergast (1911-18)
 Dennis Cardinal Dougherty (1918-)

Portland in Oregon

(est. 1846; archd. 1846)
 Francis N. Blanchet (1846-80)
 Charles J. Seghers (1880-84)
 William H. Gross, C. Ss. R. (1885-98)
 Alexander Christie (1899-1925)
 Edward D. Howard (1926-)

Albany, N. Y. (est. 1847)

John McCloskey (1847-64)
 John J. Conroy (1865-77)
 Francis McNeirny (1877-94)
 Thomas M. Burke (1894-1915)
 Thomas F. Cusack (1915-18)
 Edmund F. Gibbons (1919-)

Alexandria, La. (est. 1853)

Augustus M. Martin (1853-75)
 Francis X. Leray (1876-83)
 Anthony Durler (1884-1904)

St. Louis, Mo.

(est. 1826; archd. 1847)
 Joseph Rosati, C. M. (1827-43)
 Peter R. Kenrick (1843-95)
 John J. Kain (1895-1903)
 John J. Glennon (1903-)

St. Paul, Minn.

(est. 1850; archd. 1888)
 Joseph Cretin (1850-57)
 Thomas L. Grace, O. P. (1859-84)
 John Ireland (1884-1918)
 Austin Dowling (1918-30)
 John G. Murray (1931-)

San Antonio, Tex.

(est. 1874; archd. 1926)
 Anthony D. Pellicer (1874-80)
 John C. Neraz (1881-94)
 John A. Forest (1895-1911)
 John W. Shaw (1911-18)
 Jerome Drossaerts (1918-40)
 Robert E. Lucey (1941-)

San Francisco, Calif.

(est. 1853; archd. 1853)
 Joseph S. Alemany, O. P. (1853-84)
 Patrick W. Riordan (1885-1914)
 Edward J. Hanna (1915-35)
 John J. Mitty (1935-)

Santa Fe, N. M.

(est. 1850; archd. 1875)
 John B. Lamy (1853-85)
 John B. Salpointe (1885-94)
 Placide L. Chapelle (1894-97)
 Peter Bourgade (1899-1908)
 John B. Pitaval (1909-18)
 Albert T. Daeger, O. F. M. (1919-32)
 Rudolph A. Gerken (1933-43)
 Edwin V. Byrne (1943-)

Washington, D. C.

(est. 1939; archd. 1939)
 Michael J. Curley (1939-)

Dioceses

Cornelius Van De Ven (1904-32)
 Daniel F. Desmond (1932-)

Altoona, Pa. (est. 1901)

Eugene A. Garvey (1901-20)
 John J. McCort (1920-36)
 Richard T. Guilfoyle (1936-)

Amarillo, Tex. (est. 1926)

Rudolph A. Gerken (1926-33)
 Robert E. Lucey (1934-41)
 Laurence J. FitzSimon (1941-)

Baker City, Ore. (est. 1903)
Charles J. O'Reilly (1903-1918)
Joseph F. McGrath (1918-)

Belleville, Ill. (est. 1887)
John Janssen (1888-1913)
Henry Althoff (1913-)

Bismarck, N. Dak. (est. 1910)
Vincent Wehrle, O. S. B. (1910-39)
Vincent J. Ryan (1940-)

Boise, Ida. (est. 1893)
Alphonse J. Glorieux (1893-1917)
Daniel M. Gorman (1918-27)
Edward J. Kelly (1928-)

Brooklyn, N. Y. (est. 1853)
John Loughlin (1853-91)
Charles E. McDonnell (1892-1921)
Thomas E. Molloy (1921-)

Buffalo, N. Y. (est. 1847)
John Timon, C. M. (1847-67)
Stephen V. Ryan, C. M. (1868-96)
James E. Quigley (1896-1903)
Charles H. Colton (1903-15)
Dennis J. Dougherty (1915-18)
William Turner (1919-36)
John A. Duffy (1937-)

Burlington, Vt. (est. 1853)
Louis De Goesbriand (1853-99)
John S. Michaud (1899-1908)
Joseph J. Rice (1910-38)
Matthew F. Brady (1938-)

Camden, N. J. (est. 1937)
Bartholomew J. Eustace (1937-)

Charleston, S. C. (est. 1820)
John England (1820-42)
Ignatius A. Reynolds (1843-55)
Patrick N. Lynch (1857-82)
Henry P. Northrop (1883-1916)
William T. Russell (1916-27)
Emmet M. Walsh (1927-)

Cheyenne, Wyo. (est. 1887)
Maurice F. Burke (1887-93)
Thomas M. Lenihan (1896-1901)
James J. Keane (1902-11)
Patrick A. McGovern (1912-)

Cleveland, Ohio (est. 1847)
Amadeus Rappe (1847-70)
Richard Gilmour (1872-91)
Ignatius F. Horstmann (1891-1908)
John P. Farrelly (1909-21)
Joseph Schrembs (1921-)

Columbus, Ohio (est. 1868)
Sylvester R. Rosecrans (1868-78)

John A. Watterson (1880-99)
Henry Moeller (1900-03)
James J. Hartley (1904-)

Concordia, Kans. (est. 1887)
Richard Scannell (1887-91)
John J. Hennessy, Admin. (1891-97)
John F. Cunningham (1898-1919)
Francis J. Tief (1920-38)
Francis A. Thill (1938-)

Corpus Christi, Tex. (est. 1912)
Paul J. Nussbaum, C. P. (1913-20)
Emmanuel B. Ledvina (1921-)

Covington, Ky. (est. 1853)
George A. Carrell, S. J. (1853-68)
Augustus M. Toebbe (1869-84)
Camillus P. Maes (1884-1915)
Ferdinand Brossart (1915-23)
Francis W. Howard (1923-)

Crookston, Minn. (est. 1909)
Timothy Corbett (1910-38)
John H. Peschges (1938-)

Dallas, Tex. (est. 1890)
Thomas F. Brennan (1891-92)
Edward J. Dunne (1893-1910)
Joseph P. Lynch (1911-)

Davenport, Ia. (est. 1881)
John McMullen (1881-83)
Henry Cosgrove (1884-1906)
James Davis (1906-26)
Henry P. Rohlman (1927-)

Des Moines, Ia. (est. 1911)
Austin Dowling (1912-19)
Thomas W. Drumm (1919-33)
Gerald T. Bergan (1934-)

Duluth, Minn. (est. 1889)
James McGoldrick (1889-1918)
John T. McNicholas, O. P. (1918-25)
Thomas A. Welch (1925-)

El Paso, Tex. (est. 1914)
Anthony J. Schuler, S. J. (1915-42)
Sidney M. Metzger (1942-)

Erie, Pa. (est. 1853)
Michael O'Connor (1853-54)
Josue M. Young (1854-66)
Tobias Mullen (1868-99)
John E. Fitzmaurice (1899-1920)
John M. Gannon (1920-)

Fall River, Mass. (est. 1904)
William Stang (1904-07)
Daniel F. Feehan (1907-34)
James E. Cassidy (1934-)

Fargo, N. Dak. (est. 1889)
John Shanley (1889-1909)

James O'Reilly (1909-34)
Aloisius J. Muench (1935-)

Fort Wayne, Ind. (est. 1857)

John H. Luers (1857-71)
Joseph Dwenger, C. P. S. (1872-93)
Joseph Rademacher (1893-1900)
Herman J. Alerding (1900-24)
John F. Noll (1925-)

Gallup, N. M. (est. 1939)

Bernard Espelage, O.F.M. (1940-)

Galveston, Tex. (est. 1847)

John M. Odin, C. M. (1847-61)
Claude M. Dubuis (1862-92)
Nicholas A. Gallagher (1892-1918)
Christopher E. Byrne (1918-)

Grand Island, Neb. (est. 1912)

James A. Duffy (1913-31)
Stanislaus V. Bona (1931-)

Grand Rapids, Mich. (est. 1882)

Henry J. Richter (1883-1916)
Michael J. Gallagher (1916-18)
Edward D. Kelly (1919-26)
Joseph G. Pinten (1926-40)
Joseph C. Plagens (1941-43)
Francis J. Haas (1943-)

Great Falls, Mont. (est. 1904)

Mathias C. Lenihan (1904-30)
Edwin V. O'Hara (1930-39)
William J. Condon (1939-)

Green Bay, Wis. (est. 1868)

Joseph Melcher (1868-73)
Francis X. Krautbauer (1875-85)
Frederick X. Katzer (1886-91)
Sebastian G. Messmer (1891-1903)
Joseph J. Fox (1904-14)
Paul P. Rhode (1915-)

Harrisburg, Pa. (est. 1868)

Jeremiah F. Shanahan (1868-86)
Thomas McGovern (1887-98)
John W. Shanahan (1899-1916)
Phillip R. McDevitt (1916-35)
George L. Leech (1935-)

Hartford, Conn. (est. 1843)

William Tyler (1843-49)
Bernard O'Reilly (1850-56)
F. P. MacFarland (1858-74)
Thomas Galberry, O. S. A. (1875-78)
Lawrence S. McMahon (1879-93)
Michael Tierney (1893-1908)
John J. Nilan (1910-34)
Maurice F. McAuliffe (1934-)

Helena, Mont. (est. 1884)

John B. Brondel (1884-1903)
John P. Carroll (1904-25)
George J. Finnegan, C.S.C. (1927-32)
Ralph L. Hayes (1933-35)
Joseph M. Gilmore (1935-)

Indianapolis, Ind. (est. 1834)

Simon G. Brute, S. S. (1834-39)
Celestine dela Hailandiere (1839-47)
John S. Bazin (1847-48)
Maurice de St. Palais (1848-77)
Francis S. Chatard (1878-1918)
Joseph Chartrand (1918-33)
Joseph E. Ritter (1934-)

Kansas City, Mo. (est. 1880)

John J. Hogan (1880-1913)
Thomas F. Lillis (1913-38)
Edwin V. O'Hara (1939-)

La Crosse, Wis. (est. 1868)

Michael Heiss (1868-80)
Killian C. Flasch (1881-91)
James Schwebach (1891-1921)
Alexander J. McGavick (1921-)

Lafayette, La. (est. 1918)

Jules B. Jeanmard (1918-)

Lansing, Mich. (est. 1937)

Joseph H. Albers (1937-)

Leavenworth, Kans. (est. 1877)

Louis M. Fink, O. S. B. (1877-1904)
Thomas F. Lillis (1904-10)
John Ward (1910-29)
Francis Johannes (1929-37)
Paul C. Schulte (1937-)

Lincoln, Neb. (est. 1887)

Thomas Bonacum (1887-1911)
J. Henry Tihen (1911-17)
Charles J. O'Reilly (1918-23)
Francis J. Beckman (1923-30)
Louis B. Kucera (1930-)

Little Rock, Ark. (est. 1843)

Andrew Byrne (1843-62)
Edward Fitzgerald (1866-1907)
John B. Morris (1907-)

Manchester, N. H. (est. 1884)

Denis M. Bradley (1884-1903)
John B. Delany (1904-06)
George A. Guertin (1907-31)
John B. Peterson (1932-)

Marquette, Mich. (est. 1857)

Frederic Baraga (1857-68)
Ignatius Mrak (1868-78)

Joan vertin (1879-99)
Frederick Eis (1899-1922)
Paul J. Nussbaum, C. P. (1922-35)
Joseph C. Plagens (1935-40)
Francis J. Magner (1940-)

Mobile, Ala. (est. 1829)

Michael Portier (1829-59)
John Quinlan (1859-83)
Dominic Manucy (1884-84)
Jeremiah O'Sullivan (1885-96)
Edward P. Allen (1897-1926)
Thomas J. Toolen (1927-)

Monterey-Fresno, Calif. (est. 1922)

John J. Cantwell, Admin. (1922-24)
John B. MacGinley (1924-32)
Philip G. Scher (1933-)

Nashville, Tenn. (est. 1837)

Richard P. Miles, O. P. (1837-60)
James Whelan, O. P. (1860-63)
Patrick A. Feehan (1865-80)
Joseph Rademacher (1883-93)
Thomas S. Byrne (1894-1923)
Alphonse J. Smith (1923-35)
William L. Adrian (1936-)

Natchez, Miss. (est. 1837)

John J. Chanche, S. S. (1840-52)
James Van de Velde, S. J. (1853-55)
William H. Elder (1857-80)
Francis A. Janssens (1881-88)
Thomas Heslin (1889-1911)
John E. Gunn, S. M. (1911-24)
Richard O. Gerow (1924-)

Ogdensburg, N. Y. (est. 1872)

Edgar P. Wadhams (1872-91)
Henry Gabriels (1891-1921)
Joseph H. Conroy (1921-39)
Francis J. Monaghan (1939-42)
Bryan J. McEntegart (1943-)

**Oklahoma City and Tulsa, Okla.
(est. 1905)**

Theophile Meerschaert (1905-24)
Francis C. Kelley (1924-)

Omaha, Neb. (est. 1885)

James O'Connor (1885-90)
Richard Scannell (1891-1916)
Jeremiah J. Harty (1916-27)
Francis Beckman, Admin. (1926-28)
Joseph F. Rummel (1928-35)
James H. Ryan (1935-)

Owensboro, Ky. (est. 1937)

Francis R. Cotton (1937-)

Paterson, N. J. (est. 1937)
Thomas H. McLaughlin (1937-)

Peoria, Ill. (est. 1875)

John L. Spalding (1876-1908)
Edmund M. Dunne (1909-29)
Joseph H. Schlarman (1930-)

Pittsburgh, Pa. (est. 1843)

Michael O'Connor (1843-53; 1854-60)
Michael Domenec, C. M. (1860-76)
J. Tuigg (1876-89)
Richard Phelan (1889-1904)
J. F. Regis Canevin (1904-20)
Hugh C. Boyle (1921-)

Portland, Me. (est. 1853)

David W. Bacon (1855-74)
James A. Healy (1875-1900)
William H. O'Connell (1901-06)
Louis S. Walsh (1906-24)
John G. Murray (1925-31)
Joseph E. McCarthy (1932-)

Providence, R. I. (est. 1872)

Thomas F. Hendricks (1872-86)
Matthew Harkins (1887-1921)
William A. Hickey (1921-33)
Francis P. Keough (1934-)

Pueblo, Colo. (est. 1941)

Joseph C. Willging (1941-)

Raleigh, N. C. (est. 1924)

William J. Hafey (1925-37)
Eugene J. McGuinness (1937-)

Rapid City, S. Dak. (est. 1902)

John Stariha (1902-09)
Joseph F. Busch (1910-15)
John J. Lawler (1916-)

Reno, Nev. (est. 1931)

Thomas K. Gorman (1931-)

Richmond, Va. (est. 1820)

Patrick Kelly (1820-22)
Richard V. Whelan (1840-50)
James McGill (1850-72)
James Gibbons (1872-77)
John J. Keane (1878-88)
Augustine Van de Vyver (1889-1911)
Denis J. O'Connell (1912-26)
Andrew J. Brennan (1926-)
Peter L. Ireton, Admin. (1935-)

Rochester, N. Y. (est. 1868)

Bernard J. McQuaid (1868-1909)
Thomas F. Hickey (1909-28)
John F. O'Hern (1929-33)
Edward F. Mooney (1933-37)
James E. Kearney (1937-)

Rockford, Ill. (est. 1908)

Peter J. Muldoon (1908-27)
Edward F. Hoban (1928-42)
John J. Boylan (1942-)

Sacramento, Calif. (est. 1886)

Patrick Manogue (1886-95)
Thomas Grace (1896-1921)
Patrick J. Keane (1922-28)
Robert J. Armstrong (1929-)

Saginaw, Mich. (est. 1938)

William F. Murphy (1938-)

St. Augustine, Fla. (est. 1870)

Augustine Verot, S. S. (1870-76)
John Moore (1877-1901)
William J. Kenny (1902-13)
Michael J. Curley (1914-21)
Patrick J. Barry (1922-40)
Joseph P. Hurley (1940-)

St. Cloud, Minn. (est. 1889)

Otto Zardetti (1889-94)
Martin Marty, O. S. B. (1894-96)
James Trobec (1897-1914)
Joseph F. Busch (1915-)

St. Joseph, Mo. (est. 1868)

John J. Hogan (1868-80)
John J. Hogan, Admin. (1880-93)
Maurice F. Burke (1893-1923)
Francis Gilfillan (1923-33)
Charles H. Le Blond (1933-)

Salt Lake, Utah (est. 1891)

Lawrence Scanlan (1891-1915)
Joseph S. Glass, C. M. (1915-26)
John J. Mitty (1926-32)
James E. Kearney (1932-37)
Duane G. Hunt (1937-)

San Diego, Calif. (est. 1936)

Charles F. Buddy (1936-)

Savannah-Atlanta, Ga (est. 1850)

Francis X. Gartland (1850-54)
John Barry (1857-59)
Augustin Verot, S.S. (1861-70)
Ignatius Persico, O. F. M. Cap.
(1870-72)
William H. Gross, C. Ss. R. (1873-85)
Thomas A. Becker (1886-99)
Benjamin J. Keiley (1900-22)
Michael J. Keyes, S. M. (1922-35)
Gerald P. O'Hara (1935-)

Scranton, Pa. (est. 1868)

William O'Hara (1868-99)
Michael J. Hoban (1899-1926)
Thomas C. O'Reilly (1927-38)
William J. Hafev (1938-)

Seattle, Wash. (est. 1850)

Augustin M. Blanchet (1850-79)
Aegidius Junger (1879-95)
Edward J. O'Dea (1896-1932)
Gerald Shaughnessy, S. M. (1933-)

Sioux City, Ia. (est. 1902)

Philip J. Garrigan (1902-19)
Edmond Heelan (1920-)

Sioux Falls, S. Dak. (est. 1889)

Martin Marty, O. S. B. (est. 1889-94)
Thomas O'Gorman (1896-1921)
Bernard J. Mahoney (1922-39)
William O. Brady (1939-)

Spokane, Wash. (est. 1913)

Augustine F. Schinner (1914-25)
Charles D. White (1926-)

Springfield, Ill. (est. 1857)

Henry D. Juncker (1857-68)
Peter J. Baltes (1869-86)
James Ryan (1888-1923)
James A. Griffin (1923-)

Springfield, Mass. (est. 1870)

Patrick T. O'Reilly (1870-92)
Thomas D. Beaven (1892-1920)
Thomas M. O'Leary (1921-)

Superior, Wis. (est. 1905)

Augustine F. Schinner (1905-13)
Joseph M. Koudelka (1913-21)
Joseph G. Pinten (1921-26)
Theodore M. Reverman (1926-41)
William P. O'Connor (1941-)

Syracuse, N. Y. (est. 1886)

Patrick A. Ludden (1886-1912)
John Grimes (1912-22)
Daniel J. Curley (1923-32)
John A. Duffy (1933-37)
Walter A. Foery (1937-)

Toledo, Ohio (est. 1910)

Joseph Schrembs (1911-21)
Samuel A. Stritch (1921-30)
Karl J. Alter (1931-)

Trenton, N. J. (est. 1881)

Michael J. O'Farrell (1881-94)
James A. McFaul (1894-1917)
Thomas J. Walsh (1918-28)
John J. McMahon (1928-32)
Moses E. Kiley (1934-40)
William A. Griffin (1940-)

Tucson, Ariz. (est. 1897)

Peter Bourgade (1897-99)
Henry Granjon (1900-22)
Daniel J. Gercke (1923-)

Wheeling, W. Va. (est. 1850)
Richard V. Whelan (1850-74)
John J. Kain (1875-93)
Patrick J. Donahue (1894-1922)
John J. Swint (1922-)

Wichita, Kans. (est. 1887)
John J. Hennessy (1888-1920)
Augustus J. Schwertner (1921-39)
Christian H. Winkelmann (1940-)

Wilmington, Del. (est. 1868)
Thomas A. Becker (1868-86)
Alfred A. Curtis (1886-96)
John J. Monaghan (1897-1925)
Edmond J. Fitzmaurice (1925-)

Winona, Minn. (est. 1889)
Joseph B. Cotter (1889-1909)
Patrick R. Heffron (1910-27)
Francis M. Kelly (1928-)

Youngstown, Ohio (est. 1943)
James A. McFadden (1943-)

Greek Rite Diocese of Pittsburgh
(est. 1924)
Basil Takach (1924-)

Ukrainian Greek Catholic Diocese
(est. 1913)
Stephen Ortynsky, O.S.B.M. (1907-16)
Constantine Bohachevsky (1924-)

Belmont Abbey, N. C. (est. 1910)
Leo M. Haid, O. S. B. (1910-24)
Vincent G. Taylor, O. S. B. (1924-)

Army and Navy (est. 1917)
Patrick Cardinal Hayes (1917-38)
Francis J. Spellman (1939-)

ECCLESIASTICAL PROVINCES IN THE UNITED STATES

For the better government of the Church, dioceses in one locality are grouped together under the headship of an archdiocese; such a formation is called a province. Without special faculty from the Holy See, the archbishop or metropolitan has no direct jurisdiction over the dioceses or bishops in his province; he is the first among equals, a president. This division into provinces is made in order to care more immediately for the local needs, to correct more easily local abuses, and to co-ordinate the work of the bishops. The following are the provinces in the United States proper.

Province of Baltimore includes the states of Maryland, Delaware, Virginia, West Virginia, North Carolina, South Carolina and Georgia, the eastern part of Florida, and the District of Columbia: Archdioceses of Baltimore, Md., and Washington, D. C.; the dioceses of Charleston, S. C., Raleigh, N. C., Richmond, Va., St. Augustine, Fla., Savannah-Atlanta, Ga., Wheeling, W. Va., Wilmington, Del., and the Abbacy Nullius of Belmont, N. C.

Province of Boston includes the New England States: Archdiocese of Boston, Mass.; the dioceses of Burlington, Vt., Fall River, Mass., Hartford, Conn., Manchester, N. H., Portland, Me., Providence, R. I., Springfield, Mass.

Province of Chicago includes the state of Illinois: Archdiocese of Chicago, Ill.; the dioceses of Belleville, Ill., Peoria, Ill., Rockford, Ill., and Springfield, Ill.

Province of Cincinnati includes the states of Ohio and Indiana: Archdiocese of Cincinnati, Ohio; the dioceses of Cleveland, Ohio, Columbus, Ohio, Fort Wayne, Ind., Indianapolis, Ind., Toledo, Ohio, and Youngstown, Ohio.

Province of Denver includes the states of Colorado and Wyoming: Archdiocese of Denver, Colo.; the dioceses of Cheyenne, Wyo., and Pueblo, Colo.

- Province of Detroit** includes the state of Michigan: Archdiocese of Detroit, Mich.; the dioceses of Grand Rapids, Mich., Lansing, Mich., Marquette, Mich., and Saginaw, Mich.
- Province of Dubuque** includes the states of Iowa and Nebraska: Archdiocese of Dubuque, Iowa; the dioceses of Davenport, Iowa, Des Moines, Iowa, Grand Island, Neb., Lincoln, Neb., Omaha, Neb., and Sioux City, Iowa.
- Province of Los Angeles** includes southern California and the state of Arizona: Archdiocese of Los Angeles, Cal.; the dioceses of Monterey-Fresno, Cal., San Diego, Cal., and Tucson, Ariz.
- Province of Louisville** includes the states of Kentucky and Tennessee: Archdiocese of Louisville, Ky.; the dioceses of Covington, Ky., Owensboro, Ky., and Nashville, Tenn.
- Province of Milwaukee** includes the state of Wisconsin and northern Michigan: Archdiocese of Milwaukee; the dioceses of Green Bay, Wis., La Crosse, Wis., and Superior, Wis.
- Province of Newark** includes the state of New Jersey: Archdiocese of Newark, N. J.; the dioceses of Camden, N. J., Paterson, N. J., and Trenton, N. J.
- Province of New Orleans** includes the states of Louisiana, Alabama, Mississippi, Arkansas and western Florida: Archdiocese of New Orleans, La.; the dioceses of Alexandria, La., Lafayette, La., Little Rock, Ark., Mobile, Ala., and Natchez, Miss.
- Province of New York** includes the state of New York: Archdiocese of New York, N. Y.; the dioceses of Albany, N. Y., Brooklyn, N. Y., Buffalo, N. Y., Ogdensburg, N. Y., Rochester, N. Y., and Syracuse, N. Y.
- Province of Philadelphia** includes the state of Pennsylvania: Archdiocese of Philadelphia, Pa.; the dioceses of Altoona, Pa., Erie, Pa., Harrisburg, Pa., Pittsburgh, Pa., Scranton, Pa.
- Province of Portland in Oregon** includes the states of Oregon, Washington, Idaho, Montana and Alaska Territory: Archdiocese of Portland, Ore.; the dioceses of Baker City, Ore., Boise, Idaho, Great Falls, Mont., Helena, Mont., Seattle, Wash., Spokane, Wash.; and the Vicariate-Apostolic of Alaska.
- Province of St. Louis** includes the states of Missouri and Kansas: Archdiocese of St. Louis, Mo.; the dioceses of Concordia, Kans., Kansas City, Mo., Leavenworth, Kans., St. Joseph, Mo., and Wichita, Kans.
- Province of St. Paul** includes the states of Minnesota, South Dakota and North Dakota: Archdiocese of St. Paul, Minn.; the dioceses of Bismarck, N. Dak., Crookston, Minn., Duluth, Minn., Fargo, N. D., Rapid City, S. Dak., St. Cloud, Minn., Sioux Falls, S. Dak., and Winona, Minn.
- Province of San Antonio** includes the states of Texas (except the Diocese of El Paso) and Oklahoma: Archdiocese of San Antonio, Tex.; the dioceses of Amarillo, Tex., Corpus Christi, Tex., Dallas, Tex., Galveston, Tex., and Oklahoma City and Tulsa, Okla.
- Province of San Francisco** includes northern California, the states of Nevada and Utah, and Hawaii: Archdiocese of San Francisco, Cal.; the dioceses of Reno, Nev., Sacramento, Cal., Salt Lake City, Utah, and Honolulu, Hawaii.
- Province of Sante Fe** includes the state of New Mexico and the diocese of El Paso, Tex.: Archdiocese of Santa Fe, N. M.; the dioceses of El Paso, Tex., and Gallup, N. M.

HIERARCHY OF THE UNITED STATES

See	Formed	Archbishops	Consecrated
Baltimore, Md.	1789...	Michael J. Curley	1914
		...John M. McNamara, V. G., Aux. Bp.	1928
Boston, Mass.	1808...	William Cardinal O'Connell	1901
		...Richard J. Cushing, Auxiliary Bp.	1939
Chicago, Ill.	1843...	Samuel A. Stritch	1921
		...Bernard J. Shell, Auxiliary Bp.	1928
		...William D. O'Brien, Auxiliary Bp...	1934
Cincinnati, Ohio	1821...	John T. McNicholas, O. P.	1918
		...George J. Rehring, Auxiliary Bp...	1937
Denver, Colo.	1887...	Urban J. Vehr	1931
Detroit, Mich.	1833...	Edward F. Mooney	1926
		...Stephen S. Woznicki, Auxiliary Bp..	1938
Dubuque, Iowa	1837...	Francis J. L. Beckman	1924
Los Angeles, Cal.	1922...	John J. Cantwell	1917
		...Joseph T. McGucken, Auxiliary Bp.	1941
Louisville, Ky.	1841...	John A. Floersch	1923
Milwaukee, Wis.	1843...	Moses E. Kiley	1934
Newark, N. J.	1853...	Thomas J. Walsh	1918
		...Thomas A. Boland, Auxiliary Bp. ..	1940
New Orleans, La.	1793...	Joseph F. Rummel	1928
New York, N. Y.	1808...	Francis J. Spellman	1932
		...Stephen J. Donahue, Auxiliary Bp.	1934
		...J. Francis A. McIntyre, Aux. Bp.	1941
Philadelphia, Pa.	1808...	Dennis Cardinal Dougherty	1903
		...Hugh L. Lamb, Auxiliary Bp.	1936
Portland, Ore.	1846...	Edward D. Howard	1924
St. Louis, Mo.	1826...	John J. Glennon	1896
		...George J. Donnelly, Auxiliary Bp. ..	1940
St. Paul, Minn.	1850...	John G. Murray	1920
San Antonio, Tex.	1874...	Robert E. Lucey	1934
San Francisco, Cal.	1853...	John J. Mitty	1926
		...Thomas A. Connolly, Auxiliary Bp.	1939
Santa Fe, N. M.	1850...	Edwin V. Byrne	1925
Washington, D. C.	1939...	Michael J. Curley	1914

Bishops

Albany, N. Y.	1847...	Edmund F. Gibbons	1919
Alexandria, La.	1853...	Daniel F. Desmond	1933
Altoona, Pa.	1901...	Richard T. Guilfoyle	1936
Amarillo, Tex.	1926...	Lawrence J. FitzSimon	1941
Baker City, Ore.	1903...	Joseph F. McGrath	1919
Belleville, Ill.	1887...	Henry Althoff	1914
Bismarck, N. Dak.	1909...	Vincent J. Ryan	1940
Boise, Idaho	1893...	Edward J. Kelly	1928
Brooklyn, N. Y.	1853...	Thomas E. Molloy	1920
		...Raymond A. Kearney, Auxiliary Bp.	1935
Buffalo, N. Y.	1847...	John A. Duffy	1933
		...Joseph A. Burke, Auxiliary Bp.	1943
Burlington, Vt.	1853...	Matthew F. Brady	1938
Camden, N. J.	1937...	Bartholomew J. Eustace	1938
Charleston, S. C.	1820...	Emmet M. Walsh	1927

See	Formed	Bishops	Consecrated
Cheyenne, Wyo.	1887...	Patrick A. McGovern	1912
Cleveland, Ohio	1847...	Joseph Schrembs, Archbishop-Bp... ...Edward F. Hoban, Coadjutor Bp. ...	1911 1921
Columbus, Ohio	1868...	James J. Hartley	1904
		...Edward G. Hettinger, Auxiliary Bp.	1942
Concordia, Kans.	1887...	Francis A. Thill	1938
Corpus Christi, Tex. ...	1912...	Emmanuel B. Ledvina	1921
		...Mariano Garriga, Coadjutor Bp. ...	1936
Covington, Ky.	1853...	Francis W. Howard	1923
Crookston, Minn.	1909...	John H. Peschges	1938
Dallas, Tex.	1890...	Joseph P. Lynch	1911
		...Augustine Danglmayr, Auxiliary Bp.	1942
Davenport, Iowa	1881...	Henry P. Rohlman	1927
Des Moines, Iowa	1911...	Gerald T. Bergan	1934
Duluth, Minn.	1889...	Thomas A. Welch	1926
El Paso, Tex.	1914...	Sidney M. Metzger	1940
Erie, Pa.	1853...	John M. Gannon	1918
Fall River, Mass.	1904...	James E. Cassidy	1930
Fargo, N. Dak.	1889...	Aloysius J. Muench	1935
Fort Wayne, Ind.	1857...	John F. Noll	1925
Gallup, N. M.	1939...	Bernard T. Espelage, O. F. M.	1940
Galveston, Tex.	1847...	Christopher E. Byrne	1918
Grand Island, Neb.	1912...	Stanislaus V. Bona	1932
Grand Rapids, Mich. ..	1882...	Francis J. Haas	1943
Great Falls, Mont.	1904...	William J. Condon	1939
Green Bay, Wis.	1868...	Paul P. Rhode	1908
Harrisburg, Pa.	1868...	George L. Leech	1935
Hartford, Conn.	1843...	Maurice F. McAuliffe	1926
		...Henry J. O'Brien, Auxiliary Bp. ...	1940
Helena, Mont.	1884...	Joseph M. Gilmore	1936
Indianapolis, Ind.	1834...	Joseph E. Ritter	1923
Kansas City, Mo.	1880...	Edwin V. O'Hara	1930
La Crosse, Wis.	1868...	Alexander J. McGavick	1899
		...William R. Griffin, Auxiliary Bp. ...	1935
Lafayette, La.	1918...	Jules B. Jeanmard	1918
Lansing, Mich.	1937...	Joseph H. Albers	1929
Leavenworth, Kans. ...	1877...	Paul C. Schulte	1937
Lincoln, Neb.	1887...	Louis B. Kucera	1930
Little Rock, Ark.	1843...	John B. Morris	1906
		...Albert L. Fletcher, Auxiliary Bp. ...	1940
Manchester, N. H.	1884...	John B. Peterson	1927
Marquette, Mich.	1857...	Francis J. Magner	1941
Mobile, Ala.	1829...	Thomas J. Toolen	1927
Monterey-Fresno, Cal. ...	1922...	Philip G. Scher	1933
Nashville, Tenn.	1837...	William L. Adrian	1936
Natchez, Miss.	1837...	Richard O. Gerow	1924
Ogdensburg, N. Y.	1872...	Bryan J. McEntegart	1943
Oklahoma City and Tulsa, Okla.	1905...	Francis C. Kelley	1924
Omaha, Neb.	1885...	James H. Ryan	1933

See	Formed	Bishops	Consecrated
Owensboro, Ky.	1937...	Francis R. Cotton	1938
Paterson, N. J.	1937...	Thomas H. McLaughlin	1935
Peoria, Ill.	1875...	Joseph H. Schlarmann	1930
Pittsburgh, Pa.	1843...	Hugh C. Boyle	1921
Portland, Me.	1853...	Joseph E. McCarthy	1932
Providence, R. I.	1872...	Francis P. Keough	1934
Pueblo, Colo.	1941...	Joseph C. Willging	1942
Raleigh, N. C.	1924...	Eugene J. McGuinness	1937
Rapid City, S. Dak.	1902...	John J. Lawler	1910
Reno, Nev.	1931...	Thomas K. Gorman	1931
Richmond, Va.	1820...	Andrew J. Brennan	1923
		Peter L. Ireton, Coadjutor Bp.	1935
Rochester, N. Y.	1868...	James E. Kearney	1932
Rockford, Ill.	1908...	John J. Boylan	1943
Sacramento, Cal.	1886...	Robert J. Armstrong	1929
Saginaw, Mich.	1938...	William F. Murphy	1938
St. Augustine, Fla.	1870...	Joseph P. Hurley	1940
St. Cloud, Minn.	1889...	Joseph F. Busch	1910
		Peter W. Bartholome, Coadjutor Bp.	1942
St. Joseph, Mo.	1868...	Charles H. Le Blond	1933
Salt Lake, Utah	1891...	Duane G. Hunt	1937
San Diego, Cal.	1936...	Charles F. Buddy	1936
Savannah-Atlanta, Ga.	1850...	Gerald P. O'Hara	1929
Scranton, Pa.	1868...	William J. Hafey	1925
		Martin J. O'Connor, Auxiliary Bp. ..	1943
Seattle, Wash.	1850...	Gerald Shaughnessy, S. M.	1933
Sioux City, Iowa	1902...	Edmond Heelan	1919
Sioux Falls, S. Dak.	1889...	William O. Brady	1939
Spokane, Wash.	1913...	Charles D. White	1927
Springfield, Ill.	1857...	James A. Griffin	1924
Springfield, Mass.	1870...	Thomas M. O'Leary	1921
Superior, Wis.	1905...	William P. O'Connor	1942
Syracuse, N. Y.	1886...	Walter A. Foery	1937
Toledo, Ohio	1910...	Karl J. Alter	1931
Trenton, N. J.	1881...	William A. Griffin	1938
Tucson, Ariz.	1897...	Daniel J. Gercke	1923
Wheeling, W. Va.	1850...	John J. Swint	1922
Wichita, Kans.	1887...	Christian H. Winkelmann	1933
Wilmington, Del.	1868...	Edmond J. Fitzmaurice	1925
Winona, Minn.	1889...	Francis M. Kelly	1926
		Leo Binz, Coadjutor Bp.	1942
Youngstown, Ohio	1943...	James A. McFadden	1932
Army and Navy	1917...	Francis J. Spellman, Military Vicar ..	1932
		John F. O'Hara, C. S. C., Military Delegate	1940
		William T. McCarty, C. Ss. R., Military Delegate	1943
Belmont, N. C. (Abbacy Nullius)	1910...	Vincent G. Taylor, O. S. B.	
Philadelphia, Pa. (Ukrainian Greek Catholic Diocese) ...	1913...	Constantine Bohachevsky	1924
		Ambrose A. Senyshyn, O. S. B. M., Auxiliary Bp.	1942
Pittsburgh, Pa. (Greek Rite)	1924...	Basil Takach	1924

HIERARCHY OF U. S. POSSESSIONS AND PHILIPPINES, BAHAMAS, JAMAICA AND BRITISH HONDURAS

See	Formed	Bishops	Consecrated
Alaska			
(Vicariate Apostolic). 1916...	Joseph R. Crimont, S. J.	1917	
Canal Zone	...Walter J. Fitzgerald, S. J., Coadjutor	1939	
(Pacific side under Abp. of Panama) .....	...Francis Beckmann, C. M., Aux. Bp.	1940	
(Atlantic side under Vicar Apostolic of Darien, R. P.) ...	Joseph M. Preciado, C. M. F.	1934	
Guam			
(Vicariate Apostolic). 1911...	Michael A. Olano, O. F. M. Cap.	1935	
Hawaiian Islands			
Diocese of Honolulu . 1941...	James J. Sweeney	1941	
Philippine Islands			
Archdiocese of Manila 1579 ...	Michael J. O'Doherty, Archbishop... ...Cesar M. Guerrero, Auxiliary Bp....	1911 1929	
Archdiocese of Cebu.. 1595...	Gabriel M. Reyes, Archbishop	1932	
Diocese of Bacolod... 1932...	Casimiro M. Lladoc	1933	
Diocese of Cagayan.. 1933...	James T. G. Hayes, S. J.	1933	
Diocese of Calbayog.. 1910...	Miguel F. Acebedo	1938	
Diocese of Jaro 1865...	James P. McCloskey	1917	
Diocese of Lingayen.. 1928...	Mariano Madriaga	1938	
Diocese of Lipa 1910...	Alfredo Verzosa	1917	
Diocese of Nueva Caceres	1595.....		
Diocese of Nueva Segovia	1595...Santiago C. Sancho	1917	
Diocese of Palo 1937...	Manuel Mascarinas	1938	
Diocese of Surigao .. 1939 ...	John C. Vrakking, M. S. C.	1941	
Diocese of Tagbilaran 1942			
Diocese of Tuguegarao 1910...	Constancio Jurgens, I. C. M.	1928	
Diocese of Zamboanga 1910...	Luis del Rosario, S. J.	1933	
Prefecture Apostolic of Mindoro	1936		
Prefecture Apostolic of Mountain Province. 1932...	Joseph Billiet, C. I. C. M., Prefect Apostolic		
Prefecture Apostolic of Palawan	1910...Leandro Nieto Bolandiez, A. R., Prefect Apostolic		
Puerto Rico			
Diocese of Ponce 1924...	Aloysius J. Willinger, C. Ss. R.	1929	
Diocese of San Juan.. 1511...	James P. Davis	1943	
Samoa			
(Vicariate Apostolic). 1929...	Joseph Darnand, S. M.	1920	
Bahamas			
(Vicariate Apostolic). 1941...	Bernard J. Kevenhoerster, O. S. B. .	1933	
British Honduras			
Vicariate Apostolic of Belize	1893...William A. Rice, S. J.	1939	
Jamaica			
(Vicariate Apostolic). 1837...	Thomas A. Emmet, S. J.	1930	

**BIOGRAPHIES OF HIERARCHY OF CONTINENTAL UNITED STATES
AND OF AMERICAN BISHOPS WHO HAVE RESIGNED THEIR SEES**

Adrian, William Lawrence—b. April 16, 1883, Sigourney, Iowa; educ. St. Ambrose College (Davenport, Iowa), North American College (Rome), State University of Iowa (Iowa City, Iowa); ord. April 15, 1911; cons. Bishop of Nashville, April 16, 1936.

Albers, Joseph Henry—b. March 18, 1891, Cincinnati, Ohio; educ. St. Gregory Prep. Sem. (Cincinnati, Ohio), Pontifical Institute of the Appollinaris (Rome); ord. June 16, 1916; cons. Dec. 27, 1929; translated to the newly erected See of Lansing in 1937.

Alter, Karl Joseph—b. Aug. 18, 1885, Toledo, Ohio; educ. St. John's University (Toledo, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. June 4, 1910; cons. Bishop of Toledo, June 17, 1931.

Althoff, Henry—b. Aug. 28, 1873, Aviston, Ill.; educ. St. Joseph's College (Teutopolis, Ill.), St. Francis Solanus College (Quincy, Ill.), University of Innsbruck (Austria); ord. July 26, 1902; cons. Bishop of Belleville, Feb. 24, 1914.

Armstrong, Robert John—b. Nov. 17, 1884, San Francisco, Calif.; educ. Gonzaga University (Spokane, Wash.), Grand Seminary (Montreal, Canada); ord. Dec. 17, 1910; cons. Bishop of Sacramento, Mar. 12, 1929.

Bartholome, Peter William—b. April 2, 1893, Bellechester, Minn.; educ. Campion College (Prairie du Chien, Wis.), St. Paul Seminary (St. Paul, Minn.), Appollinare (Rome); ord. June 12, 1917; cons. Coadjutor Bishop of St. Cloud, March 3, 1942.

Beckman, Francis Joseph—b. Oct. 25, 1875, Cincinnati, Ohio; educ. Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), University of Louvain (Belgium), the Gregorian University (Rome); ord. June 20, 1902; cons. May 1, 1924; app. Archbishop of Dubuque, Jan. 17, 1930.

Bergan, Gerald Thomas—b. Jan. 6, 1892, Peoria, Ill.; educ. St. Viator's College (Bourbonnais, Ill.), North American College (Rome); ord. Oct. 28, 1915; cons. Bishop of Des Moines, June 13, 1934.

Binz, Leo—b. Oct. 31, 1900, Stockton, Ill.; educ. Loras College (Dubuque, Ia.), St. Mary's Seminary (Baltimore, Md.), Sulpician Seminary (Wash., D. C.), North American College (Rome); ord. March 15, 1924; cons. Titular Bishop of Pinara and Coadjutor Bishop of Winona, Dec. 21, 1942.

Bohachevsky, Constantine—b. June 17, 1884, Manajiw, Austria; educ. Greek-Ruthenian Seminary of Lemberg (Austria), University of Innsbruck (Austria), University of Munich (Germany); ord. Jan. 21, 1909; cons. June 15, 1924, and appointed Ordinary of the Catholic Ruthenians of the Greek Rite in the U. S. A.

Boland, Thomas A.—b. Feb. 17, 1896, Orange, N. J.; educ. Seton Hall College (South Orange, N. J.), North American College (Rome); ord. Dec. 23, 1922; cons. as Auxiliary Bishop of Newark, July 25, 1940.

Bona, Stanislaus Vincent—b. Oct. 1, 1888, Chicago, Ill.; educ. St. Stanislaus College (Chicago, Ill.), North American College (Rome); ord. Nov. 1, 1912; cons. Bishop of Grand Island, Feb. 25, 1932.

Boylan, John J.—b. Oct. 7, 1889, New York, N. Y.; educ. Mt. St. Mary's College (Emmitsburg, Md.), St. Bernard's Seminary (Rochester, N. Y.), Catholic University (Washington, D. C.), Pontifical Athenaeum of the Roman Seminary, Iowa State University, Harvard University; ord. July 28, 1915; cons. Bishop of Rockford, Feb. 17, 1943.

Boyle, Hugh Charles—b. Oct. 8, 1873, Cambria City, Pa.; educ. St. Vincent's College and Seminary (Beatty, Pa.); ord. July 2, 1898; cons. Bishop of Pittsburgh, June 29, 1921.

Brady, Matthew Francis — b. Jan. 15, 1893, Waterbury, Conn.; educ. American College (Louvain, Belgium), St. Bernard's Seminary Rochester, N. Y.; ord. June 10, 1916; cons. Bishop of Burlington, Oct. 26, 1938.

Brady, William Otterwell — b. Feb. 1, 1899, Fall River, Mass.; educ. St. Mary's Seminary (Baltimore, Md.), Catholic University (Washington, D. C.), Collegio Angelico (Rome); ord. Dec. 21, 1923; cons. Bishop of Sioux Falls, Aug. 24, 1939.

Brennan, Andrew James Louis — b. Dec. 14, 1877, Towanda, Pa.; educ. Holy Cross College (Worcester, Mass.), St. Bernard's Seminary (Rochester, N. Y.), North American College (Rome); ord. Dec. 17, 1904; cons. April 25, 1923; appointed Bishop of Richmond, June 21, 1926.

Buddy, Charles Francis — b. Oct. 4, 1887, St. Joseph, Mo.; educ. St. Benedict's College (Atchison, Kans.), St. Mary's College (St. Mary's, Kans.), North American College (Rome); ord. Sept. 19, 1914; cons. Bishop of San Diego, Dec. 21, 1936.

Burke, Joseph Aloysius — b. Aug. 27, 1886, Buffalo, N. Y.; educ. Canisius College (Buffalo, N. Y.), University of Innsbruck (Austria); ord. Aug. 3, 1912; cons. as Auxiliary Bishop of Buffalo, June 29, 1943.

Busch, Joseph Francis — b. April 16, 1866, Red Wing, Minn.; educ. Sacred Heart College (Prairie du Chien, Wis.), University of Innsbruck (Austria), Catholic University (Wash., D. C.); ord. July 28, 1889; cons. Bishop of Lead, May 19, 1910; app. Bishop of St. Cloud, Jan. 19, 1915.

Byrne, Christopher Edward — b. April 21, 1867, Byrnesville, Jefferson Co., Miss.; educ. St. Mary's College (St. Mary's, Kans.), St. Mary's Seminary (Baltimore, Md.); ord. Sept. 23, 1891; cons. Bishop of Galveston, Nov. 10, 1918.

Byrne, Edwin Vincent — b. Aug. 9, 1891, Philadelphia, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.); ord. May 22, 1915;

cons. first Bishop of Ponce, Nov. 30, 1925; translated to new See of San Juan, Puerto Rico, March 8, 1929; app. Archbishop of Santa Fe, June 15, 1943.

Cantwell, John Joseph — b. Dec. 1, 1874, Limerick, Ireland; educ. School of the Patrician Brothers (Fethard, Ire.), St. Patrick's College (Thurles, Ire.); ord. June 18, 1899; cons. Dec. 5, 1917; app. Archbishop of Los Angeles, July 11, 1936.

Cassidy, James Edwin — b. Aug. 1, 1869, Woonsocket, R. I.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary (Baltimore, Md.), Johns Hopkins University (Baltimore, Md.); ord. Sept. 8, 1898; cons. May 27, 1930; succeeded as Bishop of Fall River, July 28, 1934.

Cicognani, Amleto Giovanni — See page 115.

Condon, William Joseph — b. April 7, 1895, Cotton, Wash.; educ. Gonzaga University (Spokane, Wash.), St. Patrick's Seminary, (Menlo Park, Calif.); ord. Oct. 14, 1917; cons. Bishop of Great Falls, Oct. 18, 1939.

Connolly, Thomas Arthur — b. Oct. 5, 1899, San Francisco, Calif.; educ. St. Patrick's Seminary (Menlo Park, Calif.), Catholic University (Wash., D. C.); ord. June 11, 1926; cons. as Auxiliary Bishop of San Francisco, August 24, 1939.

Cotton, Francis Ridgely — b. Sept. 19, 1895, Bardstown, Ky.; educ. St. Mary's Seminary (Baltimore, Md.), Sulpician Seminary (Cath. U., Wash., D. C.), Pontifical Institute of the Appollinaris (Rome); ord. June 17, 1920; cons. Bishop of Owensboro, Feb. 24, 1938.

Curley, Michael Joseph — b. Oct. 12, 1879, Athlone, Ireland; educ. Royal University (Dublin), Urban College of the Propaganda (Rome); ord. March 19, 1904; cons. Bishop of St. Augustine, June 30, 1914; app. Archbishop of Baltimore, Aug. 10, 1921; title changed to Archbishop of Baltimore and Washington, Oct., 1939.

Cushing, Richard James—b. Aug. 24, 1895, South Boston, Mass.; educ. Boston College (Mass.), St. John's Seminary (Brighton, Mass.); ord. May 25, 1921; cons. as Auxiliary Bishop of Boston, June 28, 1939.

Danglmayr, Augustine—b. Dec. 11, 1898, Muenster, Texas; educ. Subiaco College (Arkansas), St. Mary's Seminary (La Porte, Texas), Kenrick Seminary (St. Louis, Mo.); ord. June 10, 1922; cons. Auxiliary Bishop of Dallas, Oct. 7, 1942.

Desmond, Daniel Francis—b. April 4, 1884, Haverhill, Mass.; educ. Holy Cross College (Worcester, Mass.), Duquesne University (Pittsburgh, Pa.), St. John's Seminary (Brighton, Mass.); ord. June 9, 1911; cons. Bishop of Alexandria, Jan. 5, 1933.

Donahue, Stephen Joseph—b. Dec. 10, 1893, New York, N. Y.; educ. Cathedral College (New York, N. Y.), St. Joseph's Seminary, (Dunwoodie, N. Y.), North American College (Rome); ord. May 22, 1918; cons. as Auxiliary Bishop of New York, May 1, 1934.

Donnelly, George J.—b. April 23, 1889, Maplewood, Mo.; educ. Kenrick Seminary (Webster Groves, Mo.); ord. June 12, 1921; cons. as Auxiliary Bishop of St. Louis, April 23, 1940.

Dougherty, Dennis Joseph—See Cardinals, (p. 67).

Duffy, John Aloysius—b. Oct. 29, 1884, Jersey City, N. J.; educ. Seton Hall College (South Orange, N. J.), North American College (Rome); ord. June 13, 1908; cons. June 29, 1933; app. Bishop of Buffalo, April 14, 1937.

Espelage, O. F. M., Bernard—b. Feb. 16, 1892, Cincinnati, Ohio; educ. St. Francis College (Cincinnati, Ohio); received into the Order of Friars Minor, 1910; ord. May 16, 1918; cons. Bishop of Gallup, Oct. 9, 1940.

Eustace, Bartholomew Joseph—b. Oct. 9, 1887, New York, N. Y.; educ. College of St. Francis Xavier (New York City), St. Joseph's Seminary (Dunwoodie, N. Y.), North American College (Rome); ord.

Nov. 1, 1914; cons. Bishop of Camden, March 25, 1938.

Fitzmaurice, Edmond John—b. June 24, 1881, Torbert, Co. Kerry, Ireland; educ. St. Brendan's College (Killarney, Ire.), College of St. Trond (Belgium), North American College (Rome); ord. May 28, 1904; cons. Bishop of Wilmington, Nov. 30, 1925.

FitzSimon, Laurence J.—b. Jan. 31, 1895, San Antonio, Texas; educ. St. Anthony's College (San Antonio, Texas), North American College (Rome), St. Meinrad Seminary (St. Meinrad, Ind.); ord. May 17, 1921; cons. Bishop of Amarillo, Oct. 22, 1941.

Fletcher, Albert Louis—b. Oct. 28, 1896, Little Rock, Ark.; educ. Little Rock College (Little Rock, Ark.), St. John's Seminary (Little Rock, Ark.); ord. June 4, 1920; cons. as Auxiliary Bishop of Little Rock, April 25, 1940.

Floersh, John Alexander—b. Oct. 5, 1886, Nashville, Tenn.; educ. Urban College of the Propaganda (Rome); ord. June 10, 1911; cons. Coadjutor Bishop of Louisville, April 8, 1923; succeeded as Bishop of Louisville, July 26, 1924; app. Archbishop of Louisville, Dec. 9, 1937.

Foery, Walter Andrew—b. July 6, 1890, Rochester, N. Y.; educ. St. Andrew's Preparatory Seminary (Rochester, N. Y.), St. Bernard's Seminary (Rochester, N. Y.); ord. June 10, 1916; cons. Bishop of Syracuse, Aug. 18, 1937.

Gannon, John Mark—b. June 12, 1877, Erie, Pa.; educ. St. Bonaventure's College (St. Bonaventure, N. Y.), Catholic University (Wash., D. C.), Pontifical Institute of the Appollinaris (Rome), University of Munich (Munich, Germany); ord. Dec. 21, 1901; cons. Feb. 6, 1918; succeeded as Bishop of Erie, August 26, 1920.

Garriga, Mariano Simon—b. May 31, 1886, Point Isabel, Tex.; educ. St. Mary's College (St. Mary's, Kans.), St. Francis Seminary (Milwaukee, Wis.), St. Edward's University (Austin, Texas); ord. July

2, 1911; cons. as Coadjutor Bishop of Corpus Christi, Sept. 21, 1936.

Gercke, Daniel James — b. Oct. 9, 1874, Holmsburg, Philadelphia, Pa.; educ. St. Joseph's College (Philadelphia, Pa.); St. Charles Borromeo Seminary (Overbrook, Pa.); ord. June 11, 1901; cons. Bishop of Tucson, Nov. 6, 1923.

Gerow, Richard Oliver — b. May 3, 1885, Mobile, Ala.; educ. McGill Institute (Mobile, Ala.), Mt. St. Mary's College (Emmitsburg, Md.), North American College (Rome); ord. June 5, 1909; cons. Bishop of Natchez, Oct. 15, 1924.

Gibbons, Edmund Francis — b. Sept. 16, 1868, White Plains, N. Y.; educ. Niagara University (Niagara, N. Y.), North American College (Rome); ord. May 27, 1893; cons. Bishop of Albany, March 25, 1919.

Gilmore, Joseph Michael — b. Mar. 22, 1893, New York, N. Y.; educ. St. Joseph's College (Dubuque, Iowa), Urban College of Propaganda (Rome); ord. July 25, 1915; cons. Bishop of Helena, Feb. 19, 1936.

Glennon, John Joseph — b. June 14, 1862, Westmeath, Ireland; educ. St. Mary's College (Mullingar, Ire.), All Hallows College (Dublin, Ire.); ord. Dec. 20, 1884; cons. June 29, 1896; succeeded as Archbishop of St. Louis, Oct. 13, 1903.

Gorman, Thomas Kiely — b. Aug. 30, 1892, Pasadena, Calif.; educ. St. Mary's Seminary (Baltimore, Md.), Catholic University (Wash., D. C.), University of Louvain (Belgium); ord. June 23, 1917; cons. Bishop of Reno, July 22, 1931.

Griffin, James Aloysius — b. Feb. 27, 1883, Chicago, Ill.; educ. St. Ignatius College (Chicago, Ill.), North American College (Rome); ord. July 4, 1909; cons. Bishop of Springfield, Ill., Feb. 25, 1924.

Griffin, William A. — b. Nov. 20, 1885, Elizabeth, N. J.; educ. Seton Hall College (South Orange, N. J.), Immaculate Conception Seminary (South Orange, N. J.); ord. August 15, 1910; cons. May 1, 1938; app. Bishop of Trenton, May 21, 1940.

Griffin, William Richard — b. Sept. 1, 1883, Chicago, Ill.; educ. St. Ignatius College (Chicago, Ill.), De Paul University (Chicago, Ill.),

Kenrick Seminary (Webster Groves, Mo.); ord. May 25, 1907; cons. as Auxiliary Bishop of La Crosse, May 1, 1935.

Guillfoyle, Richard Thomas — b. Dec. 22, 1892, Adrian, Pa.; educ. St. Bonaventure's College and Seminary (St. Bonaventure, N. Y.); ord. June 2, 1917; cons. Bishop of Altoona, Nov. 30, 1936.

Haas, Francis J. — b. March 18, 1889, Racine, Wis.; educ. St. Francis Seminary (St. Francis, Wis.), Johns Hopkins Univ. (Baltimore, Md.), Catholic University (Wash., D. C.); ord. June 10, 1913; cons. Bishop of Grand Rapids, Nov. 18, 1943.

Hafey, William J. — b. Mar. 19, 1888, Springfield, Mass.; educ. Holy Cross College (Worcester, Mass.), Mt. St. Mary's College (Emmitsburg, Md.); ord. June 16, 1914; cons. Bishop of Raleigh, June 24, 1925; app. Coadjutor of Scranton, Oct. 1, 1937; succeeded as Bishop of Scranton, Mar. 25, 1938.

Hanna, Edward Joseph — b. July 21, 1860, Rochester, N. Y.; educ. Urban College of the Propaganda (Rome), Univ. of Munich (Munich, Germany), Univ. of Cambridge (Cambridge, England); ord. May 30, 1885; cons. Auxiliary Bishop of San Francisco, Dec. 4, 1912; promoted to the Metropolitan See of San Francisco, June 1, 1915; resigned, app. Titular Archbishop of Gortyna, March 2, 1935.

Hartley, James Joseph — b. June 26, 1858, Columbus, Ohio; educ. Mt. St. Mary of the West Seminary (Cincinnati, Ohio), Seminary of Our Lady of the Angels (Niagara, N. Y.); ord. July 10, 1882; cons. Bishop of Columbus, Feb. 25, 1904.

Heelan, Edmond — b. Feb. 5, 1868, Elton, Co. Limerick, Ireland; educ. All Hallows College (Dublin, Ire.); ord. June 24, 1890; cons. Auxiliary Bishop of Sioux City, April 8, 1919; app. Bishop of Sioux City, Mar. 8, 1920.

Hettinger, Edward Gerhard — b. Oct. 14, 1902, Lancaster, Ohio; educ. St. Vincent's College (Beatty, Pa.); ord. June 2, 1928; cons. as

Auxiliary Bishop of Columbus, Feb. 24, 1942.

Hoban, Edward Francis — b. June 27, 1878, Chicago, Ill.; educ. St. Ignatius College (Chicago, Ill.), St. Mary's Seminary (Baltimore, Md.), Gregorian University (Rome); ord. July 11, 1903; cons. Auxiliary Bishop of Chicago, Dec. 21, 1921; app. Bishop of Rockford, Feb. 10, 1928; app. Coadjutor Bishop of Cleveland, Jan. 6, 1943.

Howard, Edward Daniel — b. Nov. 5, 1877, Cresco, Iowa; educ. St. Joseph's College (Dubuque, Iowa), St. Mary's College (St. Mary's, Kans.), St. Paul Seminary (St. Paul, Minn.); ord. June 12, 1906; cons. April 8, 1924; app. Archbishop of Oregon, April 30, 1926; title changed to Archbishop of Portland, Sept. 26, 1928.

Howard, Francis William — b. June 21, 1867, Columbus, Ohio; educ. Mt. St. Mary of the West Seminary (Cincinnati, Ohio); ord. June 16, 1891; cons. Bishop of Covington, July 15, 1923.

Hunt, Duane Garrison — b. Sept. 19, 1884, Reynolds, Neb.; educ. Cornell College (Mt. Vernon, Iowa), University of Iowa, (Iowa City, Iowa); St. Patrick's Seminary (Menlo Park, Calif.); ord. June 27, 1920; cons. Bishop of Salt Lake, Oct. 28, 1937.

Hurley, Joseph Patrick — b. Jan. 21, 1894, Cleveland, Ohio; educ. St. Ignatius College (Cleveland, Ohio), St. Bernard's Seminary (Rochester, N. Y.), St. Mary's Seminary (Cleveland, Ohio); ord. May 29, 1919; cons. Bishop of St. Augustine, Oct. 6, 1940.

Ireton, Peter Leo — b. Sept. 21, 1882, Baltimore, Md.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary, (Baltimore, Md.), Catholic University (Wash., D. C.); ord. June 20, 1906; cons. as Coadjutor Bishop of Richmond, Oct. 23, 1935.

Jeanmard, Jules Benjamin — b. Aug. 15, 1879, Pont-Breaux, La.; educ. Holy Cross Seminary (New Orleans, La.); Kenrick Seminary (Webster Groves, Mo.), St. Louis Seminary (New Orleans, La.); ord.

June 10, 1903; cons. Bishop of Lafayette, Dec. 8, 1918.

Kearney, James Edward — b. Oct. 28, 1884, Red Oak, Iowa; educ. St. Joseph's Seminary (Dunwoodie, N. Y.), Catholic University (Wash., D. C.); ord. Sept. 19, 1908; cons. Bishop of Salt Lake, Oct. 28, 1932; app. Bishop of Rochester, July 31, 1937.

Kearney, Raymond Augustine — b. Sept. 25, 1902, Jersey City, N. J.; educ. Holy Cross College (Worcester, Mass.), North American College (Rome), Catholic University (Wash., D. C.); ord. March 12, 1927; cons. as Auxiliary Bishop of Brooklyn, Feb. 25, 1935.

Kelley, Francis Clement — b. Oct. 23, 1870, Vernon River, Prince Edward Island, Canada; educ. Laval University (Quebec, Canada), St. Raphael's Seminary (Chicoutimi, Canada), Nicolet Seminary (Nicolet, Canada); ord. Aug. 23, 1893; founded the Catholic Church Extension Society, 1905; cons. Bishop of Oklahoma City, Oct. 2, 1924, title changed to Bishop of Oklahoma City and Tulsa, Nov. 14, 1930.

Kelly, Edward Joseph — b. Feb. 26, 1890, The Dalles, Ore.; educ. Columbia University (Portland, Ore.), St. Patrick's Seminary (Menlo Park, Calif.), North American College (Rome); ord. June 2, 1917; cons. Bishop of Boise, March 6, 1929.

Kelly, Francis Martin — b. Nov. 15, 1886, Houston, Minn.; educ. St. Paul's Seminary (St. Paul, Minn.), Catholic University (Wash., D. C.), Urban College of the Propaganda (Rome); ord. Nov. 1, 1912; cons. June 9, 1926; app. Bishop of Winoona, Feb. 10, 1928.

Keough, Francis Patrick — b. Dec. 30, 1891, New Britain, Conn.; educ. St. Thomas Preparatory Seminary (Hartford, Conn.), Seminary of St. Sulpice (Issy, France), St. Bernard's Seminary (Rochester, N. Y.); ord. June 10, 1916; cons. Bishop of Providence, May 22, 1934.

Keyes, S. M., Michael Joseph — b. Feb. 28, 1876, Dingle, Co. Kerry, Ireland; educ. Marist College and Seminary, Catholic University of America (Wash., D. C.); ord. June

21, 1907; cons. Bishop of Savannah, Oct. 18, 1922; resigned, app. Titular Bishop of Areopolis, Sept. 23, 1935.

Kiley, Moses Elias — b. Nov. 13, 1876, Margaree, Nova Scotia; educ. St. Mary's Seminary (Baltimore, Md.); North American College (Rome); ord. June 10, 1911; cons. Bishop of Trenton, March 17, 1934; app. Archbishop of Milwaukee, Jan. 5, 1940.

Kucera, Louis Benedict — b. Aug. 24, 1888, Wheatland, Minn.; educ. St. Paul's Seminary (St. Paul, Minn.), Catholic University (Wash., D. C.), University of Minnesota (Minneapolis, Minn.); ord. June 8, 1915; cons. Bishop of Lincoln, Oct. 28, 1930.

Lamb, Hugh Louis — b. Oct. 6, 1890, Modena, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.), North American College (Rome); Catholic University (Wash., D. C.); ord. May 29, 1915; cons. as Auxiliary Bishop of Philadelphia, March 19, 1936.

Lawler, John Jeremiah — b. Aug. 4, 1862, Rochester, Minn.; educ. St. Francis Seminary (Milwaukee, Wis.), College of St. Nicholas (Belgium), University of Louvain (Belgium); ord. Dec. 19, 1885; cons. Auxiliary Bishop of St. Paul, May 19, 1910; app. Bishop of Lead, Jan. 29, 1916; title changed to Bishop of Rapid City, Aug. 1, 1930.

Le Blond, Charles Hubert — b. Nov. 21, 1883, Celina, Ohio; educ. St. Ignatius High School (Cleveland, Ohio), John Carroll University (Cleveland, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. June 29, 1909; cons. Bishop of St. Joseph, Sept. 21, 1933.

Ledvina, Emmanuel Boleslaus — b. Oct. 28, 1868, Evansville, Ind.; educ. St. Meinrad's College and Seminary (St. Meinrad, Ind.); ord. March 18, 1893; cons. Bishop of Corpus Christi, June 14, 1921.

Leech, George Leo — b. May 21, 1890, Ashley, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.), Catholic University (Wash., D. C.); ord. May 29, 1920; cons. Oct. 17, 1935; succeeded as Bishop of Harrisburg, Dec. 19, 1935.

Lucey, Robert Emmet — b. March

16, 1891, Los Angeles, Calif.; educ. St. Vincent's College (Los Angeles, Calif.), St. Patrick's Seminary (Menlo Park, Calif.), North American College (Rome); ord. May 14, 1916; cons. May 1, 1934; app. Archbishop of San Antonio, Jan. 23, 1941.

Lynch, Joseph Patrick — b. Nov. 16, 1872, St. Joseph, Mich.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary (Baltimore, Md.), Kenrick Seminary (Webster Groves, Mo.); ord. June 9, 1900; cons. Bishop of Dallas, July 12, 1911.

MacGinley, John B. — b. Aug. 19, 1871, Raphoe, Ireland; educ. Blackrock College (Ireland), North American College (Rome); ord. c. 1895; cons. Bishop of Nueva Caceres, P. I., May 10, 1910; translated to Diocese of Monterey-Fresno, March 27, 1924; resigned, app. Titular Bishop of Croe, Sept. 30, 1932.

Magner, Francis J. — b. March 18, 1887, Wilmington, Ill.; educ. St. Ignatius College (Chicago, Ill.), St. Mary's College (St. Mary's, Kans.), North American College (Rome); ord. May 17, 1913; cons. Bishop of Marquette, Feb. 24, 1941.

McAuliffe, Maurice Francis — b. June 17, 1875, Hartford, Conn.; educ. Mt. St. Mary's College (Emmitsburg, Md.), Seminary of St. Sulpice (Paris), St. Willibrord's Seminary (Eichstadt, Germany); ord. July 29, 1900; cons. Auxiliary Bishop of Hartford, April 28, 1906; succeeded as Bishop of Hartford, April 23, 1934.

McCarthy, Joseph Edward — b. Nov. 14, 1877, Waterbury, Conn.; educ. Holy Cross College (Worcester, Mass.), Catholic University (Wash., D. C.), Seminary of St. Sulpice (Paris); ord. July 4, 1903; cons. Bishop of Portland, Me., Aug. 24, 1932.

McCarthy, C. Ss. R., William Tiburtus — b. Aug. 11, 1889, Crossingville, Pa.; educ. St. Mary's College (North East, Pa.), St. Alphonsus Seminary (Esopus, N. Y.); ord. June 10, 1915; cons. Titular Bishop of Anea, and Military Delegate, Jan. 25, 1943.

McEntegart, Bryan Joseph — b. Jan. 5, 1893, New York, N. Y.; educ.

Manhattan College (New York), St. Joseph's Seminary (Dunwoodie, N. Y.), Catholic University (Wash., D. C.), New York School of Social Work (New York); ord. Sept. 8, 1917; cons. Bishop of Ogdensburg, Aug. 3, 1943.

McFadden, James Augustine — b. Dec. 24, 1880, Cleveland, Ohio; educ. St. Ignatius College (Cleveland, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. June 17, 1905; cons. as Auxiliary Bishop of Cleveland, Sept. 8, 1932; installed first Bishop of Youngstown, July 22, 1943.

McGavick, Alexander Joseph — b. Aug. 22, 1863, Fox Lake, Lake Co., Ill.; educ. St. Viator's College and Seminary (Bourbonnais, Ill.); ord. June 11, 1887; cons. May 1, 1899; app. Bishop of La Crosse, Nov. 1, 1921.

McGovern, Patrick Aloysius Alphonsus — b. Oct. 14, 1872, Omaha, Neb.; educ. Creighton University (Omaha, Neb.), Seminary of Mt. St. Mary of the West (Cincinnati, Ohio); ord. Aug. 18, 1895; cons. Bishop of Cheyenne, April 11, 1912.

McGrath, Joseph Francis — b. Mar. 1, 1871, Kilmacow, Ireland; educ. St. Kieran's College (Ireland), Grand Seminary (Canada); ord. Dec. 21, 1895; cons. Bishop of Baker City, March 25, 1919.

McGucken, Joseph T. — b. March 13, 1902, Los Angeles, Calif.; educ. St. Patrick's Seminary (Menlo Park, Calif.), North American College (Rome); ord. Jan. 15, 1928; cons. as Auxiliary Bishop of Los Angeles, March 19, 1941.

McGuinness, Eugene Joseph — b. Sept. 6, 1889, Hollertown, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.); ord. May 22, 1915; cons. Bishop of Raleigh, Dec. 21, 1937.

McIntyre, J. Francis A. — b. June 25, 1886; New York, N. Y.; educ. College of the City of New York, Cathedral College (New York, N. Y.), St. Joseph's Seminary (Dunwoodie, N. Y.); ord. May 21, 1921; cons. as Auxiliary Bishop of New York, May 8, 1941.

McLaughlin, Thomas Henry — b. July 15, 1881, New York, N. Y.;

educ. St. Francis Xavier College (New York, N. Y.), University of Innsbruck (Austria); ord. July 26, 1904; cons. Auxiliary Bishop of Newark, July 25, 1935; app. first Bishop of Paterson, N. J., Dec. 16, 1937.

McNamara, John Michael — b. Aug. 12, 1878, Baltimore, Md.; educ. Loyola College (Baltimore, Md.), St. Mary's Seminary (Baltimore, Md.); ord. June 21, 1902; cons. as Auxiliary Bishop of Baltimore, March 29, 1928.

McNicholas, O. P., John Timothy — b. Dec. 15, 1877, Mayo, Ireland; educ. St. Joseph's Convent (Somerset, Ohio), the Minerva University (Rome); received the Dominican habit Oct. 10, 1894; ord. Oct. 10, 1901; cons. Sept. 8, 1918; app. Archbishop of Cincinnati, July 8, 1925.

Metzger, Sidney Matthew — b. July 11, 1902, Fredericksburg, Texas; educ. St. John's Seminary (San Antonio, Texas), North American College (Rome); ord. April 3, 1926; cons. as Auxiliary Bishop of Santa Fe, April 10, 1940; app. Coadjutor Bishop of El Paso Dec. 26, 1941; succeeded as Bishop of El Paso, Dec. 1, 1942.

Mitty, John Joseph — b. Jan. 20, 1884, New York, N. Y.; educ. Manhattan College (New York, N. Y.), St. Joseph's Seminary (Dunwoodie, N. Y.), Catholic University (Wash., D. C.); ord. Dec. 22, 1906; cons. Sept. 8, 1926; succeeded as Archbishop of San Francisco, March 5, 1935.

Molloy, Thomas Edward — b. Sept. 4, 1885, Nashua, N. H.; educ. St. Anselm's College (Nashua, N. H.), St. Francis College (Brooklyn, N. Y.), St. John's Seminary (Brooklyn, N. Y.), North American College (Rome); ord. Sept. 19, 1908; cons. Auxiliary Bishop of Brooklyn, Oct. 3, 1920; succeeded as Bishop of Brooklyn, Nov. 21, 1921.

Mooney, Edward — b. May 9, 1882, Mount Savage, Md.; educ. St. Mary's Seminary (Baltimore, Md.), North American College (Rome); ord. April 10, 1909; cons. Titular Archbishop of Irenopolis and Apostolic Delegate to India, Jan. 31,

1926; app. Apostolic Delegate to Japan, Feb. 25, 1931; translated to the Diocese of Rochester, Aug. 28, 1933; app. Archbishop of Detroit, May 31, 1937.

Morris, John Baptist — b. June 29, 1866, Hendersonville, Tenn.; educ. St. Mary's College (Marion Co., Ky.), North American College (Rome); ord. June 11, 1892; cons. Coadjutor Bishop of Little Rock, June 11, 1906; succeeded as Bishop of Little Rock, Feb. 21, 1907.

Muench, Aloysius Joseph — b. Feb. 18, 1839, Milwaukee, Wis.; educ. St. Francis Seminary (Milwaukee, Wis.), University of Freiburg (Switzerland), University of Oxford (England), University of Cambridge (England), University Paris (France); ord. June 8, 1913; cons. Bishop of Fargo, Oct. 15, 1935.

Murphy, William Francis — b. May 11, 1885, Kalamazoo, Mich.; educ. Assumption College (Sandwich, Ont., Canada), Urban College of the Propaganda (Rome); Pontifical Institute of the Appollinaris (Rome); ord. June 13, 1908; cons. Bishop of Saginaw, May 17, 1938.

Murray, John Gregory — b. Feb. 26, 1877, Waterbury, Conn.; educ. Holy Cross College (Worcester, Mass.), North American College (Rome), University of Louvain (Belgium); ord. April 14, 1900; cons. Auxiliary Bishop of Hartford, April 28, 1920; app. Bishop of Portland, Me., May 29, 1925; app. Archbishop of St. Paul, Oct. 29, 1931.

Noll, John Francis — b. Jan. 25, 1875, Fort Wayne, Ind.; educ. St. Lawrence College (Mt. Calvary, Wis.), Seminary of Mt. St. Mary of the West (Cincinnati, Ohio); ord. June 4, 1898; cons. Bishop of Fort Wayne, June 30, 1925.

O'Brien, Henry Joseph — b. July 21, 1896, New Haven, Conn.; educ. St. Thomas Seminary (Hartford, Conn.), St. Bernard's Seminary (Rochester, N. Y.), University of Louvain (Belgium); ord. July 8, 1923; cons. as Auxiliary Bishop of Hartford, May 14, 1940.

O'Brien, William David — b. Aug. 3, 1878, Chicago, Ill.; educ. De Paul University (Chicago, Ill.), Kenrick Seminary (Webster Groves, Mo.);

ord. July 11, 1903; cons. as Auxiliary Bishop of Chicago, April 25, 1934.

O'Connell, William Henry — See Cardinals (p. 68).

O'Connor, Martin J. — b. May 10, 1900, Scranton, Pa.; educ. St. Thomas College (Scranton), St. Mary's Seminary (Baltimore, Md.), North American College (Rome), Propaganda College (Rome), Appollinare (Rome); ord. March 15, 1924; cons. Titular Bishop of Thespia and Auxiliary Bishop of Scranton, Jan. 27, 1943.

O'Connor, William Patrick — b. Oct. 18, 1886, Milwaukee, Wis.; educ. St. Francis Seminary (St. Francis, Wis.), Marquette University (Marquette, Wis.), Catholic University of America (Wash., D. C.); ord. March 10, 1912; cons. Bishop of Superior, March 7, 1942.

O'Hara, Edwin Vincent — b. Sept. 6, 1881, Lanesboro, Minn.; educ. St. Paul's Seminary (St. Paul, Minn.), Catholic University (Wash., D. C.), Institute Catholique (Paris); ord. June 9, 1905; cons. Bishop of Great Falls, Oct. 28, 1930; app. Bishop of Kansas City, April 15, 1939.

O'Hara, Gerald Patrick Aloysius — b. May 4, 1895, Scranton, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.), Pontifical Roman Seminary (Rome), Pontifical Institute of the Appollinaris (Rome); ord. April 2, 1920; cons. Auxiliary Bishop of Philadelphia, May 20, 1929; app. Bishop of Savannah, Nov. 16, 1935, title changed to Bishop of Savannah-Atlanta, April, 1937.

O'Hara, C. S. C., John Francis — b. May 1, 1888, Ann Arbor, Mich.; educ. University of Notre Dame (South Bend, Ind.), Catholic University (Wash., D. C.), University of Pennsylvania (Philadelphia, Pa.); ord. Sept. 9, 1916; cons. Titular Bishop of Milasa and Military Delegate, Jan. 15, 1940.

O'Leary, Thomas Mary — b. Aug. 16, 1875, Dover, N. H., educ. Mungrat College (Limerick, Ireland); Grand Seminary (Montreal, Canada); ord. Dec. 18, 1897; cons. Bishop of Springfield, Mass., Sept. 8, 1921.

Peschges, John Hubert — b. May 11, 1881, West Newton, Minn.; educ. St. John's University (Collegeville, Minn.), Catholic University (Wash., D. C.); ord. April 15, 1905; cons. Bishop of Crookston, Nov. 9, 1938.

Peterson, John Bertram — b. July 15, 1871, Salem, Mass.; educ. St. Anselm's College (Manchester, N. H.), St. John's Seminary (Brighton, Mass.), Catholic University of Paris (France); ord. Sept. 15, 1899; cons. Auxiliary Bishop of Boston, Nov. 10, 1927; app. Bishop of Manchester, May 13, 1932.

Pinten, Joseph Gabriel — b. Oct. 3, 1867, Rockland, Mich.; educ. St. Francis Seminary (Milwaukee, Wis.), Urban College of the Propaganda (Rome); ord. Nov. 1, 1890; cons. Bishop of Superior, May 3, 1922; translated to See of Grand Rapids, June 25, 1926.

Rehring, George John — b. June 10, 1890, Cincinnati, Ohio; educ. Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), College of the Angelico (Rome); ord. Mar. 28, 1914; cons. as Auxiliary Bishop of Cincinnati, Oct. 7, 1937.

Rhode, Paul Peter — b. Sept. 18, 1871, Wejherowo, Newstadt, Germany; St. Mary's College (Marion Co., Ky.), St. Ignatius College (Chicago, Ill.), St. Francis Seminary (Milwaukee, Wis.); ord. June 17, 1894; cons. Auxiliary Bishop of Chicago, July 29, 1908; app. Bishop of Green Bay, July 5, 1915.

Ritter, Joseph Elmer — b. July 20, 1891, New Albany, Ind.; educ. St. Meinrad's (St. Meinrad, Ind.); ord. May 20, 1917; cons. Auxiliary Bishop of Indianapolis, Mar. 28, 1933; succeeded as Bishop of Indianapolis, Mar. 24, 1934.

Rohlman, Henry Patrick — b. March 17, 1876, Appelhuisen, Westphalia, Germany; educ. St. Joseph's College (Dubuque, Iowa), Grand Seminary (Montreal, Canada), Catholic University (Wash., D. C.); ord. Dec. 21, 1901; cons. Bishop of Davenport, July 25, 1927.

Rummel, Joseph Francis — b. Oct. 14, 1876, Baden, Germany; educ. St. Anselm's College (Manchester, N. H.), St. Joseph's Seminary (Yonkers, N. Y.), North Amer-

ican College (Rome); ord. May 24, 1902; cons. Bishop of Omaha, May 29, 1928; app. Archbishop of New Orleans, March 9, 1935.

Ryan, James Hugh — b. Dec. 15, 1886, Indianapolis, Ind.; educ. Seminary of Mount St. Mary of the West (Cincinnati, Ohio), North American College (Rome), Urban College of the Propaganda (Rome); ord. June 5, 1909; cons. Oct. 25, 1933; app. Bishop of Omaha, Aug. 6, 1935.

Ryan, Vincent J. — b. Arlington, Wis.; educ. St. Francis Seminary (Milwaukee, Wis.), St. Paul Seminary (St. Paul, Minn.); ord. June 7, 1912; cons. Bishop of Bismarck, May 28, 1940.

Scher, Philip George — b. Feb. 22, 1880, Belleville, Ill.; educ. Pontifical College of the Josephinum (Columbus, Ohio), Urban College of the Propaganda (Rome); ord. June 6, 1903; cons. Bishop of Monterey-Fresno, June 29, 1933.

Schlarman, Joseph Henry Leo — b. Feb. 23, 1879, Breese Township, Clinton Co., Ill.; educ. St. Francis Solanus College (Quincy, Ill.), University of Innsbruck (Austria), Pontifical Gregorian University (Rome); ord. June 29, 1904; cons. Bishop of Peoria, June 17, 1930.

Schrembs, Joseph — b. March 12, 1866, Wuzelhofen, Germany; educ. St. Vincent's College (Beatty, Pa.), Grand Seminary (Canada), Laval University (Canada); ord. June 29, 1889; cons. Feb. 22, 1911; app. Bishop of Cleveland, Jan. 16, 1921; raised to the dignity of an Archbishop, March 25, 1939.

Schuler, Anthony Joseph, S. J. — b. Sept. 30, 1869, St. Mary's, Elk Co., Pa.; educ. St. Stanislaus Novitiate and Juniorate (Florissant, Mo.), St. Louis University (St. Louis, Mo.), College of the Sacred Heart (Woodstock, Md.); ord. June 27, 1901; cons. Bishop of El Paso, Oct. 28, 1915; resigned, 1942.

Schulte, Paul Clarence — b. Mar. 18, 1890, Fredericktown, Mo.; educ. St. Francis Solanus College (Quincy, Ill.), Kenrick Seminary (Webster Groves, Mo.); ord. June 11, 1915; cons. Bishop of Leavenworth, Sept. 21, 1937.

Senyshyn, O. S. B. M., Ambrose — b. 1903, Stary Sambor, Galicia; educ. Monastery Colleges at Krichiev and Iawriev, Dobromil and Crystynopol (Galicia); ord. Aug. 23, 1931; cons. as Auxiliary Bishop of the Ukrainian Greek Catholic Diocese of the United States, Oct. 22, 1942.

Shaughnessy, Gerald, S. M. — b. May 19, 1887, Everett, Mass.; educ. All Hallows College (Salt Lake, Utah), Marist College and Seminary (Wash., D. C.), Catholic University (Wash., D. C.); ord. June 20, 1920; cons. Bishop of Seattle, Sept. 19, 1933.

Sheil, Bernard James — b. Feb. 18, 1888, Chicago, Ill.; educ. St. Viator's College and Seminary (Bourbonnais, Ill.); ord. May 21, 1910; cons. as Auxiliary Bishop of Chicago, May 1, 1928.

Spellman, Francis Joseph — b. May 4, 1889, Whitman, Mass.; educ. Fordham College (New York, N. Y.), North American College (Rome); ord. May 14, 1916; cons. Sept. 8, 1932; app. Archbishop of New York, April 15, 1939; Bishop Ordinary for the Army and Navy of the United States, Dec. 10, 1939.

Stritch, Samuel Alphonsus — b. August 17, 1887, Nashville, Tenn.; educ. St. Gregory's Preparatory Seminary (Cincinnati, Ohio), North American College (Rome); ord. May 21, 1910; cons. Bishop of Toledo, Nov. 30, 1921; app. Archbishop of Chicago, Jan. 5, 1940.

Swint, John Joseph — b. Dec. 15, 1879, Pickens, W. Va.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary (Baltimore, Md.), Catholic University (Wash., D. C.); ord. June 23, 1904; cons. Auxiliary Bishop of Wheeling, May 11, 1922; app. Bishop of Wheeling, Dec. 11, 1922.

Takach, Basil — b. Oct. 27, 1879, Vuckovoje, Maramorisska Zupa, Hungary; educ. Uzhorod Gymnasium (Uzhorod, Hungary), Greek Catholic Seminary (Uzhorod); ord. Dec. 12, 1902; elected to the Titular See of Zela, May 20, 1924, and named first Bishop of the Carpatho-Russians, Hungarians and Croats in America; cons. June 15, 1924.

Taylor, Vincent George — b. Sept. 19, 1877, Norfolk, Va.; educ. Belmont Abbey College and Seminary (Belmont, N. C.); ord. May 24, 1902; elected Abbot Ordinary of Belmont Abbey Nullius, Aug. 20, 1924; confirmed Abbot Ordinary, Dec. 12, 1924; blessed Mar. 19, 1925.

Thill, Francis Augustine — b. Oct. 12, 1893, Dayton, Ohio; educ. University of Dayton (Dayton, Ohio), Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), Collegio Angelico (Rome); ord. Feb. 28, 1920; cons. Bishop of Concordia, Oct. 28, 1938.

Tief, Francis Joseph — b. March 7, 1881, East Port Chester, Conn.; educ. Niagara University (Niagara, N. Y.), St. Bonaventure College (St. Bonaventure, N. Y.); ord. June 13, 1908; cons. Bishop of Concordia, March 30, 1921; resigned, app. Titular Bishop of Nisa, June 11, 1938.

Toolen, Thomas Joseph — b. Feb. 28, 1886, Baltimore, Md.; educ. Loyola College (Baltimore, Md.), St. Mary's Seminary (Baltimore, Md.), Catholic University (Wash., D. C.); ord. Sept. 27, 1910; cons. Bishop of Mobile, May 4, 1927.

Vehr, Urban John — b. May 30, 1891, Cincinnati, Ohio; educ. Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), Catholic University (Wash., D. C.), Collegio Angelico (Rome); ord. May 29, 1915; cons. Bishop of Denver, June 10, 1931; app. Archbishop of Denver, Nov. 15, 1941.

Walsh, Emmet Michael — b. March 6, 1892, Beaufort, S. C.; educ. Chatham Academy (Savannah, Ga.), St. Bernard's Seminary (Rochester, N. Y.); ord. Jan. 15, 1916; cons. Bishop of Charleston, Sept. 8, 1927.

Walsh, M. M., James Edward — b. Apr. 30, 1891, Cumberland, Md.; educ. Mt. St. Mary's College (Emmitsburg, Md.), Maryknoll Foreign Mission Seminary (Maryknoll, N. Y.); entered Catholic Foreign Mission Society (Maryknoll), 1912; ord. Dec. 7, 1915; cons. Vicar Apostolic of Kongmoon, China, May 22, 1927; elected Superior General of Maryknoll, July 21, 1936.

Walsh, Thomas Joseph — b. Dec. 6, 1873, Parker's Landing, Pa.; educ.

St. Bonaventure's College and Seminary (St. Bonaventure, N. Y.) Pontifical Institute of the Apollinaris (Rome); ord. Jan. 27, 1900; cons. Bishop of Trenton, July 25, 1918; app. Bishop of Newark, Nov. 2, 1928; app. Archbishop of Newark, Dec. 10, 1937.

Welch, Thomas Anthony — b. Nov. 2, 1884, Faribault, Minn.; educ. College of St. Thomas and St. Paul's Seminary (St. Paul, Minn.); ord. June 11, 1909; cons. Bishop of Duluth, Feb. 3, 1926.

White, Charles Daniel — b. June 5, 1879, Grand Rapids, Mich.; educ. St. Francis Seminary (Milwaukee, Wis.), Urban College of the Propaganda (Rome); ord. Sept. 24, 1910; cons. Bishop of Spokane, Feb. 24, 1927.

Willging, Joseph C. — b. Sept. 6, 1884, Dubuque, Iowa; educ. Loras

College (Dubuque, Iowa), St. Mary's University (Baltimore, Md.), Catholic University of America (Wash., D. C.), Chicago University (Chicago, Ill.); ord. June 20, 1908; cons. first Bishop of Pueblo, Feb. 24, 1942.

Winkelmann, Christian Herman — b. Sept. 12, 1883, St. Louis, Mo.; educ. St. Francis College (Quincy, Ill.), Kenrick Seminary (Webster Groves, Mo.); ord. June 11, 1907; cons. Auxiliary Bishop of St. Louis, Nov. 30, 1933; app. Bishop of Wichita, Jan. 6, 1940.

Woznicki, Stephen Stanislaus — b. August 17, 1894, Miners Falls, Pa.; educ. Seminary of Ss. Cyril and Methodius (Orchard Lake, Mich.), Seminary of St. Paul (St. Paul, Minn.); ord. Dec. 22, 1917; cons. as Auxiliary Bishop of Detroit, Jan. 25, 1938.

BIOGRAPHIES OF BISHOPS IN AMERICAN TERRITORIES AND POSSESSIONS, AND OF AMERICAN BISHOPS IN FOREIGN FIELDS

Acebedo, Miguel F. — b. Sept. 29, 1901, Palo, Leyte, P. I.; educ. Sem. Coll. of St. Vincent de Paul (Calbayog, P. I.), Colegio Pio Latino (Rome), Central Sem. of Univ. Sto. Tomas (Manila); ord. 1926; cons. Bp. of Calbayog, P. I., March, 1935.

Beckmann, C. M., Francis — b. July 23, 1883, Enschede, Netherlands; educ. Minor Seminary (Wernhoutsburg), Major Seminary of Helden-Panningen (Netherlands); ord. July 13, 1913; cons. Titular Bishop of Telmisso and Auxiliary Bishop of Panama, July 7, 1940.

Caruana, George Joseph — b. Apr. 23, 1882, Sliema, Malta; educ. St. Ignatius College (Malta), Capranica College (Rome); ord. Oct. 23, 1905; cons. Bishop of San Juan, Puerto Rico, Oct. 28, 1921; app. Titular Archbishop of Sebaste (Armenia) and Apostolic Delegate to Mexico and Cuba, Dec. 23, 1925; app. Apostolic Nuncio to Cuba in 1935.

Collignon, O. M. I., Louis J. — b. Aug. 15, 1904, Suxy, Belgium; educ. St. Joseph's Scholasticate (Ottawa, Ont.), Angelicum College (Rome); professed in Oblates of Mary Immaculate July 25, 1926; ord. June

28, 1931; cons. Bishop of Les Cayes, Haiti, Nov. 21, 1942.

Crimont, S. J., Joseph Raphael John — b. Feb. 2, 1858, Ferrieres (near Amiens), France; educ. College de la Providence (Amiens, France), Jesuit Scholasticate of St. Helier (Isle of Jersey), College of the Sacred Heart (Woodstock, Md.); entered the Society of Jesus Aug. 15, 1875; ord. Aug. 26, 1888; cons. Bishop of Ammaedara and Vicar Apostolic of Alaska, July 25, 1917.

Crowley, C. S. C., Timothy John — b. Jan. 16, 1880, Kilmalloe, Ireland; educ. Univ. of Notre Dame (South Bend, Ind.), Catholic Univ. (Wash., D. C.); professed in the Congregation of the Holy Cross Aug. 15, 1904; ord. Aug. 2, 1906; cons. Titular Bishop of Epiphanius, May 1, 1927; app. Bishop of Decca, India, Dec. 12, 1929.

Darnand, S. M., Joseph — b. Dec. 31, 1879, Reny, France; educ. Marist Scholasticates (Lyons, France, and Differt, Belgium); professed in Society of Mary Dec. 20, 1903; ord. 1905; cons. Bishop of Polemon and Vicar Apostolic of Samoa, May 16, 1920.

Davis, James Peter — b. June 9, 1904, Houghton, Mich.; educ. Preparatory Seminary of the Archdiocese of San Francisco, St. Patrick's Seminary (Menlo Park, Calif.); ord. May 19, 1929; cons. Bishop of San Juan, Puerto Rico, Oct. 6, 1943.

Del Rosario, S. J., Luis — b. Sept. 24, 1886, Manila, P. I.; educ. Ateneo de Manila (Manila), Seminario Pontificio de Comillas (Spain); ord. to secular clergy Dec. 17, 1910; entered Society of Jesus Aug. 14, 1911; cons. Bishop of Zamboanga, P. I., June 4, 1933.

Donaghy, M. M., Frederick Anthony — b. Jan. 13, 1903, New Bedford, Mass.; educ. Holy Cross College (Worcester, Mass.), St. Mary's Seminary (Baltimore, Md.), Maryknoll Seminary (Maryknoll, N. Y.); ord. Jan. 27, 1929; cons. Titular Bishop of Seteen and Vicar Apostolic of Wuchow, China, Sept. 21, 1939.

Emmett, S. J., Thomas Addis — b. Aug. 23, 1873, Boston, Mass.; educ. Boston College (Boston), Jesuit Novitiate, (Frederick, Md.), College of the Sacred Heart (Woodstock, Md.); professed in the Society of Jesus Aug. 15, 1895; ord. July 30, 1909; cons. Bishop of Tuscamia and Vicar Apostolic of Jamaica, Sept. 21, 1930.

Escalante, M. M., Alonso Manuel — b. Dec. 24, 1906, Merida, Yucatan, Mexico; educ. Maryknoll College and Seminary (Maryknoll, N. Y.); ord. Feb. 1, 1931; cons. Titular Bishop of Sora and Vicar Apostolic of Pando, Bolivia, May 9, 1943.

Fitzgerald, S. J., Walter James — b. Nov. 17, 1883, Peola, Wash.; educ. Gonzaga University (Spokane, Wash.), College of the Immaculate Conception (Montreal, Canada), Jesuit House of Studies (Los Gatos, Calif.); entered the Society of Jesus July 30, 1902; ord. May 16, 1918; cons. Bishop of Tymbrios and Coadjutor Vicar Apostolic of Alaska, Feb. 24, 1939.

Ford, M. M., Francis Xavier — b. Jan. 11, 1892, Brooklyn, N. Y.; educ. St. Francis' College (Brooklyn, N. Y.), Cathedral College (New York, N. Y.), Maryknoll Seminary (Mary-

knoll, N. Y.); ord. Dec. 5, 1917; cons. Titular Bishop of Etenna and Vicar Apostolic of Kaying, China, Sept. 21, 1935.

Galvin, S. S. C., Edward J. — b. Nov. 23, 1882, Newcestown, Ireland; educ. St. Finnbarr's Seminary (Faranferries), St. Patrick's (Maynooth); ord. June 20, 1909; cons. Titular Bishop of Myrina and Vicar Apostolic of Hanyang, China, Nov. 6, 1927.

Guerrero, Cesar Maria — b. Jan. 26, 1885, Manila, P. I.; educ. Ateneo de Manila (Manila), Minor and Major Seminary (Vigan, Ilocos Sur); cons. Bishop of Lingayen May 24, 1929; translated to See of Manila as Auxiliary Bishop, Jan., 1938.

Hayes, S. J., James Thomas Gibbons — b. Feb. 11, 1889, New York City; educ. St. Francis Xavier's College (New York City), Jesuit Novitiate (St. Andrew-on-the-Hudson, N. Y.), Jesuit House of Studies (Tronchiennes, Belgium); entered the Society of Jesus Aug. 14, 1907; ord. June 29, 1921; cons. Bishop of Cagayan, March 16, 1933.

Hayes, Ralph Leo — b. Sept. 21, 1884, Pittsburgh, Pa.; educ. Holy Ghost College (Pittsburgh, Pa.), North American College (Rome), Catholic University (Wash., D. C.); ord. Sept. 19, 1909; cons. Bishop of Helena, Sept. 21, 1933; app. Rector of the North American College (Rome), Sept., 1935; named Titular Bishop of Hieropolis, Oct. 26, 1935.

Jurgens, I. C. M., Constancio — b. Dec. 12, 1879, Oss, Brabant, N. Holland; educ. Grand Seminary (Haarlem); ord. 1905; cons. Bishop of Tuguegarao, P. I., March 18, 1928.

Kevenhoerster, O. S. B., John Bernard — b. Nov. 1, 1869, Essen, Germany; educ. St. John's College and Seminary (Collegeville, Minn.), Univ. of Minnesota (Minneapolis); professed in Benedictine Order, 1892; ord. June 24, 1896; app. Prefect Apostolic of the Bahamas, May 22, 1931; cons. Titular Bishop of Camuliana, Dec. 21, 1933; app. Vicar Apostolic of the Bahamas in 1941.

Lane, M. M., Raymond Aloysius — b. Jan. 2, 1894, Lawrence, Mass.; educ. St. John's Prep College (Dan-

vers, Mass.), Maryknoll College and Seminary (Maryknoll, N. Y.); ord. Feb. 8, 1920; cons. Titular Bishop of Hypaepa and Vicar Apostolic of Fushun, Manchukuo, June 11, 1940.

Liadoc, Casimiro M.—b. March 5, 1893, Pilar, Sorsogon; educ. Seminary College (Naga Caramines Sur), Univ. of Sto. Tomas (Manila); ord. March, 1918; cons. Bishop of Bacolod, P. I., Sept. 16, 1933.

Madriaga, Mariano A.—b. May 5, 1902, Agoon, La Union, P. I.; educ. Diocesan Seminary (Vigan, Pocos Sur), St. Charles Seminary (Manila), Pont. Institute Utriusque Jur. (Rome); ord. March 15, 1930; cons. Bishop of Lingayen, P. I., March 24, 1938.

Mascarinas, Manuel—b. Jan. 17, 1897, Antequera, Bohol, P. I.; educ. Sem. Coll. of San Carlos (Cebu, P. I.); ord. Jan. 14, 1924; cons. Bishop of Palo, P. I., March 25, 1938.

McCloskey, James Paul—b. Dec. 9, 1870, Philadelphia, Pa.; educ. La Salle College (Phila., Pa.), St. Charles Borromeo Seminary (Overbrook, Pa.); ord. Dec. 17, 1898; cons. Bishop of Zamboanga, P. I., May 1, 1917; translated to the See of Jaro, P. I., March 8, 1920.

Morrow, S. C., Louis LaRavoire—b. Dec. 24, 1892, Weatherford, Tex.; educ. Salesian School and Palafox (Puebla, Mexico); professed in Salesians of St. John Bosco Sept. 29, 1912; ord. May 21, 1921; cons. Bishop of Krishnagar, India, Oct. 29, 1939.

Niedhammer, O. F. M. Cap., Matthew Aloysius—b. Sept. 11, 1901, New York, N. Y.; educ. St. Lawrence's College (Mt. Calvary, Wis.), St. Anthony's Seminary (Marathon, Wis.); entered Order of Friars Minor Capuchin July 23, 1920; ord. June 8, 1927; cons. Titular Bishop of Caloe and Vicar Apostolic of Bluefields, Nicaragua, June 29, 1943.

O'Doherty, Michael James—b. July 30, 1874, Charlestown, Co. Mayo, Ireland; educ. St. Nathy's College (Ballaghadereen, Ireland), St. Patrick's College (Maynooth, Ireland), Royal College of Science (Dublin, Ireland), Irish College (Salamanca, Spain), Pontifical Uni-

versity (Salamanca, Spain); ord. Nov. 30, 1897; cons. Bishop of Zamboanga, P. I., Sept. 3, 1911; promoted to the Metropolitan See of Manila, Sept. 6, 1916.

O'Gara, C. P., Cuthbert Martin—b. Apr. 1, 1896, Ottawa, Ontario, Canada; educ. Univ. of Ottawa, Grand Seminary of Ottawa, Passionist Monasteries (Pittsburgh, Pa., and Union City, N. J.); professed in the Congregation of the Passion Oct. 18, 1914; ord. May 26, 1915; cons. Titular Bishop of Elis and Vicar Apostolic of Yanling, Hunan, China, Oct. 28, 1934.

Olan, O. F. M. Cap., Michael Angel—b. Sept. 29, 1891, Alzo, Spain; educ. Seraphic Seminaries of Navarre-Cantabria-Aragon Capuchin Province (Spain); ord. 1915; cons. Titular Bishop of Lagina and Vicar Apostolic of Guam, May 5, 1935.

O'Shea, C. M., John A.—b. Oct. 7, 1887, Deep River, Conn.; educ. Niagara Univ. (Niagara, N. Y.), Columbia Univ. (New York, N. Y.); professed in Congregation of the Mission Sept. 14, 1910; ord. May 30, 1914; cons. Titular Bishop of Midila and Vicar Apostolic of Kanchow, Kiangsi, China, May 1, 1928.

O'Shea, S. M., Thomas—b. Mar. 13, 1870, San Francisco, Calif.; educ. St. Mary's Seminary and St. Patrick's Seminary (Meane, New Zealand); professed in Society of Mary Aug. 15, 1891; ord. 1893; cons. Titular Bishop of Gortyna, Aug. 13, 1913; app. Archbishop of Wellington, New Zealand, Jan. 3, 1935.

O'Shea, M. M., William Francis—b. Dec. 9, 1884, New York, N. Y.; educ. Maryknoll Seminary (Maryknoll, N. Y.); ord. Dec. 5, 1917; cons. Titular Bishop of Naisso and Vicar Apostolic of Heijo, Korea (Chosen), Oct. 29, 1939.

Paschang, M. M., Adolph John—b. Apr. 16, 1895, Martinsburg, Mo.; educ. St. Louis Univ. (St. Louis, Mo.), Campion College (Prairie du Chien, Wis.), Kenrick Seminary (St. Louis, Mo.), Maryknoll Seminary (Maryknoll, N. Y.); ord. May 21, 1921; cons. Titular Bishop of Sasima and Vicar Apostolic of Kongmoon, China, Nov. 30, 1937.

Pinger, O. F. M., Ambrose Henry — b. Aug. 16, 1897, Omaha, Neb.; educ. Our Lady of Angels Seminary (Cleveland, Ohio), St. Anthony's Seminary (St. Louis, Mo.); professed in the Order of Friars Minor June 18, 1918; ord. June 27, 1924; cons. Titular Bishop of Capitolas and Vicar Apostolic of Chowtsun, China, Sept. 21, 1937.

Preciado, C. M. F., Joseph M. — b. Sept. 23, 1885, Cadreita, Province of Navarra, Spain; educ. Colegio de los Misioneros (Alagon, Spain), University of Cervera (Vich, Spain), professed in Claretian Society Aug. 15, 1904; ord. June 23, 1912; cons. Titular Bishop of Tegea and Vicar Apostolic of Darien, Colon, Panama, May 31, 1934.

Quinn, C. M., William Charles — b. Dec. 16, 1905, San Gabriel, Calif.; educ. St. Vincent's College (Cape Girardeau, Mo.), St. Mary's Seminary (Perryville, Mo.), Collegium Angelicum (Rome); professed in Congregation of the Mission June 1, 1925; ord. Sept. 27, 1931; cons. Titular Bishop of Halicarnassus and Vicar Apostolic of Yukiang, Kiangsi, China, Oct. 3, 1940.

Reyes, Gabriel Martelino — b. Mar. 24, 1892, Kalibo, Capiz, P. I.; educ. Seminario de San Vincente Ferrer; ord. March 27, 1915; cons. Bishop of Cebu, Oct. 11, 1932; installed as Archbishop of Cebu, Nov. 9, 1934.

Rice, S. J., William A. — b. Oct. 3, 1891, Framingham, Mass.; educ. Jesuit Novitiate (St. Andrew-on-the-Hudson, N. Y.), College of the Sacred Heart (Woodstock, Md.), St. Ignatius College (Valkenburg, Holland), Jesuit House of Studies (Salamanca, Spain); professed in the Society of Jesus Aug. 15, 1913; ord. Aug. 27, 1925; cons. Titular Bishop of Ruscade and Vicar Apostolic of Belize, British Honduras, April 16, 1939.

Robinson, O. F. M., Paschal — b. Apr. 26, 1870, Dublin, Ireland; educ. Mt. St. Sepulchre (Washington, D. C.), St. Anthony's College (Rome); professed in Order of Friars Minor Aug. 2, 1897; ord. Dec. 21, 1901; cons. Titular Archbishop of Tyana and Apostolic Visitor to Palestine,

Egypt, Syria and Cyprus, June 24, 1927; nominated Papal Nuncio to Irish Free State, Nov. 27, 1929.

Sancho, Santiago C. — b. May 23, 1880, Libmanan, Camarines Sur, P. I.; educ. Coll. of Nueva Caceres, Seminary of Nueva Caceres, University of Sto. Tomas (Manila); cons. Bishop of Tuguegarao, P. I., June 29, 1917; app. Bishop of Nueva Segovia, P. I., April 22, 1927.

Sullivan, S. J., Bernard J. — b. Mar. 25, 1889, Trinidad, Colo.; educ. Regis College (Denver, Colo.), St. Stanislaus' Seminary (Florissant, Mo.), St. Louis Univ. (St. Louis, Mo.), Jesuit Seminary (Burgos, Spain); professed in Society of Jesus Aug. 15, 1909; ord. June 21, 1922; cons. Bishop of Patna, India, Mar. 17, 1929.

Sweeney, James J. — b. June 19, 1898, San Francisco, Calif.; educ. St. Patrick's Seminary (Menlo Park, Calif.); ord. June 20, 1925; cons. Bishop of Honolulu, Hawaii, July 25, 1941.

Verzosa, Alfredo y Florentino — b. Dec. 9, 1877, Vigan, Ilocos Sur, P. I.; educ. San Juan de Letran Coll. (Manila), Univ. of Sto. Tomas (Manila); ord. 1904; cons. Bishop of Lipa, P. I., Jan. 20, 1917.

Vracking, M. S. C., John C. — b. Dec. 27, 1886, Naarden, Netherlands; educ. Mission House (Tilburg, Netherlands), Mission Seminary (Arnhem, Netherlands), Louvain University (Belgium); ord. Aug. 13, 1911; cons. first Bishop of Surigao, P. I., Sept. 21, 1941.

Wade, S. M., Thomas James — b. Aug. 4, 1893, Providence, R. I.; educ. Marist Preparatory College and Seminary (Washington, D. C.); professed in Society of Mary Sept. 8, 1917; ord. June 15, 1922; cons. Titular Bishop of Barbalissus and Vicar Apostolic of the North Solomon Islands, Oct. 26, 1930.

Willinger, C. Ss. R., Aloysius Joseph — b. Apr. 19, 1886, Baltimore, Md.; educ. St. Mary's College (North East, Pa.), Mount St. Alphonsus House of Studies (Esopus, N. Y.); professed in Redemptorist Congregation Aug. 2, 1906; ord. July 2, 1911; cons. Bishop of Ponce, Puerto Rico, Oct. 28, 1929.

CATHOLIC POPULATION OF STATES AND DISTRICT OF COLUMBIA WITH THEIR ECCLESIASTICAL DIVISIONS

(Archdioceses, indicated by asterisk, and Dioceses)

(Figures from the Official Catholic Directory, 1943)

Catholics		Catholics	
Alabama		Iowa	
Mobile	57,577	*Dubuque	128,946
(Also comprises west Florida)		Davenport	61,690
Arizona		Des Moines	42,184
Tucson	100,000	Sioux City	74,816
Arkansas			307,636
Little Rock	34,572	Kansas	
California		Concordia	39,000
*Los Angeles	390,000	Leavenworth	80,000
*San Francisco	475,000	Wichita	54,179
Monterey-Fresno	130,385		173,179
Sacramento	82,166	Kentucky	
San Diego	145,000	*Louisville	116,769
	1,222,551	Covington	65,000
Colorado		Owensboro	28,968
*Denver	90,444		210,737
Pueblo	81,943	Louisiana	
	172,397	*New Orleans	383,653
Connecticut		Alexandria	45,162
Hartford	640,780	Lafayette	295,400
Delaware			724,215
Wilmington	35,921	Maine	
(Comprises also eastern shores of Md. and Virginia)		Portland	193,398
Florida		Maryland	
St. Augustine	69,458	*Baltimore and	
(East Fla.; west Fla. is included in Mobile)		*Washington (D. C.)..	403,341
Georgia		(Baltimore includes all Maryland except the eastern shore, which is included in Wilmington; Washington comprises the District of Columbia)	
Savannah-Atlanta	22,500	Massachusetts	
Idaho		*Boston	1,092,078
Boise	21,137	Fall River	192,695
Illinois		Springfield	501,216
*Chicago	1,598,900		1,785,989
Belleville	76,515	Michigan	
Peoria	135,569	*Detroit	800,638
Rockford	73,226	Grand Rapids	77,370
Springfield	91,058	Lansing	80,000
	1,975,268	Marquette	88,864
Indiana		Saginaw	100,053
Fort Wayne	185,494		
Indianapolis	173,463		
	358,957		1,146,925

	Catholics		Catholics
Minnesota		North Dakota	
*St. Paul	289,123	Bismarck	44,183
Crookston	30,102	Fargo	64,716
Duluth	73,890		
St. Cloud	83,469		108,899
Winona	70,000	Ohio	
	546,584	*Cincinnati	245,595
Mississippi		Cleveland	546,129
Natchez	40,499	Columbus	142,400
		Toledo	172,004
Missouri			1,105,728
*St. Louis	440,000	Oklahoma	
Kansas City	78,096	Oklahoma City and	
St. Joseph	26,514	Tulsa	66,032
	544,610	Oregon	
Montana		*Portland	55,780
Great Falls	40,762	Baker City	10,736
Helena	54,000		
	94,762		66,516
Nebraska		Pennsylvania	
Grand Island	27,000	*Philadelphia	872,425
Lincoln	34,205	Altoona	124,910
Omaha	101,050	Erie	142,341
	162,255	Harrisburg	95,836
Nevada		Pittsburgh	64,472
Reno	17,036	Scranton	346,500
New Hampshire			2,276,484
Manchester	170,369	Rhode Island	
New Jersey		Providence	350,109
*Newark	772,518	South Carolina	
Camden	117,333	Charleston	13,835
Paterson	133,773	South Dakota	
Trenton	232,316	Rapid City	49,103
	1,255,940	Sioux Falls	59,032
New Mexico			108,135
*Santa Fe	141,201	Tennessee	
Gallup	37,152	Nashville	30,939
(Comprise all coun-		Texas	
ties in N. M., except		*San Antonio	232,975
7 which are included		Amarillo	25,847
in El Paso)		Corpus Christi	173,122
		Dallas	50,000
New York		El Paso	122,183
	178,353	(Comprises 12 coun-	
*New York	1,111,718	ties in Texas and 7	
Albany	247,341	in N. M.)	
Brooklyn	984,905	Galveston	221,253
Buffalo	445,726		825,380
Ogdensburg	106,000	Utah	
Rochester	230,321	Utah Lake	19,590
Syracuse	247,762		
	3,373,773		
North Carolina			
Raleigh	11,264		
Belmont Abbey	747		
(Abbey nullius)			
	12,011		

	Catholics		Catholics
Vermont		West Virginia	
Burlington	92,591	Wheeling	68,125
Virginia		(Includes all W. Va. except 8 counties in Richmond; also includes 18 Va. counties)	
Richmond	55,770	Wisconsin	
(Includes all Va. except 2 counties in Wilmington and 18 in Wheeling; also includes 8 counties of W. Va.)		*Milwaukee	433,030
Washington		Green Bay	171,350
Seattle	103,000	La Crosse	142,347
Spokane	34,457	Superior	64,082
			<hr/>
	137,457		810,809
		Wyoming	
		Cheyenne	34,040

The Ukrainian Greek Catholic Diocese, established in 1913, with plenary faculties granted to the bishop, appointed in 1907, includes churches and missions in Conn., Del., Ill., Md., Mass., Mich., Minn., Mo., N. H., N. J., N. Y., N. D., Ohio, Pa., R. I., W. Va., Wis. Philadelphia is the seat of the bishop. Ukrainian Catholics number 297,428.

The Diocese of Pittsburgh embraces all Greek Catholics of Russian, Hungarian and Croatian nationalities in the United States, totaling 262,604.

CATHOLIC POPULATION OF OUTLYING POSSESSIONS AND DEPENDENCIES OF THE UNITED STATES

	Catholics		Catholics
Alaska	13,053	Diocese of Bacolod	736,784
(Vicariate Apostolic; comprises also the Aleutian Islands)		" " Cagayan ...	397,353
Canal Zone	7,000	" " Calbayog ...	1,244,989
(Under ecclesiastical jurisdiction of the Archdiocese of Panama, R. P., and Vicariate of Darien, Colon, R. P.)		" " Jaro	1,648,827
Guam	21,500	" " Lingayen ...	1,000,000
(Vicariate Apostolic)		" " Lipa	950,000
Hawaiian Islands		" " Nueva	
Diocese of Honolulu ...	145,000	" " Caceres ..	1,046,267
(Comprises also the Equatorial Islands)		" " Nueva	
Puerto Rico		" " Segovia ..	554,676
Diocese of San Juan ..	1,000,000	" " Palo	
(Includes Virgin Islands)		" " Surigao ...	225,500
Diocese of Ponce	700,000	" " Tagbilaran .	
		" " Tuguegarao .	437,779
		" " Zamboanga .	387,738
		Prefecture Apostolic of Mindoro	106,921
		Prefecture Apostolic of Mountain Province ...	89,598
		Prefecture Apostolic of Palawan ...	61,058
	<hr/>		<hr/>
	1,700,000		11,958,378
Virgin Islands	4,775	Samoa	1,825
(Included in San Juan)		(Vicariate Apostolic; U. S. possession of Tutuila and attendant islets)	
Philippine Islands			
Archdiocese of Manila ..	1,480,000		
Archdiocese of Cebu ..	1,590,888		

1943 STATISTICS OF THE CHURCH IN THE UNITED STATES

(Taken from the Official Catholic Directory)

Catholic population	22,945,247	Seminaries	193
Converts	86,905	Seminarians	16,838
Archbishops	21	Colleges for Men	131
Bishops	129	Colleges and Academies for Girls	638
Clergy		High Schools	1,522
Secular	24,031	Pupils attending Colleges, Academies and 'High Schools	472,472
Religious	12,939	Parishes with Schools ...	7,647
Total	36,970	Parochial School Children	2,048,723
Churches with priests		Orphan Asylums	316
Resident	13,416	Orphans	38,456
Mission	5,560	Homes for the Aged	183
Total	18,976	Hospitals	726

GROWTH OF THE CATHOLIC CHURCH

(As noted in a Comparative Study of the U. S. Religious Censuses)

Item	1936	1926	1916	1906
<i>Churches</i> (local organizations), num- ber	18,409	18,940	17,375	12,472
Increase over preceding census:				
Number	*—531	1,565	4,903	.....
Percent	*—2.8	9.0	39.3	.....
<i>Members</i> , number	19,914,937	18,605,003	15,721,815	14,210,755
Increase over preceding census:				
Number	1,309,934	2,883,188	1,511,060	.....
Percent	7.0	18.3	10.6	.....
Average membership per church ..	1,082	982	905	1,139
<i>Church edifices</i> , number	16,637	16,794	15,120	11,881
Value—number reporting	15,661	16,254	14,489	10,293
Amount reported	\$787,001,357	\$837,271,053	\$374,206,895	\$292,638,787
Average value per church	\$50,252	\$51,512	\$25,827	\$28,431
Debt—number reporting	6,996	5,361	6,024	4,104
Amount reported	\$189,350,733	\$129,937,504	\$68,590,159	\$49,488,055
<i>Parsonages</i> , number	11,248	.....	.....	.....
Value—number reporting	10,354	11,042	8,976	6,360
Amount reported	\$104,434,368	\$135,815,789	\$61,338,287	\$36,302,064
<i>Expenditures:</i>				
Churches reporting, number	15,720	16,317	13,722	.....
Amount reported	\$139,073,358	\$204,526,487	\$72,358,136	.....
Pastors' salaries	\$11,816,859	\$181,737,884	\$54,354,228	.....
All other salaries	\$29,128,421			.....
Repairs and improvements	\$16,166,771			.....
Payment on church debt, exclud- ing interest	\$14,710,721			.....
All other current expenses, in- cluding interest	\$46,791,438	\$19,381,523	\$9,978,356	.....
Local relief and charity	\$5,108,325			.....
Home missions	\$1,158,198			.....
Foreign missions	\$743,598			.....
To headquarters for distribution	\$3,844,247	\$3,407,080	\$8,025,552	.....
All other purposes	\$9,604,780			.....
Not classified .....	.....	\$12,535	\$5,273	.....
Average expenditures per church	\$8,847	.....	.....	.....
<i>Sunday schools:</i>				
Churches reporting, number	8,053	8,239	11,748	9,406
Officers and teachers	49,822	49,498	71,370	62,470
Scholars	972,891	1,201,330	1,860,836	1,481,535

* A minus sign (—) denotes decrease.

ANTI-CATHOLIC MOVEMENTS IN THE UNITED STATES

Since seventeenth-century England was the mother country of the United States, it was natural that the language, opinions and modes of thinking prevalent in that country should take root in the colonies. Anti-Catholic prejudice was, for that reason, found in English-speaking America from the very start. For in England of that day, the Church was subjected to tremendous discrimination. What had originally been a theological bitterness had, with the growth of English nationalism, turned into a political hate. England's growth and expansion were threatened by France and Spain, both strong Catholic powers. The Church was, in the popular mind, identified with these national rivals, and as the result there was a widespread feeling of distrust and suspicion toward her. Since the colonists had brought these prejudices with them, a conflict with Catholicism was inevitable wherever the English settled in the New World.

The Colonies

The British Crown helped to foster this attitude by the restrictions against Catholics embodied in all colonial charters. These charters, while not actually forbidding the entry of Catholics, contained provisions curtailing the freedom of worship and the exercise of political rights by Catholics.

Virginia. In 1641 and 1642 the Virginia House of Burgesses provided that thereafter no "popish recusants" were to hold office in the colony and that any priest entering its borders was to leave immediately on being warned by the governor; Catholics were likewise disenfranchised.

Massachusetts. In New England conditions were much the same. In 1629, even before sailing, the Puritans stated in the "General Consideration for the Plantation in New England" that the new settlement was to "raise a bulwark

against the kingdom of anti-Christ which the Jesuits labor to rear up in all parts of the world." In the first year of the history of the Massachusetts Bay Colony Sir Christopher Gardiner was banished on the mere suspicion that he was a Catholic. In 1647 the General Court decreed that any Jesuit or priest coming within the colony was to be banished, and, if he should return, executed.

New York was also troubled. Governor Thomas Dongan, an appointee of James II, was a Catholic and his tolerance permitted the entrance of many Catholics fleeing from persecution in the other colonies. This caused alarm among the Protestant groups, ever fearful of a "popery center" being established in the colonies. A revolt ensued against Catholicism, and the Protestants placed Jacob Leisler in power and called an assembly which agreed "to suspend all Roman Catholics from command and places of trust." Reputed Catholics were also arrested and an attempt was made to remove all Catholics from the colony. Leisler was subsequently removed in favor of a regularly appointed governor, but conditions were not improved. Office holders were required to sign a declaration against the doctrine of Transubstantiation and to take the sacrament according to the rites of the Church of England.

New Hampshire. In some of the colonies, though the feeling of anti-Catholicism was strong, it was less aggressive. Thus the first assembly of New Hampshire in 1680 gave the franchise to "all Englishmen being Protestants" who met the age and property qualifications. In 1696 the conspiracy against William and Mary aroused Protestant prejudice, and the New Hampshire legislature required all inhabitants to take an oath against the Pope and the doctrines of the Catholic religion.

Pennsylvania. In the beginning Penn, the Quaker founder of Penn-

sylvania, did his utmost to provide religious freedom for all. Eleven years after the final colonial charter was granted, however, anti-Catholic opinion had become so strong, and the pressure of the Established Church on the Crown so insistent, that laws were passed in the colony forbidding anyone to hold public office who would not deny the Real Presence and declare the Mass idolatrous.

Rhode Island. Even in Rhode Island, one of the most tolerant of all the colonies, Catholics felt the sting of bigotry. When Roger Williams fled from the Massachusetts Bay Colony, he obtained a charter for Rhode Island from Charles II which guaranteed "full liberty in religious discernments," and provided that no one was to be "molested, punished, disquieted or called in question for any difference in opinion in matters of religion." However, Catholics were excluded from voting by a law passed in 1664. (Whether this law was actually put into effect in 1664 is questioned, but at any rate it was added by a committee of revision in 1744.) In the Volume of Laws for 1719 there is a statute providing that all men professing Christianity, "Roman Catholics alone excepted," shall have liberty to choose and be chosen for civil and military offices.

Maryland. In 1632 the English Crown gave a charter to Cecil Calvert, second Lord Baltimore, making him a patron of all churches established within his grant of Maryland. This implied toleration for Catholics, since Baltimore himself was a Catholic; but the concession was propounded in veiled terms so that Massachusetts and Virginia would not be offended. Thus in 1634, the Calverts established a land of sanctuary where those of "every creed might find an end of persecution and a peaceful home." Yet anti-Catholicism flared up in this Catholic-sponsored colony of Maryland in 1645 when William Clayborne, secretary of the Colony of Virginia, attacked the

colony. The year 1649 saw the passage of the General Toleration Act which declared that "no one believing in Jesus Christ should be molested in his or her religion." This Act attracted the Puritans of New England, and by 1654 the Puritans had gained such control of the government of Maryland that they had the Toleration Act repealed. Though Baltimore's government was again in control in 1658 with the result that the Toleration Act was enforced, by 1671 the predominance of Anglicans again rendered the position of Catholics uncertain. John Coode led a Protestant uprising in 1676, on the pretext that the Senecas and "Papists" were planning to massacre the Protestants living in the isolated districts. Shortly after the accession of William and Mary to the throne, Lord Baltimore was accused of being a Jacobite; and under this pretense he was deprived of his rights as proprietor of the colony of Maryland. The Crown took over the colony, and the Church of England became the established religion in 1692.

French Influence

England's wars with Catholic Spain and France over the colonies aggravated the already sad plight of the Catholic colonist. Anti-Catholicism loomed more and more as the patriotic duty for the loyal subjects of the Crown. Thus were prejudice and patriotism made synonymous during this period of struggle.

In 1759, after more than half a century of intermittent wars, France surrendered to the victorious English and the Articles of Capitulation were drawn up; in 1763 the Treaty of Paris was signed. The Articles and Treaty guaranteed to the King's new subjects the free exercise of their religion. However, Article IV of the Treaty contained the qualifying clause, "so far as the laws of Great Britain permit." The French representatives protested, and some concessions were granted in favor of the French Catholics. Specifically, no provision had been

made for ordaining clergymen. To rectify this a sympathetic governor aired the colonists' grievances in London. Some time later Rev. Oliver Briand was consecrated a Bishop in France. He returned to Canada and was known as "superintendent of the clergy," but his episcopal duties had to be performed without the insignia of his office. The liberal policy thus begun by the British was to develop slowly, and finally to emerge in the Quebec Act of 1774. One section of the Act concerning religion gave full freedom of religion to Canadian Catholics, and stated that the "clergy of the said church may hold, receive and enjoy their accustomed dues and the rights with respect to such persons only as shall profess the said religion." Likewise the Act freed the Catholic Church in the territory northwest of the Ohio from the penal laws of England and her colonies.

The passage of the Quebec Act unfortunately coincided with the adoption of the so-called "Intolerable Acts" which were, as their name implies, especially odious to the Americans. Consequently it shared in the colonists' hatred of these punitive measures. Samuel Adams, an arch-agitator of his day, in his address to the Mohawks cried: "Brothers... they have made a law to establish the religion of the Pope in Canada which lies so near you. We much fear some of your children will be induced, instead of worshiping the only true God, to pay his dues to images made in their own hands." Adams' views were shared by many others, and it was mainly through his efforts that the later Puritan bigotry flared up once more. King and Parliament were ridiculed for this Act, which was represented as surrounding the colonists on all sides by enemies. Consequently the American Continental Congress of 1774 balked at accepting the Quebec Act.

When in 1775 the colonists began to break from their mother country, under the impact of the emergency the anti-Catholic spirit began to

wane somewhat. Catholics, in proportion to their numbers, played an important part in the struggle for freedom. The Carroll family especially was outstanding, and their important work helped to show that Catholics were wholeheartedly in sympathy with the American cause. Of Catholics, Fr. John Carroll wrote to a contemporary detractor: "Their blood flowed as freely to cement the fabric of independence, as that of any of their fellow citizens. They concurred with perhaps greater unanimity than any other body of men in recommending and promoting that government from whose influence America anticipates all the blessings of justice, peace, plenty, good order and civil and religious liberty." As a sign of a growing change in the general attitude, it may be noted that General Washington, on one notable occasion, intervened to prevent the Army in New England from participating in the orgies of a Pope's Day.

On February 15, 1776, the Continental Congress appointed a committee, whose members were Benjamin Franklin, Samuel Chase and Charles Carroll, to approach the Canadians in an attempt to gain their aid in the revolutionary struggle. Carroll's French education and his religious affiliations made him acceptable to the Catholics in Canada. Fr. John Carroll was also asked to accompany the delegation so that he might use his influence with the Canadian clergy. The commission, however, failed in its purpose since the reaction of the colonies to the Quebec Act was still fresh in the minds of the Canadians; yet that the colonists should recognize the power of the Canadian Catholics to help them was a blow to bigotry and prejudice.

When in 1778 Catholic France became an ally of the colonies, the cry of "No Popery" was heard only from the English Tories in America. Many distinguished French Catholics took a leading part in the military operations. Their presence and devotion to the American cause did much to allay suspicion.

A more general spirit of toleration resulting from the common struggle for political liberty helped to prepare the ground for an explicit statement of religious freedom.

Effect of the U. S. Constitution

Anti-Catholicism was too deeply rooted in America to expire immediately under the influence of the French alliance and the Declaration of Independence. Though the principle of religious freedom had gained ground during the war, still only four of the new states (Pennsylvania, Delaware, Virginia and Maryland) laid aside the old penal laws and permitted Catholics absolute equality with other citizens. In the Bill of Rights drafted by the Virginia Convention of 1776 a statement of religious freedom was embodied. It held that "all men are equally entitled to the free exercise of religion, according to the dictates of conscience." Gradually this principle became the model for other states. The Federal Constitutional Convention of 1787, however, failed to give a sufficiently strong statement of religious liberty. Some fears of Catholicism were voiced in the ratifying conventions of the various states, and though these sentiments were in a distinct minority there was a general feeling that a more explicit expression was needed. The First Amendment to the Constitution, therefore, provided that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Federalist party which was a power until 1800 showed, despite the Constitution, an antipathy to foreigners and a tendency to maintain the political superiority of Protestantism in the new states. Catholics, although free to worship according to their consciences and to support their own churches, for years remained disenfranchised in many sections but were taxed for the support of public Protestant institutions. With Jefferson's election in 1800 the Federalists lost their power. By this time, too, many of

the states had relaxed their rulings and replaced them with liberal constitutions, and the American Catholic came on an equal footing, at least legally, with his fellow citizens.

At the time of the Constitutional Convention the number of Catholics in America was about 35,000 out of a total population of 3,000,000. Soon after the organization of the government many French, German and especially Irish Catholics entered America. This mass immigration continued during the early decades of the nineteenth century. The early years of that century were not without demonstrations against Catholics, though such outbreaks were for the most part insignificant.

The Native American Party

During the War of 1812 religious prejudice again subsided, but shortly after the Peace of Ghent was signed outbreaks of bigotry once more began. Prominent in beating the drums of hate were "The American Protestant Vindicator" and the "Protestant," leading anti-Catholic newspapers of the time. In 1835 the Native American party was formally organized in New York City. For about ten years it existed as a political body only in those states where foreigners and Catholics were numerous and powerful enough to cause alarm. The storm center of the Nativist movement in Philadelphia was the school question. In November, 1843, Bishop Kenrick petitioned the school board of that city to permit Catholic children the liberty of using the Catholic version of the Bible where Scripture-reading was prescribed. The board ruled that no children whose parents objected to Bible reading were obliged to be present at Bible exercises. This caused great furor, and Catholics were accused of excluding the Bible from the public schools. In 1844 rioting followed, in which two Catholic churches, St. Michael's and St. Augustine's, and a convent were burned to the ground. In July, 1845, the first Native American convention was held at Philadelphia.

The convention issued a document warning Americans of "foreign influence." The Catholic Church was not mentioned by name, but it was unmistakably referred to as "a body, armed with political power, in a country of whose system it is ignorant, and in whose institutions it feels little interest, except for the purpose of personal advancement." The Church was described as having "armed and equipped militia companies wearing costumes and insignia of foreign description, with words of command given in a foreign tongue." The document promulgated a set of principles which stated, among other things, that, as no foreigner could entirely forget his fatherland and become a voter to be trusted, it was better to limit the franchise to the native-born.

In the meantime immigration to America had increased. The Irish famine of 1846, and the governmental disturbances in France, Germany and Italy caused many to seek refuge in America. The census of 1850 showed one-seventh of the total population to be immigrants. The majority of these immigrants were Catholics.

Know-Nothingism

The year 1850 witnessed a decline in the ranks of the Native American party, but in 1852 it produced an offshoot—the Know-Nothing party. This faction, virtually unheard of until 1854, enjoyed phenomenal success and for a time seemed destined to be a permanent addition to the parties of the United States. The Know-Nothing party was formally organized in 1852 in New York City by Charles B. Allen as a secret patriotic society known as the "Order of the Star Spangled Banner." Within a few months more than a thousand were enrolled, and the society made its influence felt in the municipal elections of 1852 in New York City. The success in New York was for them opportune. Franklin Pierce, a Democrat, had been elected President of the United States in the same year. The Whigs and Nativ-

ists agreed that the foreign-born vote was largely responsible for his election. Smarting under the sting of defeat, the Whigs were ready to join any nativistic group in order to avenge their defeat. Thus it was that the local Know-Nothing party was able to branch out into a national organization. Three years after its foundation the Know-Nothing party was established in thirty-five states and territories. Until 1856 the new party was a serious threat to the other political groups. It was momentarily checked in the Virginia gubernatorial race in 1855, but was still powerful enough to nominate Millard Fillmore as its candidate for President in the election of 1856. James Buchanan was chosen by the Democrats, and John C. Fremont carried the banners of the newly organized Republican party. Both Buchanan and Fremont were at one in their denunciation of the nativistic tendencies of Know-Nothingism. Buchanan won the election, defeating Fillmore by an overwhelming margin; and with this defeat the collapse of the Know-Nothing movement was complete.

American Patriotic Association

Know-Nothingism lingered on in Maryland and other border states until the Civil War; but it was merely a compromise party, with its nativistic principles completely abandoned. It appeared in 1887 under the label of the American Patriotic Association, the familiar A. P. A. By 1893 the A. P. A. had spread to twenty states. The chief cause of its agitation was the increase in social and industrial strength of the American Catholic citizen. After the panic of 1893 many Republicans entered the fold of this organization, but the party ceased to exercise any political power after the presidential election of 1896 in which it had opposed the victorious McKinley. The oath taken by the members of the A. P. A. was violently anti-Catholic. The party had its own papers, pamphlets and literature abounding in

anti-Catholic utterances. It employed bogus ex-priests and ex-nuns for lectures which it sponsored.

The Ku Klux Klan

The greatest organization founded on religious hate which this country has ever known appeared in the first quarter of the twentieth century. On Thanksgiving Day, 1915, the founding of the Invisible Empire of the Knights of the Ku Klux Klan took place on Stone Mountain near Atlanta, Georgia. Under the blazing light of a fiery cross a group of white-hooded figures swore an oath of fealty to William J. Simmons, the first Emperor and Imperial Wizard. Until 1920 it was mainly a local organization, operating in Georgia with a membership of probably not more than 5,000. Then with violent suddenness the K. K. K. leapt forward embracing the forty-eight states. Like the A. P. A. before it, the Klan obtained political power; but it used it to far greater advantage than did the American Patriotic Association. In 1921 the Klan was investigated by Congress, and in October of that same year hearings were conducted by the House. Simmons' testimony incriminated the Klan, but by this time the organization had become so powerful, and the Klan was so rapidly assuming the rôle of an important political factor, that the hearings were dropped. In 1922 Simmons resigned from the Klan and Hiram W. Evans of Texas succeeded him. Under Evans' leadership the Klan underwent a complete overhauling. He made strategic appointments and reshaped its politics. Most of all, he supplied it with a clear outline of ideas and principles, which were violently anti-Catholic and anti-Jewish. The 1924 Democratic National Convention held in New York City became a débâcle because of the Klan. Alfred E. Smith, a Catholic, was a candidate for the nomination; William Gibbs McAdoo of California was also in the running for the nomination. The relation between Smith and the

Klan was obvious, but McAdoo did not openly condemn the Klan. A battle was waged as to whether the Klan was to be condemned in the party platform or not, and after a stormy period the Klan forces won by three votes. Smith and McAdoo were replaced by John W. Davis of West Virginia as the Democratic candidate. It was the Klan's boast from 1924 until 1928 that it had beaten Smith and saved America from "Rum, Romanism and the city fellows." In the election of 1928 the Klan again played an important part in the defeat of Smith, holding meetings, burning crosses and distributing vile propaganda during the campaign. Shortly after the election of 1928 the Klan went into seclusion and has never regained the prominence which it enjoyed in the 'twenties.

Jehovah's Witnesses

In recent years the society known as Jehovah's Witnesses has come to the fore as an anti-Catholic menace. This society was founded by a certain "Pastor" Russell about 1916. Russell engaged "Judge" Rutherford, a Missouri lawyer, as his advisor, and when the founder died Rutherford succeeded him as head of the society. Rutherford, who recently died, was a conscientious objector to America's part in the first World War, and served time in Atlanta Penitentiary. The group now has a four-fold dominion variously known as "Jehovah's Witnesses," the "Watch Tower Bible and Tract Society," "The People's Pulpit Association," and the "International Bible Students' Association." Violently anti-Catholic and anarchical, this organization is a menace not only to religion but to society as well, and has for that reason been outlawed in many countries. It spreads its teachings of hate with an almost diabolical zeal through the medium of the radio, the lecture platform, the phonograph and the press. Its rapid spread shows that anti-Catholic bias in America still has fertile ground upon which to thrive.

THE CHURCH AND AMERICAN DEMOCRACY

The Roman Catholic Church always has embodied the principles adopted in the Declaration of Independence and the Constitution of the United States.

The Declaration of Independence appeals to God to witness the advocacy of the principles of the fatherhood of God, the brotherhood of man and equal rights and opportunities for all. It furthermore declares these principles to be true and self-evident.

Although the Constitution does not refer to the Church or to the Bible, the principles embodied in that document were taught in their fullness by Christ and by Christ alone.

The "inalienable rights of life, liberty and the pursuit of happiness" mean the God-given rights for only such rights may be called inalienable.

The Declaration of Independence is a more sincerely Christian document than the Constitution for it proclaims liberty to all; the Constitution on the other hand, made provisions for slave-holding. It is in this partial inconsistency of the Constitution that the cause of the Civil War is to be traced.

The deficiencies of the Constitution as a Christian document, however, have been in a measure made up by the amendments to it, particularly the first ten amendments.

Since the foundations of the Republic have been laid upon truly Christian principles and since these principles are found in their fullness and are faithfully upheld in the Catholic Church alone, it is indeed no presumption, but rather a belated admission, to say that our nation has its roots in Catholicism.

The Catholic Church would keep this nation sincerely consistent with its first principles. Therefore it insists upon the integrity and sanctity of the family and the holiness of marriage as the institution approved by God for the perpetuation of the race and the upholding of the State.

The Catholic Church recognizes the State as the power ordained by God to uphold the social order. She holds her children bound to stand by it. No greater loyalty to the State is to be found than among Catholics.

The Church is inflexible, however, in resisting any encroachment on the part of the civil power into the affairs of the Church. So long as the State remains in its own sphere of authority, however, the Church enjoins upon all to obey, love and reverence it.

The Church, accepting the theory that the government of the United States is based upon popular consent, given by a majority of educated and enlightened men and women, upholds the unity of the State on this basis and is opposed to the actions of individuals and minority groups when their actions go contrary to the will of the whole and against the general welfare. At the same time it will not sanction the acts of a majority should they be contrary to the general welfare.

The Church opposes the theory that the workers in a State are to be exploited by the rich, just as she opposes the theory that only the workers are to be considered. Both such theories are despotic. Thus the Church is unalterably opposed to both Communism and Plutocracy.

By the same token the Church opposes State Socialism because of its despotic insistence that rights, such as the right of private property or the right to the pursuit of happiness be given up when insisted upon by a majority. Such abrogation of rights leads ultimately to slavery.

The Church likewise is opposed to anarchy because by its extreme individualism it would destroy all unity, order and law.

The Church upholds the idea of citizenship as outlined in the principles forming the basis of the American State because these are Catholic principles. Should these principles be assailed, the Church will be the first to object and the last to give up the fight for them.

CATHOLIC AID IN THE FOUNDING OF THE REPUBLIC

The Catholic contribution to the founding of the United States was twofold: the fundamental documents of American liberty derived their principles from traditional Catholic thought and philosophy; and the Revolutionary War was brought to a successful conclusion through the assistance of a number of Catholic soldiers and statesmen.

Catholic Philosophy in the

For a better understanding of the philosophy underlying the Constitution of the United States, the philosophy of the Declaration of Independence should first be examined. The Supreme Court declared that the Constitution "is but the body and letter of which the Declaration of Independence is the thought and the spirit, and it is always safe to read the letter of the Constitution in the spirit of the Declaration of Independence."

The Declaration has been referred to as the "most wonderful work ever struck off at a given moment by the hand and purpose of man." A study of its philosophical principles reveals them to be derived from the traditional stream of Catholic philosophy. These principles when found in the works of non-Catholic writers are but a borrowing of Catholic doctrine.

Two outstanding Catholic churchmen whose philosophy and thought contribute to the excellence of the Declaration of Independence, are St. Thomas Aquinas and St. Robert Bellarmine. St. Thomas (1225-1274) is representative of the learning and thought of the Middle Ages; St. Robert (1542-1621) of that of the sixteenth century. A comparison of sections of the Declaration of Independence with selections from the works of these two renowned Catholic theologians reveals a striking similarity of thought and identity of political principle.

From even the following brief analysis it becomes evident that the sacred principles of our government not only are in conformity with Catholic thought, but flow directly from Catholic doctrine.

Moreover, the culture of our fathers was the culture of Western Europe, which was predominantly Catholic. For more than a thousand years the civilization of Western Europe was Catholic. In this soil the doctrine that every soul is equally valuable flourished; and this doctrine produced the democratic ideal that every citizen has equal rights.

Declaration of Independence

Equality of Man

Declaration of Independence: "All men are created equal, . . . they are endowed by their Creator with certain inalienable rights."

Bellarmino: "All men are equal, not in wisdom or grace, but in the essence and nature of mankind" ("De Laicis," c. 7). "There is no reason why among equals one should rule rather than another" (ibid.). "Let rulers remember that they preside over men who are of the same nature as they themselves" ("De Officiis Princ.," c. 22). "Political right is immediately from God and necessarily inherent in the nature of man" ("De Laicis," c. 6, note 1).

St. Thomas: "Nature made all men equal in liberty, though not in their natural perfections" ("II Sent.," d. xlv, q. 1, a. 3, ad 1).

The Function of Government

Declaration of Independence: "To secure these rights, governments are instituted among men."

Bellarmino: "It is impossible for men to live together without someone to care for the common good. Men must be governed by someone lest they be willing to perish" ("De Laicis," c. 6).

St. Thomas: "To ordain anything for the common good belongs either to the whole people, or to someone who is the viceregent of the whole people" ("Summa," Ia IIae, q. 90, a. 3).

The Source of Power

Declaration of Independence: "Governments are instituted among men, deriving their just powers from the consent of the governed."

Bellarmino: "It depends upon the consent of the multitude to consti-

tute over itself a king, consul or other magistrate. This power is, indeed, from God, but vested in a particular ruler by the counsel and election of men" ("De Laicis," c. 6, notes 4 and 5). "The people themselves immediately and directly hold the political power" ("De Clericis," c. 7).

St. Thomas: "Therefore the making of a law belongs either to the whole people or to a public personage who has care of the whole people" ("Summa," Ia IIae, q. 90, a. 3). "The ruler has power and eminence from the subjects, and in the event of his despising them he sometimes loses both his power and position" ("De Erudit. Princ.," bk. 1, c. 6).

The Right to Change Government Declaration of Independence: "Whenever any form of government becomes destructive of these ends,

it is the right of the people to alter or abolish it, and to institute new government.... Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes."

Bellarmino: "For legitimate reasons the people can change the government to an aristocracy or a democracy or vice versa" ("De Laicis," c. 6). "The people never transfers its powers to a king so completely... but that it reserves to itself the right of receiving back this power" ("Recognitio de Laicis," c. 6).

St. Thomas: "If any society of people have a right of choosing a king, then the king so established can be deposed by them without injustice, or his power can be curbed, when by tyranny he abuses his regal power" ("De Rege et Regno" bk. 1, c. 6).

Catholic Aid in the American Revolutionary War

The assistance rendered by Catholics, in the founding of the United States was not restricted to the realm of ideas. Many Catholic heroes took part in the nation's struggle for independence.

Commodore John Barry was the "Father of the American Navy" and Commander of the Lexington—the first cruiser that sailed under the authority of the Continental Congress, the first vessel to fly the American flag upon the ocean. General Stephen Moylan was Muster-Master-General, Aide-de-camp and Secretary to General Washington, Quartermaster General, Colonel of the Fourth Pennsylvania Light Dragoons and Brigadier General. Colonel John Fitzgerald also filled the offices of Aide-de-camp and Secretary to Washington. Moreover, there were units of the Irish Brigade serving with the French, such as the Regiment De Walsh and the Regiment De Dillon. Records reveal that from 38% to 50% of the soldiers in Washington's armies were of either Irish birth or Irish descent.

The Catholic colonists themselves, in spite of the discriminatory statutes against them, gave outstanding proof of patriotism. The Carroll family of Carrollton, Mary-

land, gave not only its services to the cause but also of its great means to sustain the Colonial Army. Charles Carroll was a member of the Continental Congress and a signer of the Declaration of Independence. Thomas Fitzsimmons of Philadelphia, the right-hand man of Robert Morris in financing the Revolution, was the largest individual subscriber. Four other Catholics of Philadelphia gave a total of \$55,000 to the support of Washington's troops. The Friendly Sons of St. Patrick donated \$517,000 to aid the American Army. Practical aid was rendered by the Catholic Indians of Maine, of the Old Northwest, and those under Chief Orono who were guided by Father Gibault of Vincennes, Indiana. Even the far-away California missions contributed, sending a total of \$2,683.

The Catholic nations of France, Poland and Spain gave invaluable aid in the American fight for freedom. France, under King Louis XVI, sent four fleets, besides money and soldiers. Admirals D'Estaing, De Grasse and De Guichen commanded three fleets; the fourth was successively commanded by Admirals De Ternay, Destouches and De Barras. The French clergy gave a

gift of six million dollars to aid in the war against England. General Jean Baptiste Rochambeau was the commander of four regiments totaling 5,200 of his countrymen. Poland gave two illustrious sons, Pulaski and Kosciusko. Count General Casimir Pulaski, the "Father of the American Cavalry," lost his life at the siege of Savannah in October, 1779. Count General Thaddeus Kosciusko, the "Father of the American Artillery," was the engineer of the defenses of West Point. Spain secretly aided the American colonists in the loan of

money and in keeping her colonists in Louisiana, Florida and Cuba neutral while the issue was at stake.

Washington's reply to the Roman Catholics' claim to justice and equal rights is a proof of the nation's indebtedness to Catholic aid in its founding. "I presume that your fellow citizens of all denominations will not forget the patriotic part which you took in the accomplishment of our Revolution and the establishment of our government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed."

CATHOLICS REPRESENTED IN NATIONAL STATUARY HALL

Charles Carroll — Statesman, 1737-1832

Charles Carroll was born of Catholic parents at Annapolis, Maryland, on September 19, 1737. Educated in France, he took over his father's estate at Carrollton in Frederick County, in 1756. He married Mary Darnall in 1768. Carroll aggressively defended the rights of the colonies, becoming a member of the Maryland Convention of 1775. He was one of a Commission sent to Canada by the Continental Congress, became a member of the Continental Congress and was one of the signers of the Declaration of Independence. He aided in drawing up Maryland's Constitution and was a member of the Maryland Congress. In 1789 he became a member of the first United States Senate. Carroll retired from politics in 1800 and died on November 14, 1832, at Baltimore. The State of Maryland placed his statue in National Statuary Hall in 1901.

Rev. Jacques Marquette, S. J. — Jesuit Missionary, 1637-1675

Jacques Marquette was born at Laon, France, June 1, 1637. He entered the Society of Jesus in 1654 and after ordination in 1666 he was sent as a missionary to Quebec. For two years he studied the Indian languages, beginning his work among the Ottawa Indians on Lake Superior in 1668. In 1673 he accompanied Louis Joliet, the explorer, down the Mississippi River to the mouth of the Arkansas, returning to Michigan by way of the Illinois River. Father Marquette's map and diary of this expedition are important historical documents. During a second trip over the same route, Father Marquette became ill and after spending some months preaching to the Illinois Indians he died on the site of the present city of Ludington, Michigan, on May 18, 1675. The State of Wisconsin placed his statue in National Statuary Hall in 1895.

Rev. Junipero Serra, O. F. M. — Franciscan Missionary, 1713-1784

Junipero Serra was born on the Spanish island of Mallorca, Nov. 24, 1713. He entered the Franciscan Order in 1730, and after ordination taught philosophy at Palma. In 1749 he came to Mexico where he labored as a missionary for twenty years. Appointed superior of a new mission field in Upper California, he founded the first nine of the twenty-one missions established by the Franciscans along the Pacific coast. Padre Serra was the guiding force in the successful colonization of what is today the State of California. In his missionary journeys he walked more than 6,500 miles. He baptized some 6,000 Indians and confirmed almost 5,000. He died at Mission San Carlos in Carmelo, Aug. 22, 1784. The State of California placed his statue in National Statuary Hall in 1931.

CATHOLIC JUSTICES OF THE U. S. SUPREME COURT

Associate Justice Frank Murphy was born at Harbor Beach, Mich., April 13, 1893, and has been Judge of the Detroit Records Court, Mayor of Detroit, Governor General of the Philippine Islands and first United States High Commissioner to the Philippines, Governor of Michigan, and Attorney General of the United States. He served overseas in the World War as a Lieutenant and later Captain with the Fourth and Eighty-fifth Divisions. The secular papers throughout the country gave him warm and widespread praise for his sincerity, honesty and high ideals in the administration of his office of Attorney General of the United States. Although he served but a short time in this capacity, the New York "World-Telegram" stated in an editorial: "He has energized the Justice Department. The positions he took on civil liberties, the spoils system, and the Hatch Act, anti-trust, including labor's part therein; judicial appointments, prosecution without fear or favor of the Pendergasts and the saboteurs — all make up a fast-moving picture of justice functioning on high." He was nominated by President Roosevelt in January, 1940, to fill the vacancy in the United States Supreme Court occasioned by the death of Justice Pierce Butler, who was also a Catholic. Justice Murphy is the fifth Catholic to sit on the Supreme Court bench.

The first Catholic to serve on the Supreme Court was Roger Brooke Taney of Maryland. Named Chief Justice by President Andrew Jackson in 1836, he served in that high position until his death in Baltimore on October 12, 1864. Before being named to the Court he had served as Attorney General of the United States and Secretary of the Treasury, ad interim. His stability and integrity are well borne out in the case of *Merriman* of Maryland, when his legal sense forced him to decide against the popular will and even against the President himself. The most spectacular case, however, in which Chief Justice Taney was destined to render an opinion was that concerning the famous *Dred Scott* decision. Maryland erected a statue to him in front of the State House at Annapolis in 1872, as a public tribute to the esteem in which he was held.

For a period of some thirty years after the death of Chief Justice Taney there was no Catholic on the Supreme Court bench. In 1894, however, President Grover Cleveland appointed Edward Douglass White of Louisiana as Associate Justice of the Supreme Court. After resigning from the post of United States Senator from Louisiana which he had held from 1891 to 1894, he qualified for the Court on March 12, 1894. President William Howard Taft named him Chief Justice on December 12, 1910, and when he died on May 19, 1921, he was succeeded in that high office by President Taft himself.

The third Catholic to sit on the Supreme Court bench was Associate Justice Joseph McKenna of California, and for some twenty-three years he and Chief Justice White were on the bench at the same time. He was named to the Court by President William McKinley and took his seat on January 26, 1898. At the time of his appointment he was serving as Attorney General in President McKinley's Cabinet. Prior to that he had served as a member of Congress from California for seven years. For the brief period between the time of Associate Justice Pierce Butler's taking his seat on the bench on January 2, 1923, and the retirement of Associate Justice McKenna on January 25, 1925, two Catholics again served on the Supreme Court at the same time. Associate Justice McKenna died in Washington, D. C., on November 21, 1926.

Associate Justice Pierce Butler, the fourth Catholic to sit on the bench, was named to the Supreme Court by President Harding and took his seat on January 2, 1923. Justice Butler went to the bench fully equipped with a scholarly knowledge of the law as it affects business so important in daily American life. He served until his death on November 16, 1939.

CATHOLICS IN THE PRESIDENTS' CABINETS

There have been seven Catholics who have served in various Presidential Cabinets, and one is serving today. Of these, Roger Brooke Taney (Attorney General, and Secretary of the Treasury ad interim, under Andrew Jackson), Joseph McKenna (Attorney General under William McKinley) and Frank Murphy (Attorney General under Franklin Roosevelt) became members of the Supreme Court (see page 570). The other five are James Campbell, Robert J. Wynne, Charles J. Bonaparte, James A. Farley and Frank C. Walker.

James Campbell, Postmaster General under President Franklin Pierce, was born in Philadelphia, September 1, 1812. Educated at Stockdale Academy, he afterwards studied law and was admitted to the bar. He served as a Judge of the Court of Common Appeals and Attorney General of Pennsylvania. On March 7, 1853, he was appointed Postmaster General by President Pierce, and served in this capacity until the close of that administration. During his term he reduced the rate of postage, introduced the registry system, the separated postage stamps and the stamped envelope. He died in Philadelphia, January 23, 1893.

Robert J. Wynne, Postmaster General under President Theodore Roosevelt, was born in New York City, November 18, 1851. He attended school there and later learned telegraphy in Philadelphia and became chief operator of the Atlantic and Pacific Telegraph Co. Journalism then took his interest, and he became assistant correspondent for the "Gazette" in Washington, D. C. During the presidency of Grover Cleveland he was the Washington correspondent for the Cincinnati "Tribune" and the Philadelphia "Bulletin." His column was restricted to finance, tariffs and national politics. In 1902 he became first assistant to Postmaster General Payne and on the latter's death he succeeded him in

the Cabinet and served as Postmaster General until March 4, 1905, when he became Consul-General to Great Britain.

Charles J. Bonaparte, Secretary of the Navy and Attorney General under President Theodore Roosevelt, was born in Baltimore on June 9, 1851. After graduation from Harvard Law School he became the champion of civil service reform. He was appointed Secretary of the Navy on July 1, 1905. His bill to increase the efficiency of the personnel of the Navy served greatly to promote the high standards of the service. On December 17, 1906, he succeeded William Moody as Attorney General. Notre Dame University awarded him the Laetare Medal in 1903. He died in 1921.

James Aloysius Farley, Postmaster General during the first two terms of President Franklin Roosevelt, was born in Grassy Point, N. Y., May 30, 1888. He attended Stony Point High School and Packard Commercial School in New York City. He later served as Town Clerk of Stony Point, Port Warden of New York City, Supervisor of Rockland County, and member of New York State Athletic Commission. In July, 1932, he became Chairman of the National Democratic Committee. He was appointed Postmaster General in March, 1933, and resigned in August, 1940.

Frank Comerford Walker, the present Postmaster General, was born May 30, 1886, in Plymouth, Pa. He attended Gonzaga University in Spokane and the Notre Dame Law School. He was Assistant District Attorney of Silver Bay County and later was elected to the Montana legislature. In 1932 he became Treasurer of the Democratic National Committee. He is a close friend and adviser to President Roosevelt, and was appointed to succeed James A. Farley when the latter resigned in August, 1940.

CATHOLICS IN THE REVOLUTION

Although Catholics numbered only 25,000 at the beginning of the War of Independence and despite the fact that they were openly proscribed, their part in the struggle for freedom was far greater than their number would imply.

Charles Carroll, a member of the Continental Congress, was appointed to the Board of War in 1774. He later signed the Declaration of Independence.

Father John Carroll and Charles Carroll were sent by the Congress on a mission to Canada to secure the neutrality of Canada against the British.

Father Pierre Gibault was an important aid in preserving the Northwest Territory for the Colonies.

Irish Catholics of Philadelphia subscribed funds for the disheartened Army at Valley Forge.

Generals Stephen and John Moylan, General Lacy, Colonels Morgan O'Connor, Louis de Fleury, Arthur Dillon and John Fitzgerald, aide and secretary to Washington, Majors John Doyle and Michael Ryan and Captain Fitzsimmons were Catholic Americans.

The outstanding naval captain of the Revolution was the Catholic, John Barry.

Aid was given to the Colonies by Catholic France, Catholic Spain and Catholic Poland.

Generals Lafayette, Rochambeau, Pulaski and Kosciuszko and Admirals D'Estaing, De Grasse and De Barras were heroes of the Revolution and Catholics.

CATHOLICS IN THE CIVIL WAR

Archbishop Hughes of New York said in 1860: "If the division of the country should ever take place, Catholics will have had no voluntary part in bringing about such a calamity."

When the separation of North and South did come, Catholics fought in both Union and Confederate armies. With the Union were some 50 Catholic generals, and with the Confederate forces were more than 20 Catholic generals, as well as many officers of lower rank and thousands of enlisted men on both sides.

General Rosecrans, a convert to Catholicism, refused the plan of the Republican leaders headed by Horace Greeley whereby he was to take command of the army and succeed Lincoln as the Republican candidate.

General Philip H. Sheridan, the outstanding Catholic General of the Union, turned defeat to victory by his remarkable ride from Winchester to Cedar Creek, in 1864.

Among the other Catholic Generals in the Union Army were Meagher of the Irish Brigade, James Shields, Henry J. Hunt, Edward O. C. Ord, Sturgis, Guiney, Corcoran, Hardie, Kearney, Stone, McMahon, Newton, and Anderson of Fort Sumter (brevetted major-general in 1865).

Admiral Ammen, Commodore Sands, Commander James H. Ward, Feliger and Beaumont were among the North's Catholic heroes of the sea.

The Confederate cause was served by Generals Beauregard, Cabell, Cleburne, Hardee, Branch, Carroll and Paul J. Semmes. The Confederate General, James Longstreet, became a Catholic after the war.

The Captain of the "Alabama" which brought such destruction to the Northern cause on sea, was the Catholic, Raphael Semmes.

The Catholic, Stephen R. Mallory, Senator from Florida, served in Jefferson Davis' Cabinet as Secretary of the Navy.

The Catholic Sisterhoods by their heroism in nursing the wounded of both Northern and Southern forces earned the lasting gratitude of the soldiers and have been enshrined as the "Nuns of the Battlefield."

Joseph C. Butler and Lewis Washington, two Protestant gentlemen, purchased the U. S. Marine Hospital at Cincinnati and presented it to the

Sisters of Charity as the Hospital of the Good Samaritan in honor of Sister Anthony, the Ministering Angel of the Army of Tennessee.

The following war lyrics of the South were written by Catholics. "Dixie", by Dan Emmett; "Bonnie Blue Flag", by Harry McCarthy; and "Maryland, My Maryland", by James Ryder Randall.

Theodore O'Hara, the Catholic poet who served the Confederacy under General Breckenridge wrote "The Bivouac of the Dead" commemorating the Battle of Buena Vista in the Mexican War.

Father Abram J. Ryan, the great Southern poet, served as a Confederate Chaplain in the Civil War.

The poet, John Bannister Tabb, who served on a Confederate blockade runner became a convert in 1872 and later a priest.

Archbishop Hughes of New York and Bishop MacIlvaine were sent on a successful mission to Europe to prevent foreign governments from recognizing or openly aiding the Confederate States.

Bishop Michael Domenec of Pittsburgh persuaded the Queen of Spain not to recognize the Confederacy.

Orestes A. Brownson, the famous convert to Catholicism, attacked secession and urged the abolition of slavery.

AMERICAN CATHOLIC RECORD IN FIRST WORLD WAR

The Catholic population of the United States in 1917 was 17% of the total population. Established records, though incomplete, reveal that the Catholic population gave over 800,000 service personnel. It is estimated that more than 1,000,000 Catholics served the colors. Mortality was as follows:

Total deaths in service	130,769	Catholic deaths	22,552
Deaths overseas	81,067	Catholic deaths overseas	12,438
Unknown graves	1,644	Unknown Catholic graves	574
Unlocated bodies	1,250	Unlocated Catholic bodies ..	574
Graves overseas	30,901	Catholic graves overseas	4,813

American Catholics First in Action

First soldier wounded	Lieutenant Louis J. Genella
First army officer killed	Lieutenant William J. Fitzsimons
First sailor killed	John I. Eopolucci
First nurse wounded	Beatrice M. MacDonald
First to die on enemy ground	Joseph W. Guyton
First prisoner of war	James Delaney
First to shell enemy	Alexander L. Arch
First to meet enemy in air ..	Lieutenant Fred W. Norton
First commander of American division to capture important enemy position.	Maj. Gen. Robert E. L. Bullard
One of first three deaths at front	Thomas F. Enright

Catholics Distinguished in Service

Chief of Staff, A.E.F. (During Active Operations)	Maj. General James W. McAndrew
Chief of Naval Operations	Admiral William S. Benson
U. S. Distinguished Service Cross (First Award)	Lt. William D. Meyering
U. S. Distinguished Service Cross (First Posthumous Award)	Homer J. Wheaton
U. S. Distinguished Service Cross (First Female Award)	Beatrice M. MacDonald
Congressional Medal of Honor (First Navy Award)	Patrick McGunigal
Congressional Medal of Honor (First Army Aviation Award)	Lt. Frank Luke
U. S. Navy Cross	James Delaney
All four World War Decorations of U. S. Army:	
Congressional Medal of Honor, D. S. C., D. S. M., and Order of the Purple Heart	Col. William Donovan

CATHOLICS IN THE SECOND WORLD WAR

Though there are as yet no accurate figures for the proportion of Catholics in service in the Second World War, early in 1943 the Catholic chaplains made a substantially representative estimate which revealed that 38% of the Army, 50% of the Navy and over 50% of the Marine Corps were Catholic.

Many have distinguished themselves in battle; many have given their lives. Only when the war is concluded will the complete roster of Catholic heroes be compiled. Yet some names are outstanding. Early in the war Lt. Comm. John J. Shea was killed on the aircraft carrier U. S. S. Wasp. His famous letter to his son, Jackie, summarizes the Catholic spirit of patriotism: "Be a good Catholic and you can't help being a good American." Maj. Gen. Clarence Tinker, a Catholic Osage Indian and head of the Army Air Forces in Hawaii, was killed in the battle of Midway. The historic defense of Wake Island was led by Marine Maj. James Patrick Sinott Devereux, who is at present a Japanese prisoner. When the cruiser Juneau was lost in the naval battle off the Solomon Islands, the five sons of Mr. and Mrs. Thomas F. Sullivan of Waterloo, Iowa, lost their lives. Rear-Admiral Daniel J. Callaghan, former aide to President Roosevelt, was killed in the battle of the Solomons. During this battle the light-cruiser Boise was apparently completely damaged but to the amazement of the naval world, Capt. Edward J. Moran brought the crippled ship back to Philadelphia. While ministering to the Marine wounded, Capt. Andrew H. Panettiere, a Missouri surgeon, was killed at Guadalcanal on Nov. 23, 1942.

The Congressional Medal of Honor has been given to nine Catholics: Rear-Admiral Daniel Callaghan, Comm. Howard Gilmore, Lt.-Comm. Edward O'Hare, Capt. Cassin Young, and Lt. Powers, of the Navy; Capt. Richard Fleming and Sgt. John Basilone, of the Marines; Lt. Willibald C. Bianchi and Pvt. Joe Martinez, of

the Army. Eight others have received the Distinguished Service Medal; seven, the Navy and Marine Corps Medal; twenty-seven, the Distinguished Service Cross; twenty-six, the Navy Cross; sixty, the Army Silver Star; eighty, the Purple Heart; sixty, the Distinguished Flying Cross; seventy-eight, the Air Medal. The Merchant Marine Distinguished Service Medal, has been given to one Catholic.

By November, 1943, there were over 1,900 Catholic priests serving as chaplains in the Army and Army Air Forces; over 600 in the Navy Chaplain Corps, including the Marine Corps and Coast Guard, and 15 in the Merchant Marine. When Pearl Harbor was bombed, Fr. Aloysius Schmitt, a Navy chaplain, trapped with a group of men on the U. S. S. Oklahoma, gave his life when the ship capsized, but not before he had assisted all of the men to safety. He was the first Catholic chaplain to lose his life in battle. On Nov. 8, 1942, Fr. Clement Falter, the first Army chaplain to die, was killed in the landing in North Africa. Many decorations have been awarded the chaplains for their bravery. Two received the Navy and Marine Corps Medal; two, the Distinguished Service Cross; five, the Purple Heart; one, the Legion of Honor; nine, the Silver Star; and one, the French Croix de Guerre.

Catholic women in the Wacs, Waves, Spars, Marines, or Army and Navy Nurses Corps approximate 25% of the total personnel. Catholic nurses cited for bravery are: Lauretta Eno, Helen Summers, Beth Velej, Florence MacDonald, Dorothea Daley, Flora Fellmuth and Dorothy Shikoski. Lt. Anna A. Bernatitus received the first Legion of Merit Medal given by the Navy. Second Lts. Madonna and Agnes Nolan, Army nurses, received the Purple Heart. Pvt. Margaret Maloney of the Wacs was awarded the Soldier's Medal. It is noteworthy that the nurses in the Philippines were aided by nuns.



The Doctrines of the Church

Jesus Christ founded the Catholic Church to which He gave certain revealed truths embodied in what is called the deposit of faith. This deposit has a twofold source, namely Sacred Scripture and Tradition which together are called Divine Revelation. Holy Scripture or the Bible is the Word of God written under the inspiration of the Holy Ghost. Tradition is likewise the Word of God, not contained in the Bible but handed down by word of mouth and in writing from the Apostles to us in an unbroken succession.

Christ likewise endowed the Church with the authority to guard, interpret and teach these truths till the end of time. They are such that they can be defended by reason. Whenever the Catholic Church teaches any of these truths contained in the deposit of faith she uses either her solemn or her ordinary authority. A doctrine is solemnly taught when contained in one of the following: Definitions of Popes, Decrees of General Councils, Creeds, Professions of Faith. There are three principal Creeds or Symbols: the Apostles', the Nicene and the Athanasian. An outstanding Profession of Faith is that of Pius IV. The Church is also infallible in her ordinary teaching. This is exercised especially when dogmas are unanimously taught by the bishops of the whole world.

The doctrines of the Church are defined, that is, set forth in clear and unmistakable language, by the Pope when he speaks *ex cathedra*, that is, as the supreme pastor of the whole Church. Speaking thus about matters of faith and morals he cannot err. His definitions become dogmas—matters of belief. A creed is a summary of dogmas.

THE BIBLE

Sacred Scripture, or the Bible, is the written word of God. From the beginning the Church has considered the Holy Scripture a treasure entrusted to her keeping, and she has the sole right to explain to us its meaning. Sacred Scripture consists of the sacred books of the Old and New Testament which the Church declares are inspired, i.e., their writers were moved by God to write, and, while writing, were so guided by Him that they wrote down precisely what He wished them to express and nothing more. This is known as the Canon of Scripture.

According to Leo XIII's encyclical, "Providentissimus Deus" (translation of paragraph 110 of the *Enchiridion Biblicum*, 1927): "This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of the last: 'The Books of the Old and New Testament, whole and entire, with all their parts, as enumerated in the decree of the same Council (Trent) and in the ancient Latin Vulgate, are to be received as sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contained revelation without error; but because, having been written under the inspiration of the Holy Ghost, they have God for their author.' Hence, because the Holy Ghost employed men as His instruments, we

cannot therefore say that it was these inspired instruments who, perchance, have fallen into error, and not the primary Author. For, by supernatural power, He so moved and impelled them to write—He was so present to them—that the things which He ordered, and those only, they first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture."

The Old Testament Canon includes all the inspired writings under the Old Dispensation, whether written in the current language of the Jews (Hebrew or Aramaic), or in Greek. For the benefit of Greek-speaking Jews in Egypt the books of the Old Testament in Hebrew were gradually translated into Greek and became known as the Septuagint. After the destruction of Jerusalem, in a Council held at Jamnia (*circa* 98) it was decided that all books not written in the sacred tongue (or about which there was some doubt due to the loss of the originals), and books written outside the holy precincts of Palestine were excluded from the Canon of the Jews, thus bringing into existence the present-day Jewish Canon. The motivating force behind this decision was the party spirit of the Jews.

The terms "protocanonical" and "deuterocanonical," though not strictly correct, are applied to the books acknowledged, respectively, by the Jewish Canon of today, and the Jewish Canon of the Septuagint handed down by Christ and the Apostles to the Church.

Indeed the Council of Trent in its list of canonical and inspired writings lists all the books that were acknowledged by all Jews the world over, especially in Palestine and Egypt, in the second century before Christ. The Septuagint Greek version—the version referred to by Christ and His Apostles—testifies to this fact.

The New Testament Canon contains the collection of inspired Apostolic writings. In making the selection for this Canon the Church carefully guarded against accepting uninspired works, apocryphal and heretical writings and forgeries.

The Old Testament consists of: twenty-one Historical Books, relating to the history of the early ages of the world, or to that of the Jewish nation; seven Moral Books, consisting of prayers and holy maxims; and eighteen Books of Prophecies.

The Historical Books are: the Pentateuch, or five Books of Moses, viz., Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the Book of Josue; the Book of Judges; the Book of Ruth; the four Books of Kings; the two Books of Chronicles or of Paralipomenon; the Book of Esdras; the Book of Nehemias; the Book of Tobias; the Book of Judith; the Book of Esther; and the two Books of Machabees.

The Moral Books are: the Book of Job, the Psalms, the Proverbs, Ecclesiastes, the Canticle of Canticles, the Book of Wisdom, and Ecclesiasticus.

The Books of Prophecies are those of Isaias, Jeremias (including Lamentations), Baruch, Ezechiel, Daniel, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachy.

The New Testament consists of: the four Gospels, or histories of the life of Our Saviour, by Sts. Matthew, Mark, Luke and John; the Acts of the Apostles, by St. Luke; the fourteen Epistles of St. Paul, viz., one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews; one Epistle of St. James; two Epistles of St. Peter; three Epistles of St. John; one Epistle of St. Jude; the Book of the Apocalypse.

Books of the Bible

The Bible books are seventy-three,
Whose names in order you now may
see.

Forty and six to the Old are given
Leaving the New but twenty-seven.
Genesis opens the list divine,

Exodus follows the next in line;
Leviticus and Numbers then arrive,
Deuteronomy fills the mystic five.

Josue and Judges bring Ruth to the
fore

To glean the wheat escaping the
mower.

Four Books of Kings pass quickly
on,

Then the two called Paralipomenon.
Now two from Esdras the future
probe,

For Tobias, Judith, Esther and Job.
Psalms and Proverbs with numbers
please,

While good men revel in Ecclesi-
astes.

Canticle of Canticles — wondrous
song,

Sweet with music, lovely and long.

Next Wisdom opens her lips so
sage,

Ecclesiasticus lends a learned page.

Isaias, the prophet, draws the veil,

Jeremias weeps, Lamentations wail.

Baruch and Ezechiel both foretell,

Daniel and Osee give place to Joel.

Amos greets Abdias, Jonas sets
sail,

To be rudely swallowed by a whale.

Micheas and Nahum things hidden
explain.

Habacuc, Sophonias take up the re-
frain.

When Aggeus spoke the temple
rose,

Zacharias and Malachias the proph-
ets close.

The books of the Old will end, if
you please,

With two that are known as Ma-
chabees.

From Old to New we hasten on —

To Matthew, Mark, to Luke and
John.

The Gospels o'er, take up the Acts,
A book replete with mighty facts.

Fourteen Epistles, Paul indites:

To his dear Romans first he writes,

Two to the Corinthians were sent,

One to Galatia, one to Ephesus
went.

Philippians and Colossians get ad-
vice:

Thessalonians hear from him but
twice;

To Timothy a twain with lots of
love,

To Titus wisdom from above.

Philemon and Hebrews his pen en-
gage,

Till his hand grows weary, weak
with age.

With lifeless finger and sightless
eye,

'Twere hard to labor, sweet to die.

From James a letter in language
quaint,

From Peter two that breathe the
saint,

Three from the well-beloved John.

While Jude comes last with only
one.

On eagle wings we take our flight

To the fountain of eternal light,

Where John with angels humbly
sips

The wonders of the Apocalypse.
— Rt. Rev. Msgr. Thos. S. Duggan.

Number of Books in Bible

An easy way to remember the number of Books in the Bible is the following: Our Lord had 72 disciples. This is also the total number of Books in the Old and New Testament. If this number is reversed, we have 27, or the number of books in the New Testament. Subtract this number from the total and the remainder is the number of Books of the Old Testament, if we include the Book of Baruch with that of Jeremias.

Protestantism and the Bible

The difference between the Catholic and Protestant Bible arises from a difference in authority. The Catholic Church possesses the divinely appointed authority to declare which of the Sacred Writings are inspired and which are only human documents. Protestantism on the contrary which has as a fundamental principle, on this point, the right to private interpretation, thereby eliminates any recognized authoritative teaching body. Lacking such a teaching body there can be no question of its having a canon in the strict sense of the term.

The Protestants rejecting Tradition and receiving only the Scriptures, nevertheless had to rely on the Church for the list of books which they did select. In the beginning the Reformers more or less adhered to this canon of the Church. But as private interpretation was their norm, differences were inevitable. The books rejected, in general, were, in the Old Testament: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, the two books of Machabees, and portions of Esther and Daniel; in the New Testament: the Epistle to the Hebrews, the Epistle of St. James, the second Epistle of St. Peter, the second and third Epistles of St. John, the Epistle of St. Jude and the Apocalypse.

When these books were called into question by the Reformation the Council of Trent on April 8, 1546, by a solemn decree drew up an official list of the books of the Old and New Testaments. This list was based on the tradition of the Church and contained exactly the same books as were given by Pope Damasus in a decretal of the year 374 by a synod held in Africa in 393, during the lifetime of St. Augustine; and by Pope Innocent I, in a letter to the Bishop of Toulouse, in 405. The Vatican Council reaffirmed this on April 24, 1870.

Moreover, with regard to the New Testament, the Church was already in existence before one book of the New Testament was written. Hence, she, and she alone, in virtue of the authority conferred on her by Christ, could determine which books were inspired, and which were not. This the Church has done.

With reference to the difference in wording and the use of names between the Catholic and the Protestant Bible this is due to the craze of the Protestant Reformers to go back to the Hebrew texts, instead of using the Greek Septuagint translation.

The American Revision of the New Testament

To meet the danger presented by English versions of the Bible which altered the true meaning of the Scriptures, the Rheims version of the New Testament was printed at Rheims in 1582. This work of exiled English priests and educators remained the standard English version for Catholic use for 168 years. However, the English language had undergone many changes during these years and there was a pressing need for an English version of the Bible more in keeping with the time.

Recognizing this need, Bishop Challoner, Vicar Apostolic of the London District, undertook the task, and in 1750 presented a new version of the entire Bible in English. Up to the present we have continued to use editions of the English Bible which are, in language and substance, the text that Bishop Challoner gave us 193 years ago. Since that time many of the words and forms of that venerable text have become obsolete, while long and labored sentences and an outmoded method of punctuation often obscure the original message of the Scriptures. The need of a better vernacular version was recognized by the First Provincial Council of Baltimore in 1829 and again in 1858 by the Ninth Provincial Council of Baltimore. However, until recent times, the Church in America has been too much occupied with other concerns and not sufficiently equipped to undertake the task.

Now in a better position, the Church in America in 1941 presented a newly revised English version as the answer to this need. It was prepared under the supervision of the Episcopal Committee of the Confraternity of Christian Doctrine. It is the fruit of five years of labor on the part of some twenty-seven Catholic biblical scholars employing principles approved by the Biblical Commission at Rome. The American revision enjoys, therefore, the authority and scholarship becoming an improved Catholic version of the New Testament in English.

While embodying many improvements, this work of American biblical scholars is not a new version but a revision of the Challoner-Rheims version based upon the Latin Vulgate. While the Clementine edition of the Vulgate served as the main source, the readings of this edition have been improved by recourse to more ancient texts of the Vulgate. Though adhering to the Latin text, the Semitic and Greek peculiarities and idioms reflected in that text have been rendered in a sense that is native to them.

As an aid to reading and understanding the New Testament, the old verse form and paragraphing have been abandoned, and headings that show the main divisions of the books with marginal notes describing their contents have been introduced. The new text is arranged with one column to a page and in paragraphs instead of the former verse form. Verse and chapter enumerations have been placed in the margin.

It is hoped that the new revision, while primarily made for study and exposition, may eventually be adopted for the liturgical use of the Church in this country.

Indulgence for Reading the Bible

An indulgence of 300 days is granted to all the faithful who read the Holy Gospels at least a quarter of an hour. A plenary indulgence under the usual conditions is granted once a month for the daily reading (Leo XIII, Dec. 13, 1888).

Prayer before Reading the Holy Scriptures

O, King of Glory, Lord of Hosts, who didst triumphantly ascend the heavens, leave us not as orphans, but send us the Promised of the Father, the Spirit of Truth.

We implore Thee, O Lord, that the Consoler Who proceedeth from Thee, will enlighten our souls and infuse into them all truth, as Thy Son hath promised.

O God, Father of our Lord Jesus Christ, vouchsafe to grant us, according to the riches of Thy glory, that Christ by faith may dwell in our hearts, which rooted and grounded in charity, may acknowledge the love of Christ, surpassing all knowledge. Through the same Christ our Lord. Amen. (Eph., iii, xiv, xvii, xix.)

Prayer after Reading the Holy Scriptures

(Prayer of St. Bede the Venerable; died 735.)

Let me not, O Lord, be puffed up with worldly wisdom, which passes away, but grant me that love which never abates, that I may not choose to know anything among men but Jesus, and Him crucified. (I Cor., xiii, 8; ii, 2.)

I beg Thee, dear Jesus, that he upon whom Thou hast graciously bestowed the sweet savor of the words of Thy Knowledge, may also possess Thee, Fount of all Wisdom, and shine forever before Thy countenance. Amen.

Biblical Calendar

The year was divided into twelve months, the names of which are

Abib or Nisan (April)	Tishri or Ethanim (October)
Ijar (May)	Marhhescevan (November)
Sivan (June)	Chisleu (December)
Thammuz (July)	Tebeth (January)
Ab (August)	Sheba (February)
Elul (September)	Adar (March)
Veadar—intercalary month—every three years.	

The month was divided into weeks of seven days, and the last day of each week was called the Sabbath.

Each day was divided into watches or hours corresponding to night and daytime.

Biblical Coins

Before the Babylonian exile there is no trace of money but only of weights. Gold and silver were weighed in the balance by means of little stones, models and examples of which were preserved in the Tabernacle (Exodus, xxx, 13). After the exile there is frequent mention of Hebrew coins. Pagan coins, too, were used.

Light shekel, silver	.....40 cents	Farthing (Matt., v, 26)	.....½ cent
Heavy shekel, silver	.....80 cents	Farthing (Matt., x, 29)	.....1 cent
Shekel, gold	.....\$12.87	Penny (Matt., xviii, 28)	...17 cents
Manah, silver (Mna)	.....\$20.24	Groat (Luke, xv, 8)	.....17 cents
Manah, gold (Mna)	.....\$223.96	Drachma	.....17 cents
Talent, silver	.....\$1,215	Didrachma (Matt., xvii, 23)	.30 cents
Talent, gold	.....\$19,440	Tribute Money (Matt., xvii, 24)	.....32 cents
Stater (or Sicle)	.....51 cents	Piece of Silver (Matt., xxvi, 15)	.....51 cents
Gerah or Obol	.....2½ cents		
As	.....from 1 to 17 cents		
Mite (Mark, xii, 42)	.....¼ cent		

Biblical Weights

Light shekel	.....160 grains	Light Talent	.....83 lbs., 6 oz.
Heavy shekel	.....320 grains	Heavy Talent	.....166 lbs., 12 oz.
Light Manah		Bekah	.....½ shekel
1 lb., 4 oz., 13 dwt., 8 grains		Rebah	.....¼ shekel
Heavy Manah	.....2 lbs., 8 oz.	Gerah	.....1-20 shekel
Talent or Kikkar	.....60 manahs		

Biblical Measures of Length

The unit was a cubit (forearm) divided into:

Barley Corn .....	.33 in.	Foot	10.66 in.
Finger .....	.66 in.	Small cubit	13.33 in.
Palm	2.66 in.	Building cubit	16.00 in.
Hand	5.33 in.	Large cubit	18.66 in.
Span	8.00 in.		
A Sabbath day's journey...1 U. S. mile			
A day's journey...33 1-5 U. S. miles			
Ezekiel's Reed			
			11 feet

Biblical Dry Measure

Log .....	.69 pints	Hin	1.04 gallons
Cab	2.76 "	Seah	2.08 "
Omer ..	4.96 "	Ephah	6.20 "
Kor			
			62.00 gallons

Biblical Liquid Measure

Log .....	.81 pints	Hin	1.40 gallons
Cab	3.24 "	Seah	2.90 "
Omer	6.70 "	Bath	8.40 "
Kor			
			84.00 gallons

TRADITION

The Bible is silent or at least is not clear on a number of matters such as the baptism of infants and the exact number of the sacraments, concerning which the Church follows tradition.

Tradition consists of the truths of the Catholic Faith revealed by Jesus Christ to His apostles and handed down to us through the teaching of the Church and the writings of the holy fathers and doctors.

The Apostolic Fathers are Christian writers of the first and second centuries who are known or who are considered to have had personal relations with the Apostles and whose writings echo genuine Apostolic teaching. Chief in importance are: St. Clement (58-97), Bishop of Rome and third successor of St. Peter in the Papacy; St. Ignatius (50-98), Bishop of Antioch and second successor of St. Peter in that see, reputed to be a disciple of St. John; St. Polycarp (69-155), Bishop of Smyrna and a disciple of St. John. The author of the Didache and the author of the Epistle of Barnabas are also numbered among the Apostolic Fathers.

The Fathers of the Church are those "who stood at the cradle of the infant Church." They were writers who lived in the first eight centuries after the birth of Christ, who led saintly lives, propagated Christian doctrines, and suppressed heresy. The unanimous acceptance of a doctrine by the Fathers makes it an article of faith; the unanimous rejection brands it a heresy. The Church recognizes the Fathers as her mouthpieces. To be numbered among the Fathers, four qualities are required of a writer. First, he must have lived when the Church was in her youth; hence St. Gregory the Great who died about 604 is regarded as the last Father of the West, and St. John Damascene who

died about 754 is considered as the last Father of the East. Second, he must have led a saintly life. Third, his writings must not only be free from error, but must excel in the explanation and defense of Catholic doctrines. Fourth, the writings must bear the seal of the Church's approval. Among the Fathers of the Church not acclaimed as Doctors (the list of Doctors including no martyrs) are: St. Justin Martyr (100-165), a layman and a Christian apologist of Asia Minor and Rome; St. Irenaeus (130-200), Bishop of Lyons, who opposed Gnosticism; and St. Cyprian (200-258), Bishop of Carthage, who opposed Novatianism.

The Doctors of the Church include many Fathers of the Church. They are ecclesiastical writers of eminent learning, and a high degree of sanctity, who have received this title because of the great advantage the whole Church has derived from their doctrine. Their writings are not necessarily entirely free from error. The required conditions before a man can be proclaimed a Doctor of the Church are: first, eminent learning; second, a high degree of sanctity; and third, proclamation by the Church. They are, in chronological order, as follows.

Name	Office	Work	Dates
St. Hilary.....	Bishop of Poitiers.....	Opposed Arianism	300- 368
St. Athanasius....	Bishop of Jerusalem....	Father of Orthodoxy	296- 373
St. Ephraem.....	Deacon.....	Exegete. Liturgical poet of the Orient	306- 373
St. Cyril.....	Bishop of Jerusalem.....	Catechetical teachings	315- 386
St. Gregory.....	Bishop of Nazianzen....	Opposed Arianism	325- 389
St. Basil the Great.....	Archbishop of Caesarea.....	Father of Oriental Monasticism.....	329- 379
St. Ambrose.....	Archbishop of Milan.....	Founded Christian Hymnology.....	340- 397
St. Jerome.....	Priest.....	Father of Biblical Science.....	340- 420
St. John Chrysostom....	Abp. of Constantinople.....	Golden mouthed reformer.....	347- 407
St. Augustine.....	Bishop of Hippo.....	Doctor of Grace.....	354- 430
St. Cyril.....	Bishop of Alexandria.....	Defended the Church against Nestorius	376- 444
St. Peter Chrysologus.....	Bishop of Ravenna.....	Opposed Monophysitism	406- 450
St. Leo the Great.....	Pope.....	Unified the Church	440- 461
St. Gregory the Great.....	Pope.....	Began the conversion of England	590- 604
St. Isidore.....	Bishop of Seville.....	Welded the Spanish people into a homogeneous nation	560- 636
Ven. Bede.....	English Historian.....	Most learned man of his day.....	672- 735
St. John Damascene....	Last Greek Father.....	Opposed Iconoclasm	676- 770
St. Peter Damian.....	Cardinal-Bp. of Ostia.....	Reformer	1007-1072
St. Anselm.....	Bishop of Canterbury.....	Defended the Church against the State	1033-1109
St. Bernard.....	Abbot of Clairvaux.....	Opposed the errors of Abelard.....	1090-1153
St. Albertus.....	Dominican Friar.....	Master of Dogmatic Theology.....	1206-1280
St. Bonaventure.....	Card. Bp. of Albano.....	Master of Scholastic Theology.....	1221-1274
St. Thomas Aquinas.....	Dominican Friar.....	Angelic Doctor; author of the "Summa"	1225-1272
St. Peter Canisius.....	Jesuit.....	Leader of the Counter-reformation	1521-1597
St. John of the Cross....	Co-founder of Discalced Carmelites	Doctor of Mystic Theology.....	1542-1591
St. Robert Bellarmine.....	Cardinal.....	Defined the relations of Church and State; upheld the principles of democracy.....	1542-1621
St. Francis de Sales.....	Bishop of Geneva.....	Famed for Religious Journalism	1567-1622
St. Alphonsus Liguori.....	Bp. of San Agata dei Goti.....	Master of Moral Theology.....	1696-1787

EVERY CHRISTIAN MUST BELIEVE:

1. That there is one God, a pure spirit, Maker of heaven and earth, without beginning or end, omnipresent, knowing and seeing all, omnipotent, infinite in perfection.

2. That there are three persons in God, equal, and of the same substance: the Father, the Son, born of the Father, and the Holy Ghost proceeding eternally from the Father and the Son, all three eternal in wisdom and power, and all three the same Lord and the same God.

3. That God created the angels to be with Him forever, that some of them fell and became devils; that God created Adam and Eve, the first parents, placed them in Paradise, wherefrom they were justly banished for eating the forbidden fruit; therefore we are born in sin and would have been lost had not God sent us a Saviour.

4. That the Saviour is Jesus Christ, the Son of God, equal to the Father in all things; perfect Man with a body and soul like ours.

5. That Christ was conceived in the womb of the Virgin Mary, by the power of the Holy Ghost, without any man for His father; that she remained a pure virgin; that during His life He founded the Christian religion and offered Himself a sacrifice for the sins of the world by dying on the cross to gain mercy, grace, and salvation for us.

6. That after His death and burial He rose to life on the third day, manifested Himself to His disciples for forty days; ascended into heaven, where He continually intercedes for us; whence He sent down the Holy Ghost upon His Apostles to guide them and their successors in truth.

7. That He is the head of the Catholic or Universal Church, His Spirit acting as its director; that He founded the Church on a rock; that it is always victorious against the powers of death and hell; that it is always One because its members profess one faith, one communion, under one pastor, the successor of St. Peter to whom Christ committed His whole flock; that it

is always Holy because it teaches a holy life; that it is Catholic because it has subsisted in all ages, and has taught all nations the truth; that it is Apostolic because it derives doctrines, mission, and succession from the Apostles.

8. That the Scriptures, Old and New Testaments, were deposited by the Apostles with the Church, who is the guardian and protector, interpreter, and judge of all controversies concerning them; as interpreted, these Scriptures, with the teaching of the Church founded on Tradition, must be received by all as the practice and rule of faith.

9. That Christ instituted seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony.

10. That Christ also instituted the sacrifice of His Body and Blood as a remembrance of His death and Passion in the Mass, where every day He is immolated upon the altar, being Himself both priest and victim; that we are united with Him, adore Him, give Him thanks, obtain His grace and pardon in the Mass.

11. That in the Church there is a communion of saints by means of which we communicate with the holy ones in heaven, give thanks to God for His gift to them and beg a share in their prayers; that we communicate with the faithful in purgatory by offering prayers, alms and sacrifice to God for them.

12. That without divine grace we cannot make even one step toward heaven; that all our merits are the gifts of God; that Christ died for all men; that God is not the author of sin; that His grace does not take away our free will.

13. That Christ will come from heaven on the last day to judge us all; that the dead, good and bad, shall rise from their graves to be judged according to their works; that the good shall go to heaven, body and soul, to be happy for all eternity; that the wicked shall be condemned, body and soul, to the everlasting torments of hell.

EVERY CHRISTIAN MUST DO THE FOLLOWING THINGS:

1. Worship God by faith, in humbly adoring and embracing all truths which God has taught, however obscure and incomprehensible they may appear to us; by hope, in honoring the infinite power, goodness and mercy of God, and the truth of His promises, by the expectation of mercy, grace and salvation through the merits of Christ; by charity, in loving God wholeheartedly for His own sake, and neighbors for God's sake; by the virtues of religion, namely, adoration, praise, thanksgiving, oblation, sacrifice and prayer, daily if possible. Avoid all idolatry, false religion and superstition, including fortune-telling, witchcraft, charms, spells, dreams, observation of omens, all of which are heathenish, contrary to the dependence of the Christian soul on God.

2. Reverence the name of God and His truth by the observance of all lawful oaths and vows, by avoiding all false, rash, unjust, or blasphemous oaths and curses.

3. Dedicate some notable part of his time to divine service, consecrate those days God has ordered to be kept holy.

4. Love, reverence, and obey parents and lawful superiors, spiritual and temporal; observe the laws of

the Church and State, care for children and others under his care in both their souls and bodies.

5. Abstain from all injuries to his neighbor's person, by murder or other violence; from all hatred, envy, and desire of revenge; from spiritual murder by drawing him into sin by words, actions, or bad example.

6. Abstain from adultery, uncleanness of thought, word and action.

7. Avoid stealing, cheating, or wronging his neighbor's goods and possessions; give everyone his own, pay debts, make restitution for damages he has caused.

8. Avoid wronging his neighbor in character or good name, by detraction or rash judgment, or by dishonoring him with reproaches or affronts, or by robbing him of peace of mind by scoffs and contempt, or by carrying stories backward and forward, thus robbing him of his friends. Restitution or satisfaction for any wrongs done to him must be made.

9. Refrain from all desires of lust with regard to a neighbor's wife.

10. Resist all irregular desires for the goods of a neighbor, whatever they may be, and avoid even internal, unjust actions against him.

THE SACRAMENTS OF THE CHURCH

The Catholic Church teaches that there are but seven sacraments, instituted by Jesus Christ Himself. They are the ordinary channels or means of grace for those properly disposed to receive them. The sacraments of Baptism, Confirmation and Holy Orders can be received only once because they imprint a character or indelible mark on the soul. To confer a sacrament validly, that is, to produce the effects intended by Christ, the one administering it, besides having the necessary power, must intend to do what the Church wishes. The state of grace is not a requirement for validity.

Baptism—By this sacrament we are made Christians, children of God and heirs of heaven. It is absolutely necessary for salvation. No other sacrament can be received before its reception. It is administered by means of water. This is baptism strictly so-called. If it cannot be had, then baptism of blood or baptism of desire can suffice. Its effects are the removal of the

stain of original sin, the stain of actual sin and the remission of the punishment due to sin. It can be validly received by infants.

The ordinary minister of baptism is a priest; in case of necessity, anyone can baptize by using the formula: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

Confirmation — By this sacrament we become strong and perfect Christians. It increases grace and strengthens one in the Catholic Faith, and cannot be neglected without grave sin.

The bishop is the ordinary minister of confirmation.

Holy Eucharist—This sacrament is the real, true and substantial Presence of the Body and Blood, Soul and Divinity of Jesus Christ under the appearance of bread and wine. At the Consecration during the Mass the substance of bread and wine is changed into the Body and Blood of Christ. The Holy Eucharist is the true food of the soul. It helps one to avoid mortal sin and to grow in virtue by conferring and increasing grace in the one who receives it worthily. The Holy Eucharist need not be received under two species except by the priest in the Mass.

The priest is the ordinary minister of this sacrament.

Penance—This sacrament was instituted by Christ for the purpose of forgiving sins committed after baptism. All validly ordained priests have the power to forgive sins, a power had in virtue of the words: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John, xx, 22-23). To exercise this power, however, the permission of the proper authorities must be had. In case of necessity, this may be presumed.

When receiving this sacrament the penitent is his own accuser and the priest acts as judge, giving a penance in proportion to the gravity of the sins. To obtain absolution it is necessary that a person be truly sorry for his sins, make them known to the confessor and make due satisfaction, that is, perform the penance imposed on him by the priest. The penitent must confess all mortal sins which he remembers and which have not yet been forgiven. Sorrow for sins can be perfect or imperfect: perfect, which arises because the Supreme Good, God, has been

wronged; imperfect, which comes from other motives, as hatred of sin, fear of hell, loss of heaven. This sacrament is absolutely necessary for one who has fallen into mortal sin after baptism. An act of perfect contrition outside confession reconciles the sinner to God but still he must have the desire to confess his mortal sins.

The minister of this sacrament is the priest.

Extreme Unction — This is a sacrament instituted by Christ through which those in danger of death from bodily illness or infirmity are strengthened by grace for the good of the soul and often of the body, by the anointing with holy oil and the prayers of the priest. It remits all sin, if the sick person has remained in the state of sin inculpably and has at least attrition; and destroys the remains of sin.

Extreme Unction can be administered validly only by a priest.

Holy Orders — Instituted by Christ, this sacrament confers on a man grace and spiritual powers, enabling him to perform validly and worthily the sacred and ecclesiastical functions. The three major orders are subdiaconate, diaconate and priesthood. In virtue of his ordination a priest has the power to consecrate the Body and Blood of Christ and to forgive sins.

The ordinary minister of Orders is a consecrated bishop.

Matrimony — This sacrament, instituted by Christ, gives grace to sanctify the legitimate union of man and woman, to help them beget children properly and educate them seriously. Marriage is indissoluble. The Church alone has the power to constitute marriage impediments and to grant separations, in which case neither party is free to marry again while the other lives. Clerics in major orders and religious with a solemn vow of chastity cannot marry validly.

The Church teaches that the persons themselves are the ministers of this sacrament. For Catholics the presence of the priest is required for validity; he is the minister of the ceremonies.

rites and ceremonies of penance

(It is proposed to give in the Almanac over a period of years the rites and ceremonies for the administration of the seven sacraments. This is the fourth installment. See the 1941 Almanac for the rites and ceremonies of Baptism, the 1942 Almanac for those of Confirmation and the 1943 Almanac for those of Holy Eucharist.)

Penance is that sacrament of the New Law which was instituted by Christ for the purpose of forgiving sins committed after Baptism. In this sacrament, through the absolution of a priest, the sins committed after Baptism are remitted to a Catholic who is sorry for them, confesses them and promises to make satisfaction for them. The priest exercises this power in virtue of Christ's commission contained in the words, "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20:22-23). Hence he uses this power after the manner of a judgment, forgiving those who are sorry for their sins and who intend to avoid future sins, and refusing to absolve those who are not so disposed.

The sinner, or penitent, can go to confession at any time. In every parish, however, there are regular hours for the hearing of confessions. There are certain times, moreover, when a Catholic must make a confession of his sins. Thus, at the hour of death the obligation of confessing one's sins is of such necessity that to refuse exposes one to the danger of damnation, for Christ has said, "Unless you repent, you will all perish in the same manner" (Luke 13:5). Confession is necessary, too, in virtue of the precept of the Church which imposes the obligation of confessing at least once a year.

The priest is the only minister of this sacrament. Naturally, in the term "priest" there are included also the bishops of the Catholic Church. One may make his confes-

sion, even the annual confession obliging under pain of sin, to any duly authorized priest, even one of another rite.

The priest hearing confessions must be vested with at least a stole of purple color. Ordinarily, all confessions are heard in the confessional. As the penitent kneels down on one side of the partition which separates him from the priest, the priest makes over the penitent the Sign of the Cross, saying, "May the Lord be in thy heart and on thy lips, that thou mayest rightly confess all thy sins, in the name of the Father,† and of the Son, and of the Holy Ghost. Amen." The penitent, signing himself with the Sign of the Cross, then begins his confession with the words, "Bless me, Father, for I have sinned," and then proceeds to tell the confessor how much time has elapsed since his last confession, and whether he has performed the penance imposed upon him at the time of his last confession, and whether he has received Holy Communion. The penitent then relates the sins he has committed since his last confession, telling the priest what kind they were, the number of times they were committed, and any special circumstances which may have changed their nature. He is obliged to tell all mortal sins since his last worthy confession; he may include any venial sins he wishes to mention. The penitent concludes his confession by saying, "I am sorry for these and for all the sins of my past life, especially for . . .," here naming some sin, sinful habit or predominant passion wherein he may have sinned in the past.

The confessor now considers the matter which has been presented to him, and, if he thinks it necessary, asks questions for the sake of clearer understanding. The penitent is bound to answer these questions truthfully. At this time, too, the priest gives the penitent whatever spiritual advice he feels necessary for the good of the penitent's soul. Finally, the confessor imposes upon the penitent a salutary penance and tells the penitent to recite the Act of Contrition, which may be as follows:

"O my God, I am heartily sorry for having offended Thee, and I detest all my sins, because of Thy just punishments, but most of all because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to sin no more and to avoid the near occasions of sin."

While the penitent is reciting this prayer the priest pronounces the following words of absolution:

"May almighty God have mercy upon thee, forgive thee thy sins and bring thee to life everlasting. Amen."

"May the almighty and merciful Lord grant thee pardon, absolution and remission of all thy sins. Amen."

"May our Lord Jesus Christ absolve thee, and I by His authority absolve thee from every bond of excommunication (suspension*) and interdict, inasmuch as I am able and it is needful for thee. I now absolve thee of all thy sins, in the name of the Father,† and of the Son, and of the Holy Ghost. Amen."

"May the passion of our Lord Jesus Christ, the merits of Blessed Mary the Virgin and of all the Saints, the good that thou hast done and the evil that thou hast borne benefit thee unto the remission of

sins, the increase of grace and the reward of eternal life. Amen."

When the priest begins the second of these prayers of absolution he raises his hand over the penitent, until he says the words, "I now absolve thee" etc., when he makes the Sign of the Cross over the penitent as is indicated above by the cross in the text.

At the conclusion of the words of absolution the priest dismisses the penitent with the words, "Go in peace with God's blessing" or some similar expression.

In time of emergency, such as sudden death, accident and so forth, the priest may use the following shorter form of absolution:

"I absolve thee from all censures and sins, in the name of the Father,† and of the Son, and of the Holy Ghost. Amen."

The foregoing forms of absolution are those used in individual cases. Under certain conditions, such as shipwreck or a military engagement in which the time is too short for individual absolution, the individuals say privately or collectively the Act of Contrition. The priest then pronounces over the entire group the words of absolution, using the plural form of the pronoun, "you." Use of the longer or shorter form is determined by the imminence of the crisis to be faced. When a penitent is absolved as one of a group, there remains upon him the obligation of confessing his sins in the ordinary manner at the first opportunity, telling the confessor at the same time that he was absolved as a member of a group. By this regulation Holy Mother Church sees to it that none of her children shall want for the spiritual advice or counsel which might be needed for the good of the soul in any given case.

*This word is included only when the penitent is a cleric in major orders.

Apologetics

An Explanation of the Catholic Faith

(A unified explanation of the Faith of the Catholic Church has been given in a four-year cycle. It is a more detailed treatment than that contained in the section "The Doctrines of the Church," and is meant to integrate and co-ordinate the truths taught there. This is the last of four installments.)

PART IV

THE TESTIMONY OF JESUS

(Continued)

The two previous installments on the Testimony of Jesus have shown what Christ affirmed on God, creation, the angels and man; what He taught as to man's duties towards his Creator, his neighbor, society and himself; and what He revealed as to the Holy Trinity, the Incarnation and the Redemption.

What Jesus Established

A. The Church

The Church is the congregation of all baptized persons united in the profession of the same true faith, and by the participation in the same sacrifice and the same sacraments, under the authority of the Sovereign Pontiff and the bishops in communion with him. It is thus the function of the Church to teach, sanctify and rule the faithful.

Jesus Christ founded the Church for the purpose of leading all men to eternal salvation, and appointed Peter to be the visible head of the Church and to act as His vicar on earth. Before conferring this office on Peter, Christ gave promise of it, as recorded in the Gospel of St. Matthew. Peter had just made his profession of faith in the divinity of Jesus: "Thou art the Christ, the Son of the living God." Then Jesus said: "Blessed art thou, Simon Bar-Jona, for flesh and blood has not revealed this to thee, but My Father in heaven. And I say to thee, thou art Peter, and upon this rock ["Peter" means "rock"] I will build My Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven" (Mt. 16, 16-19). These words of Christ clearly promised Peter the primacy of jurisdiction in the Church which He was soon to establish.

Shortly after this promise to Peter, our Lord promised to all the Apostles as a body part of the power granted to Peter: "Amen I say to you, whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed also in heaven" (Mt. 18, 18). There was to be no conflict of authority, since Peter alone was to receive "the keys of the kingdom of heaven" and was to be the head of the Apostles and of the Church. Again, at the Last Supper, Christ promised the Holy Spirit to the Apostles, to guide them in teaching the truths He had committed to them: "I will ask the Father and He will give you another Advocate to dwell with you forever, the Spirit of Truth Whom the world cannot receive" (Jn. 14, 16). Christ repeated this promise before His Ascension: "You shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for Me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth" (Acts 1, 8).

All these promises Christ fulfilled. After His Resurrection, upon Peter's triple attestation of love, Jesus charged him: "Feed My lambs... feed My sheep" (John 21, 16-17). In this text of Sacred Scripture, "to feed" means to rule; the sheep and the lambs taken together indicate the whole flock. Thus Peter received the primacy over the entire Church.

The Apostles, as a body, received the powers promised them when Christ said to them: "All power in heaven and on earth has been given to Me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world" (Mt. 28, 18-20). In this one grant of power, Christ revealed in part the nature of His Church. He was sending the Apostles to teach all nations in an authoritative manner. Baptism was indicated as the means whereby men should become members of the Church. Teaching was shown to be one of the chief functions of that Church and its Apostles. The completeness with which the Church would teach the doctrine of Christ showed its infallibility, its absolute guardianship of doctrine, and its mystical identity with Christ. Finally, Christ solemnly promised that He would permanently guide and preserve the Church and govern it through the successors of the Apostles.

The promise of the Holy Spirit was fulfilled on the feast of Pentecost, fifty days after the Resurrection, as recorded in the second chapter of the Acts of the Apostles. On that day, which is reckoned as the birthday of the Church, Peter boldly preached to the people and converted three thousand. Strengthened by the Holy Spirit, the Church, through the Apostles, her first bishops, from that time on began to carry out her role of teaching, ruling and sanctifying in the name of Christ. Despite the tremendous organized opposition of Judaism and the Roman imperial power, the infant Church grew with amazing rapidity. Notably through the apostolic labors of Paul after his miraculous conversion, the Church took firm root among the Gentiles, and soon was spread throughout the world.

From its inception, the Church flourished as a united, visible and holy society. These characteristics

of the Church in the very first century are evident from innumerable texts in the Epistles, especially those of St. Paul who wrote between the years 51 and 67 A. D. Tradition confirms the testimony to be derived from the inspired writers. From tradition we know that St. Peter, at his death, was succeeded by St. Linus as Roman Pontiff and head of the entire Church; and a list of the first eleven Popes from a very ancient document written by St. Epiphanius is extant. St. Clement of Rome, in a letter to the Corinthians about 92 A. D., insisted upon the necessity of humble submission to the order established by God in His Church; and the complete favor with which the Corinthians received his message and observed its injunctions gave clear testimony to the supreme authority of the Roman Pontiff as the successor of Peter. The hierarchical organization of the Church and the authority of the bishops as successors of the Apostles were emphasized by St. Ignatius of Antioch about the year 100 A. D. The primacy of the See of Rome over the entire Church was again clearly set forth in the second century by St. Irenaeus, and in the third century by St. Cyprian. The latter called Rome "the Chair of Peter and the ruling Church, whence the unity of the priesthood has its source." St. Cyprian also emphasized the unity of the Church thus: "God is one, and Christ one; one the Church, and one the Chair founded by our Lord upon Peter. Whoever gathers elsewhere, scatters."

All the later Fathers gave witness to the Church with irrefutable proofs and testimonies. St. Augustine, setting forth some of the reasons why he was a Catholic, declared that the very name of Catholic holds him within the bosom of the Church — "a name which in the midst of so many heresies, this Church alone has rightly so possessed that, though all heretics would fain be called Catholics, still to the inquiry of any stranger, 'Where are the services of the Catholic Church held?' not one of these

heretics would dare to point to his own meeting-house."

This axiom asserting the supremacy of the See of Rome has come down to us: "Rome has spoken, the case is closed." The Councils of the Church, which were universal gatherings under the presidency of the

Popes, by their very nature render testimony to the unity of the Church under the Pope. The list of the Popes is external evidence pointing to the continuity of the Catholic Church today with the Church founded by Christ upon St. Peter, the Rock.

B. The Sacraments

A sacrament is an outward sign of grace, instituted by God for the sanctification of men. There were sacraments under the Old Law, such as the rite of circumcision; Christ, however, having abrogated the Old Covenant, instituted the seven sacraments of the New Law. Since these are now the only true sacraments, a sacrament may be described in a more restricted definition as an external sign permanently instituted by Christ to signify and to confer grace.

The teaching of the Catholic Church on the sacraments was expressed by the Council of Trent in these words: "If anyone shall say that the sacraments of the New Law were not all instituted by Jesus Christ; or that there are more or less than seven, namely, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony; or that any of these seven is not truly and properly a sacrament, let him be anathema" (Sess. VII, can. 1).

There is no text in Sacred Scripture asserting that there are seven sacraments. However, there are scriptural proofs which have always been understood in the unbroken Christian tradition to refer to these seven sacraments. So ancient is this tradition, that it finds place even in the various Oriental sects, many of whom broke away from the Catholic Church as early as the fifth century. It is possible to give quotations from the Fathers of the second century which treat of all the seven sacraments—which shows that even at that early date there was an accepted belief in the seven sacraments.

1. Baptism

Baptism is the sacrament in which, by the outward washing of the body with water and the invo-

cation of the Three Persons of the Most Holy Trinity, a person is marked as a disciple of Christ and is spiritually reborn. Its necessity as a means of salvation is clearly seen from the words of Christ to Nicodemus: "Amen, amen, I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God" (Jn. 3, 5).

The baptism conferred by John the Baptist was not a sacrament of the New Law, but, as St. Paul said (Acts 19, 4), merely a baptism of repentance. It was but a forerunner of Christian Baptism, as the Baptist himself pointed out: "I indeed baptize you with water. But one mightier than I is coming... He will baptize you with the Holy Spirit and with fire" (Lk. 3, 16).

Before Christ ascended into heaven, He commissioned the Apostles to administer the sacrament of Baptism to all men. "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Mt. 28, 19). "He who believes and is baptized shall be saved" (Mk. 16, 16). Almost every page of the Acts of the Apostles records the administration of this sacrament. The Fathers, reaching back to the time of the Apostles, are unanimous in affirming that Baptism is the first and most necessary of the sacraments, since it washes away original sin and infuses sanctifying grace into the soul of the recipient, who thus becomes a member of the Church.

2. Confirmation

Confirmation is a sacrament in which a baptized person, through the imposition of hands, anointing with chrism, and the prayer of the bishop, receives the power of the Holy Spirit and is signed as a sol-

dier of Christ. Christ repeatedly promised that the Holy Spirit would be sent to those believing in Him (cf. Jn. 14, 16 and 26). On the day of Pentecost the Blessed Virgin and the Apostles, gathered in the upper room, "were all filled with the Holy Spirit" (Acts 2, 4).

That Confirmation was intended for all Christians, and that it is a sacrament, is evident from the eighth chapter of the Acts of the Apostles. The deacon Philip had converted many people of Samaria and had baptized them. "Now when the Apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John. On their arrival they prayed for them, that they might receive the Holy Spirit; for as yet He had not come upon any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit" (Acts 8, 14-17). Philip could baptize but, being no more than a deacon, he could not administer Confirmation. Later at Ephesus St. Paul preached to men who had been disciples of John the Baptist. "They were baptized in the name of the Lord Jesus; and when Paul laid his hands on them, the Holy Spirit came upon them" (Acts 19, 5-6).

The tradition of the Church furnishes many proofs that Confirmation was always considered a channel of the grace and power of the Holy Spirit. In the first two centuries St. Clement of Rome, Hermas and St. Irenaeus refer to it in their writings on Baptism, since in Apostolic times Confirmation was usually administered immediately after Baptism. Later Fathers, such as St. Cyprian in the third century, clearly distinguish Confirmation from Baptism, and indicate the separate indelible character imprinted by each.

3. Holy Eucharist

The Holy Eucharist is a sacrament instituted by Christ for the spiritual nourishment of our souls. In it the Body and Blood, Soul and Divinity of Christ are truly, really and substantially present under the appearances of bread and wine.

Christ promised the Holy Eucharist after He had carefully prepared the people by His words and by the significant miracle whereby He had fed five thousand persons with five loaves and two fishes. To the crowd who sought again for the miraculous bread Christ said: "The bread that I will give is My flesh for the life of the world.... Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you" (Jn. 6, 52 and 54). The Jews took Christ's words literally and questioned His power, yet He repeated the promise even more explicitly.

A year later, at the Last Supper, Christ fulfilled this promise. "Having taken bread, He gave thanks and broke, and gave it to them, saying, 'This is My Body, which is being given for you; do this in remembrance of Me.' In like manner He took also the cup after the supper, saying, 'This cup is the new covenant in My blood, which shall be shed for you'" (Lk. 22, 19-20; cf. Mt. 26, 26-28, Mk. 14, 22-24, 1 Cor. 11, 23-25). By the words "Do this in remembrance of Me," Christ commanded that this same action of His be continued in His Church. His command is fulfilled in the Holy Sacrifice of the Mass. At the Consecration, by the change called Transubstantiation, the substance of the bread and wine becomes the Body and Blood of Christ, while the appearances of bread and wine remain.

That Christ is truly present in the Eucharist has been the clear and uninterrupted teaching of the Church since the time of the Apostles. All the Fathers without exception held this doctrine and treated it at length. In the first two centuries of the Church, the Didache (or Doctrine of the Twelve Apostles), St. Ignatius of Antioch, St. Justin Martyr and St. Irenaeus, among others, taught a doctrine identical with that of the Catholic Church today—a doctrine never explicitly denied by heretics until the eleventh century.

4. Penance

Penance is a sacrament in which, through the juridical absolution of

an authorized priest, the sins committed after Baptism are forgiven to those who contritely confess them and promise satisfaction. Christ Himself, "the Lamb of God, Who takes away the sins of the world," had often forgiven sins during His public ministry and had proven His power to do so by means of accompanying miracles.

First to Peter (Mt. 16, 19), then to all the Apostles, Christ had promised this power when He said, "Whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed also in heaven" (Mt. 18, 18).

After His Resurrection Christ appeared to the Apostles and gave them this power in the clearest possible words. After breathing upon them to symbolize the heavenly power He was transmitting to them, He said: "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (Jn. 20, 22-23). Since Christ did not intend the power of these first priests and bishops to die with them, the successors of the Apostles, ministering to succeeding generations, have also the power to forgive sins.

In the first two centuries of the Christian Era the Fathers did not refer so explicitly and frequently to the sacrament of Penance. There are, however, implicit arguments in the Didache, and the writings of St. Ignatius and Hermas which, in the light of later tradition, can refer only to the sacrament of Penance. After Tertullian, who wrote a complete treatise on Penance about the year 200 A. D., there are numerous affirmations of the Catholic teaching. St. John Chrysostom quotes the Scriptural texts cited above, as referring to the power of priests to forgive sins in the sacrament of Penance.

5. Extreme Unction

Extreme Unction is a sacrament in which, by the anointing with holy oil and by the prayer of the priest, a Christian seriously ill receives grace and strength for his soul, and

health for his body if this be for the good of his soul. The Council of Trent declares that this sacrament was instituted by Christ. It is insinuated in the Gospel according to St. Mark (6, 13) where it is said that the Apostles on their first missionary journey "anointed with oil many sick people, and healed them." It was promulgated by the Apostle St. James in the Epistle bearing his name (5, 14-15): "Is any one among you sick? Let him bring in the presbyters [priests] of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick man, and the Lord will raise him up, and if he be in sins, they shall be forgiven him."

The ceremony described by St. James contains all the requirements of a sacrament, namely, an external rite composed of anointing and vocal prayers by the priest, the minister of this sacrament; the conferring of grace, needed to "save the sick man" and "raise him up"; an institution by Christ, since all the rites that conferred grace were performed "in the name of the Lord," i. e., by His command and institution.

The earliest Fathers did not leave treatises on Extreme Unction, since the sacrament was not in frequent demand at a time when many faithful died as martyrs, and others did public penance or postponed Baptism until the hour of death. No doubt the earlier Fathers did write about this sacrament also, but since most of their writings have been lost, the earliest record is that of Origen, about the year 240 A. D., who puts the anointing of the sick, as mentioned by St. James, on a par with Baptism and Penance. Later writers, such as St. John Chrysostom and Pope St. Innocent I, also refer the text of St. James to the sacrament of Extreme Unction.

6. Holy Orders

Holy Orders is a sacrament in which spiritual power is handed over and grace is conferred to consecrate the Eucharist and to fulfill other ecclesiastical duties. The

term Orders is used, because there are seven Orders of various dignity and power. In ascending progression, they are the Minor Orders of porter, lector, exorcist and acolyte; and the Major or Sacred Orders of subdeacon, deacon and priest. The fullness of the priesthood is possessed by the bishops, who have the power to ordain and to confirm.

Under the Old Law there was a true priesthood, since there were men set aside to offer sacrifice, to teach the people the Law, and to bring to men from God divine truth and blessing. Christ, the God-Man, was the perfect priest, for, as St. Paul said, "He, because He continues forever, has an everlasting priesthood. Therefore He is able at all times to save those who come to God through Him, since He lives always to make intercession for them" (Heb. 7, 24-25).

Christ instituted the sacrament of Holy Orders and Himself ordained the Apostles. At the Last Supper He empowered them to consecrate the Eucharist, when He said, "Do this in remembrance of Me" (Lk. 22, 19; 1 Cor. 11, 24). After His Resurrection Christ told the Apostles that their priestly power extended to the forgiveness of sins (Jn. 20, 23) and instructed them in their other priestly duties (Acts 1, 3; Mt. 28, 19).

That the Apostles ordained men to take their place is evident from reason, since successors were needed, and from the words of St. Paul to Timothy: "I admonish thee to stir up the grace of God which is in thee by the laying on of my hands" (2 Tim. 1, 6).

The Fathers are unanimous in teaching that Holy Orders is a sacrament. In the very first century of the Church, the Didache, St. Clement of Rome and St. Ignatius clearly mention the priestly functions of offering sacrifice, handling the Eucharist and teaching and governing the faithful. All the Latin and Greek Fathers treat of it, St. Chrysostom giving us a classic treatise "On the Priesthood."

7. Matrimony

Matrimony is a sacrament by which grace is conferred upon a qualified man and woman entering marriage. Before the coming of Christ, marriage was not a sacrament, yet it was a true contract based upon the natural and the divine law. For God, after creating Adam, said that it was not good for man to be alone; and He took a rib from Adam and built it into a woman and brought her to him. Then Adam said, "This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh" (Gen. 2, 23-24). Christ, by making this rite productive of grace raised marriage to the dignity of a sacrament. Quoting Genesis 2, 24, He added: "What therefore God has joined together, let no man put asunder. . . . Whoever puts away his wife and marries another, commits adultery against her" (Mk. 10, 9, 11).

St. Paul showed the sacramental dignity of Christian marriage. "Husbands, love your wives, just as Christ also loved the Church, and delivered Himself up for her, that He might sanctify her, cleansing her in the bath of water by means of the word. . . . Even thus ought husbands also to love their wives as their own bodies" (Ephes. 5, 25, 26, 28).

Though earlier Fathers were not so explicit as St. Augustine who expressly calls Christian marriage a sacrament ranking with Baptism, all insist that it is holy and productive of grace and subject to the authority of the Church. The artists of the first two centuries often portrayed Christ bestowing His blessing on a bridal couple. The representations found in the catacombs prove that all during the early persecutions Christian marriage was considered a sacrament, sealed by the blessing of the priest.

Catholic Ready Reference

(All liturgical appurtenances are given on pp. 237-240)

Abandonment — First stage of the soul's union with God: by conforming to His will, accepting trials and sufferings, surrendering natural consolations for the purpose of purification.

Abbess — A title commonly ascribed to the superioress of a community of nuns. The office of abbess existed as early as the sixth century. Since then it has had a very gradual development, and in the course of time, Canon Law has decreed the manner of election, the extent of powers, and the rights and privileges of an abbess. A bishop may confer the dignity of abbess which is regularly symbolized by a ring and staff.

Abbey — An independent canonically erected monastery generally built around a quadrangle, ruled by an abbot or abbess, and consisting of the following: almonry, calefactory, cellars, cells, chapter house, choir, cloister, conference room, dormitory, guest house, infirmary, kitchen, novitiate, oratory, parlor, refectory, workshops.

Abbot — The superior of a community of men consecrated to God by the religious vows, and dwelling in monastic institutions. It is also used to designate the office of such a superior. The earliest abbots were frequently laymen, since among several hundred monks in the first ages of the Church, there might be only one or two priests. In time, however, the abbot on his inception was obliged to enter the sacerdotal state. As with the abbess, the election, duties and privileges of an abbot have had a gradual development since the sixth century. Some abbots were invested with episcopal jurisdiction over their subjects, and hence were permitted the use of the mitre, crozier and ring, indicative of their authority.

Abdication — The renunciation of a benefice or dignity. It must be voluntary and not in any way connected with a sale. Papal abdication must be made into the hands

of the College of Cardinals, which body must elect a successor.

Abduction — The carrying off or keeping of a woman against her will. Abduction is an impediment and renders a marriage with the one abducted invalid.

Abjuration — Renunciation of apostasy, heresy or schism.

Abortion — When a practitioner or other person intentionally removes the fetus, even in the earliest period of pregnancy, direct abortion is committed and is a grievous sin, amounting to homicide. When in an operation on the mother, the child is accidentally injured or expelled, indirect abortion occurs. Indirect abortion is sometimes permitted with sufficient and grave reason, as, for instance, to save the mother's life, providing every precaution be taken to save the life of the child, and providing the child receive timely baptism. Direct abortion has always been condemned by the Church as a crime of the most heinous nature. According to the New Code of Canon Law, those who procure abortion, not excepting the mother, if the abortion has actually taken place, incur an excommunication reserved to the ordinary (C. 2350). Those who co-operate physically or use moral force also incur this excommunication.

Absolution — Absolution is had when the priest using the authority he has received from our Lord, grants the remission of sins. This faculty, as it is called, is possessed by all priests, when a person is in danger of death. But in ordinary cases, priests must have the additional faculty which is called jurisdiction. Since a priest acts as a judge in the Sacrament of Penance, and passes sentence on the penitent, it is quite natural that he can only judge and pass sentence upon those who are subject to him. In general, a bishop has jurisdiction within his own diocese, which jurisdiction he can and usually does delegate to the priests of that diocese.

Absolution, General — A blessing of the Church, to which a plenary indulgence is attached, given at stated times to religious and tertiaries. It also is given without confession of sin where confession is impossible, such as to soldiers on the battlefield. Persons so absolved must acknowledge the sins from which they were absolved in their next confession.

Abstinence — Abstinence, in its restricted and special sense, denotes voluntary deprivation of certain kinds of food and drink, in a rational way, and for the good of the soul. On a fasting-day the Church requires us to limit the quantity as well as the kind of our food. On an abstinence-day, the limit imposed affects only the nature of the food we take.

Accessory to Another's Sin — Ways of being accessory to another's sin are by counsel, by command, by provocation, by consent, by praise or flattery, by concealment, by partaking, by silence, by defense of the evil done.

Acclamation — At the Mass of the Coronation of the Pope, the people cry out three times: "Long life to our lord who has been appointed Supreme Pontiff and universal Pope." Acclamation is also a form of papal election, when a candidate is proclaimed pope without a previous consultation or formal election.

Acolyte — Acolyte is the highest of the four minor orders. It is the duty of an acolyte to serve the priest at Mass, by supplying wine and water, and carrying the lights. The functions of acolyte are now freely performed by laymen, though the order is still always received by those who aspire to the priesthood.

Action Francaise — A movement founded in France about 1897 by Charles Maurras, an atheist, who sought Catholic Royalists' support to restore the monarchy. It made religion subservient to politics and fostered hate and violence, and propagated paganistic doctrines through its review, "Action Fran-

caise," which was condemned by the Pope. In 1939 the managing committee of the newspaper petitioned Pius XII for revocation of the condemnation and professed veneration for the Holy See and the Pope. After consideration by the Holy Office, the ban was lifted.

Act of God — An accident that cannot be controlled by man, such as lightning, is attributed to God, the author of the laws of nature.

Actual Grace — A supernatural gift of God, enabling the intellect and will to elicit acts related to eternal life; called actual because it assists the faculty of the soul only when it is in operation.

Actual Sins — Personal acts or omissions contrary to the law of God; they may be mortal or venial, interior or exterior sins, due to weakness, ignorance or malice, against God, one's neighbor or oneself.

Ad Bestias — Lat. "to the beasts" — referring to Christians condemned to death in the arena.

Ad Libitum — Lat. "at one's pleasure" — referring to a choice of a prayer in the Office or in the Mass.

Ad Limina Visit — A pilgrimage to the tombs of Saints Peter and Paul, required of all bishops every three to ten years when also they render an account of their dioceses to the Pope. The term is derived from the Latin *Ad limina apostolorum*: "to the thresholds of the Apostles."

Administrator — The priest or bishop appointed to administer a diocese or parish which is vacant.

Adoption — Act by which a person legally takes the child of another as his own. Those who are declared incapable of marrying by civil law on account of legal adoption, are likewise forbidden to contract marriage by Canon Law (C. 1080).

Adoration — An act of religion offered to God alone because of His infinite perfection and supreme dominion. It is expressed outwardly in postures of reverence and prayers of praise.

Adultery — Carnal intercourse of a married person with another who is not the lawful spouse. The Catholic Church holds that the bond of marriage is not and cannot be dissolved by the adultery of either party. Canon Law, however, allows separation from bed and board, whether permanent or temporary, for various causes. Of these, adultery is one of the chief. The right to this separation accrues to either party in consequence of the adultery of the other, provided that the guilt be certain and notorious, whether in fact or in law. The adultery of either party is a sufficient cause entitling the innocent person to claim judicial separation for life. According to the statutes of many states, adultery is a sufficient cause for the absolute severance of the nuptial bond. The Church, however, does not recognize these divorces. Catholics cannot obtain an absolute divorce on the ground of adultery.

Advent — The word signifies "coming" or "arrival." It is applied to the period of waiting which preceded the coming of the Son of God, and this name is given to the four weeks preceding Christmas to recall to the minds of the faithful this period of preparation for the first coming of the Saviour in His birth as man. It begins with the Sunday nearest the feast of St. Andrew. The reason for this is that St. Andrew showed his brother Simon Peter the way to Christ. Records of a liturgical period called Advent are found as far back as the year 380, at the time of the Council of Saragossa.

Affinity — The relationship existing between a man and his wife's relatives and a woman and her husband's relatives. Affinity invalidates marriage in any degree of the direct line, and in the collateral line to the second degree inclusively (C. 1077).

Agape — In the very first age of the Church the Eucharistic celebration was preceded by an ordinary meal, and this was known as the Agape. The strictly liturgical agape

disappeared within less than a hundred years after the preaching of the Gospel. Adaptations of it survived until about the fifth century.

Age of Reason — The time of life when one begins to distinguish clearly between right and wrong, understands an obligation and takes on moral responsibility; generally at seven years of age.

Agnosticism — A theory which claims that man cannot know reality because he is unable to apprehend it or it is unknowable. Applied to religion, it claims that human reason cannot know God. The Church in the Vatican Council declared that with the natural light of human reason, God may be known.

Agnus Dei — A disc of wax having on one side the impression of a lamb, and on the other the name and arms of the Pope. It is generally covered with textile and worn suspended from the neck. Its purpose is to protect its possessor from evil.

Agrapha — Sayings supposed to have been spoken by our Lord.

Alleluia — An ejaculation derived from the Hebrew, meaning "Praise the Lord;" used in the Church during joyful seasons.

Allocution — An address delivered from the throne by the Pope to the cardinals in secret consistory.

Alma Mater — Lat. "nourishing mother" — applied to universities and schools which are considered the foster mothers of students.

Alms-deeds — Material help given to another for God's sake and necessary in a Christian society as a bond uniting all in dependence on God.

Alpha and Omega — The first and last letters of the Greek alphabet, used to refer to Christ, the beginning and end of all things.

Altar — A table on which the Sacrifice of the Mass is offered. By decree of Pope St. Felix I it was required that the Sacrifice be offered on the tombs of martyrs, in conformity with which relics of martyrs are now placed in every altar, and hence also the tomb-like

structure of the modern altar. A portable altar consists of an altar-stone which must contain the relics of two canonized martyrs.

Amen — A Hebrew word signifying "truly," "certainly." It is an assent to a truth or an expression of a desire, and is equivalent to: "so be it." In this sense it may express consent to the divine will. In the words of Christ: "Amen, I say to you," it means "of a truth."

At the end of prayers "Amen" signifies a desire to obtain what we ask. Thus it is said by the server at Mass, as a sign that the faithful unite their petitions to those of the priest.

Anathema — A thing given over to evil, so that "anathema sit" means "let him be accursed." St. Paul uses it against those who repudiate our blessed Savior. Those against whom it is used are excluded from the communion of the Church. Those who are so condemned, however, may return to the Church if they repent.

Angelic Doctor — St. Thomas Aquinas (1225-1274), so called because of the sanctity of his life and the sublimity of his philosophical and theological writings.

Angels — Spiritual beings, created by God, but superior in nature and intelligence to man. When they were created is an open question. The angels have no body, but they are capable of assuming bodies, as we read in Scripture.

They are purely spiritual intelligences. They do not have to reason, as we do; their knowledge is intuitive, depending on the images received from God. God put them on probation with the help of sanctifying grace, but Lucifer and many others fell through pride and were cast into hell without hope of pardon. The very greatness and perfection of angelic nature, says St. Gregory the Great, made their sin unpardonable.

The good angels went into everlasting bliss. They are ministering spirits serving God. We offer veneration and inferior honor to these angels due to their noble na-

ture. God alone do we adore with latria, or supreme adoration.

Angelus — The practice of ringing a bell for the recitation of the Hail Mary, introduced by the Franciscans in 1263, has since developed into the universal custom of reciting a prayer at morning, noon and evening, in honor of the Incarnation. During paschal time the Regina Coeli takes the place of the Angelus.

Anglican Orders — Anglican Orders were declared invalid under Pope Leo XIII who had the question of their validity thoroughly investigated and gave the decision September 18, 1896, in his bull "Apostolicae Curae."

Annulment — A civil or ecclesiastical declaration that a supposed marriage never was valid owing to a known or hidden impediment.

Annunciation — The Angel Gabriel's announcement to the Virgin Mary that she was to become the Mother of God. The event is commemorated in the daily recitation of the Angelus during the greater part of the year and by a special feast on March 25.

Antichrist — It is the constant belief of the Church since the time of Irenaeus that before our Lord comes again, a great power will arise which will persecute the Church. In St. Matthew's Gospel we read that the false Christs and false prophets shall be so clever "as to deceive, if possible, even the elect." While the antichrist, properly speaking, may be expected just before the end of the world, those who attack Christ and His Church should be so classified and avoided as antichrists.

Antipopes — False popes who, while not duly elected, claimed the papacy and attempted to rule the Church. There have been thirty-seven antipopes.

Apocrypha — Greek "hidden" — writings that claim sacred origin supposed to have been hidden for generations. They lack genuineness and canonicity, and are not included in the Bible.

Apologetics — Science of the explanation of religious teaching according to reason. SS. Justin and Irenaeus were the first apologists.

Apostasy — A breaking away from religion after baptism — a rejection of the Faith. When manifested outwardly with consciousness of the obligation to remain in the Faith, apostasy involves excommunication reserved to the Holy See.

Apostle — One who is sent. The apostles were men sent by Christ to spread the Gospel throughout the world. The apostles were bishops, and so had the power to consecrate, ordain, confirm, etc. They received a divine commission to preach the Gospel to the whole world — to be witnesses of Christ "even to the end of the earth." They had the power of founding churches, ordaining bishops, and other ecclesiastics. All these powers, however, they exercised in subjection to St. Peter, who was the head of the Church. The bishops are successors of the apostles, but their power is limited to the sphere of their jurisdiction, whereas that of the apostles was universal.

Apostolic Delegate — The representative of the Pope who watches over and informs His Holiness of the state of the Church in a certain territory. When countries have diplomatic relations with the Holy See he has a diplomatic character, otherwise purely ecclesiastical. He precedes all ordinaries in his territory excepting cardinals.

Apostolic Indulgences — Attached to crucifixes, rosaries, medals, etc., by the Pope or an authorized priest when the articles are blessed. Such articles must be carried on one's person or kept in a suitable place.

Apparitions — Remarkable appearances or manifestations made by God in an extraordinary manner, either before the senses in flesh and blood or in luminous form.

Archimandrite — The superior of a monastery in an Eastern Church, such as among the Melchites or Uniate Greeks; also an honorary title of officials in Eastern Churches.

Articulo Mortis — Lat. "at the moment of death" — referring to indulgences granted to those about to die.

Ascension — Christ's ascending into heaven forty days after His Resurrection. It is commemorated by a special feast, which is a holyday of obligation.

Ashes — Ashes were used in ancient religions to express humiliation and sorrow, and their use was continued in the early and medieval Church as a symbol of penance. On Ash Wednesday blessed ashes are placed on the foreheads of the faithful to remind them they are but dust and ashes, and that they should enter upon the holy season of Lent, of which this is the first day, with a humble and mortified spirit. This is a sacramental.

Asperges — The first word of the ninth verse of the fiftieth psalm "Asperges Me," meaning "Thou shalt sprinkle me" — sung during the ceremony of sprinkling with holy water before High Mass on Sundays.

Aspiration — A prayer said in a breath, derived from the Latin, *Aspiro*, to breathe, and so containing only a few words, as for example, "My Jesus, mercy." Indulgences are applied to many of these prayers.

Assumption — The reception into heaven of the body of the Blessed Virgin shortly after her death. Its commemoration on August 15 is a holyday of obligation.

Atheism — A system opposed to theism, which denies God's existence and refers mortality to a material rather than a spiritual source.

Atonement — The suffering of Christ caused by sin; the payment of the debt to divine justice that He alone could make. The atonement was an act of love because the complete anguish He endured was not absolutely necessary.

Attributes of God — Though God is one and simple, we form a better idea by applying characteristics to Him, such as: almighty, eternal,

holy, immortal, immense, immutable, incomprehensible, ineffable, infinite, intelligent, invisible, just, loving, merciful, most high, most wise, omnipotent, omniscient, omnipresent, patient, perfect, provident self-dependent, supreme, true.

Attrition — Imperfect contrition based on an inferior motive such as the loss of heaven or the punishment of hell, not on the pure love of God.

Audiences, Papal — Receptions by the Holy Father to groups or individuals. Requests for audiences are made to the Master of the Chamber.

Aureole — A symbolic oval of light placed over the heads of saints in Christian art to symbolize their special honor in heaven; also called a halo or nimbus.

Authority — The right of some to impose the duty of obedience on others. There must be authority everywhere as well as obedience, but men are not bound to live under any particular form of authority.

If a particular form of authority encroaches upon the rights and liberties of the people, a revolution may be justified. When the authority of the State and that of the Church conflict, the State is not to be obeyed against God. All authority comes from God.

Auto da fe — The public ceremony in which those convicted of heresy by the Inquisition were given their final sentence.

Banns of Marriage — Three publications of an intended marriage on Sundays or holy days in the churches of the parties concerned for the purpose of discovering any impediments that may invalidate the marriage. Ordinarily the pastor should not perform the marriage until three days after the last publication of the banns.

Baptism — The sacrament of initiation and regeneration. By pouring water on the head of the person to be baptized, while invoking the Holy Trinity, he is cleansed of original sin and made a disciple of

Christ. This is baptism by water, which may be administered also by immersion or aspersion. There are two other kinds of baptism: by blood (or martyrdom) and of desire (perfect charity or love of God, and therefore implicitly the desire for the sacrament).

The significance of the ceremonies of baptism is very beautiful, yet few people ever think of them. Among the ceremonies are the following:

The person baptized is to receive in baptism the name of a saint, that the person may profit by the example and patronage of that saint. The priest breathes thrice upon his face to signify the new spiritual life which is to be breathed into his soul; he puts salt into his mouth, as a sign that he is to be freed from the corruption of sin. Then the priest solemnly exorcises the person; anoints his ears and nostrils with spittle — after our Lord's example, who restored sight to the blind man — and asks him in three separate interrogations whether he renounces Satan, all his works and all his pomps.

He next anoints him with the oil of catechumens on his breast and between his shoulders. The ancient athletes were anointed before their contests in the arena, and in the same way the young Christian is prepared for the "good fight" which lies before him. The recipient, through his sponsors if he be a child, professes his faith by reciting the Creed, and then the priest pours water three times on his head, in the form of a cross, at the same time pronouncing the words, "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost." After baptism, chrism is put on the top of his head to signify his union with Christ, the head of the Church; he receives a white garment, and a burning candle in his hands, a symbol of the light of faith and charity.

These rites are recommended by their beautiful symbolism and the majestic words which accompany

them as well as by their venerable antiquity.

Basilica — Originally the form of building used for early Christian churches, being an adaptation of a pagan edifice for Christian worship; the ground plan resembles a cross; the roof is supported by pillars with arched windows in the clerestory; the facade faces the East. Today the name basilica is applied to historic and privileged churches, such as those of St. Peter and St. John Lateran.

Beatification — A pontifical declaration that a member of the Church deserves to be regarded as residing in heaven due to a saintly life or heroic death. An examination of the life, virtues and writings is first made in the diocese of the candidate, as well as by the Church officially, before the person is declared blessed.

Beatific Vision — The vision of God enjoyed by the blessed in heaven, called beatific because it is the supreme source of happiness in heaven.

Beatitudes — Eight blessings given in the Sermon on the Mount (Matt., v, 3-10): blessed are the poor in spirit, the meek, those who mourn, who seek justice, the merciful, peacemakers, the clean of heart and the persecuted.

Bells — Sacramentals used to remind us of God and our duties to Him, introduced toward the close of the fourth century. Tower bells have been rung at the elevation of the principal Mass in a church since the thirteenth century.

The power of calling the faithful to Church is often attributed to the efficacy of the bell; but, of course, this notion is a superstitious one. This power is due only to the blessing and prayer of the Church.

Benediction of the Blessed Sacrament — A religious service which originated in the fourteenth century with the custom of exposing the Blessed Sacrament. A blessing with the Host is given before It is taken from the ostensorium and replaced in the tabernacle.

Benediction with Ciborium — A less solemn form of benediction in which the Host remains in the ciborium and is not visible.

Benefice — Church property or revenue attached to spiritual offices for the support of the clergy.

Benefit of Clergy — The privilege of the clergy to be exempt from the jurisdiction of civil courts, once in effect in the American colonies, now abolished.

Benevolence — A disposition akin to charity, consisting in wishing well for the happiness of others.

Betrothal — A mutual agreement to marry. The contract to marry must be made in writing, signed by the parties and, in addition, by either the pastor or the ordinary of the place, or by at least two witnesses, if neither the pastor nor the ordinary sign. If either or both parties be unable to write, mention of that fact must be made in the document, for the validity of the act, and another witness must be added to sign the document. Promises of marriage made according to the prescribed form will be binding in conscience, but they do not give rise any more to the diriment impediment of public decency, nor to any canonical prohibiting impediment properly so called.

Betting — The backing of an issue with a sum of money, or other valuables, binding in conscience, if the object is honest, if the two parties have the free disposal of their stakes, if the bet is thoroughly understood by both parties, and if the outcome is not known beforehand. Bets are often null and void in the eyes of the law.

Bible, The — This name was given to the sacred books of the Jews and the Christians. The Catholic Bible is composed of a number of inspired books contained in the Vulgate translation and enumerated by the Council of Trent.

Some few Catholic theologians have, indeed, maintained that the Scriptures may err in *minimis* — i. e., in small matters of historical detail which in no way affect faith or morals. But in doing so, they do

not contradict any express definition of Pope or Council, though such an opinion has never obtained any currency in the Church.

Secondly, the Church affirms that all Scripture is the word of God, but at the same time it maintains that there is an unwritten word of God over and above the Scripture. The Catholic view is reasonable. If our Lord had meant His Church to be guided by a book, and by a book alone, He would have taken care that Christians should be at once provided with sacred books. As a matter of fact, He did nothing of the kind. He refers those who were to embrace His doctrine, not to a book, but to the living voice of His apostles and of His Church. "He who heareth you," He said to the apostles, "heareth Me." Scripture is a source, but by no means the only source, of Christian doctrine. We must also appeal to the tradition of the Church. The Church from the beginning taught by word and letter.

Again, it belongs to the Church, and to the Church alone, to determine the true sense of the Scripture; we cannot interpret contrary to the Church's decision, or to "the unanimous consent of the Fathers," without making shipwreck of the Faith. The Catholic is fully justified in believing with perfect confidence that the Church cannot teach any doctrine contrary to the Scriptures, for our Lord has promised that the gates of hell shall not prevail against His Church. On the other hand, Christ has made no promise of infallibility to those who expound Scripture by the light of private judgment.

It is not necessary for all Christians to read the Bible. Many nations, without knowledge of letters, without a Bible in their own tongue, received from the Church teaching which was quite sufficient for the salvation of their souls. Indeed, if the study of the Bible had been an indispensable requisite, a great part of the human race would have been left without the means

of grace till the invention of printing. More than this, parts of the Bible are evidently unsuited to the very young or to the ignorant, and hence Clement XI condemned the proposition that "the reading of Scripture is for all."

Bible in Public Schools — The practice of reading the Bible in the public schools has been opposed by non-Christians and Catholics, as generally only Protestant versions are used. Catholic school teachers in the public schools enjoined upon to read the Bible may compare the Catholic with the Protestant versions and read verses common to both.

Bigamy — The contracting of a marriage while a previous one is still binding.

Bigotry — Ignorant adherence to a belief, opinion, or practice, combined with intolerance of others holding different views.

Bination — The celebration of Mass twice in one day by the same priest, permitted when there are not enough priests to satisfy the needs of a community.

Biretta — A stiff square cap with a number of ridges on top worn by clerics when entering the sanctuary and at other times.

Birth Control — The prevention of pregnancy, condemned by the Church as intrinsically evil because it defeats the primary purpose of marriage, i. e., the procreation of children, and lessens the respect of husband and wife, fulfilling only the secondary and baser purpose of allaying concupiscence.

Blasphemy — Evil, contumelious or reproachful language directed at or concerning God.

Bollandists — Belgian Jesuits, editors of the "Acta Sanctorum," an extensive collection of research into the lives of the saints.

Breviary — A book containing an abridgment of psalms, antiphons, responses, hymns, and selected parts of Holy Scripture. It has been in use from the infancy of the Church, though it has been subject to many revisions. In the present breviary we have seven hours

corresponding to Matins with Lauds, Prime, Tierce, Sext, None, Vespers and Compline.

Bribery — An immoral act aiming to defeat justice by influencing those in office to act in a particular manner for a stipulated sum of money or other valuables.

Brief — A letter issued by the Sovereign Pontiff at Rome, written on fine parchment in modern characters, subscribed by the Pope's secretary of briefs, and sealed with the Pope's signet-ring, the Seal of the Fisherman.

Brothers — Members of religious congregations and orders of men who follow a rule of life for the purpose of realizing personal sanctification and who perform works of Christian charity.

Bull — So named from the *bulia* (or round leaden seal, having on one side a representation of SS. Peter and Paul, and on the other the name of the reigning Pope), which is attached to the document (by a silken cord if it be a bull of grace, and by one of hemp if a bull of justice) and which gives authenticity to it.

Bullarium — A collection of papal bulls. That of Cocquelines containing the bulls of all popes from Leo the Great to Benedict XIII is the most famous.

Burial — Interment with ecclesiastical rites and in consecrated ground granted to all baptized, converts and catechumens; denied to apostates, heretics, schismatics, Freemasons, etc., those excommunicated, deliberate suicides, duelists, those who have ordered their bodies cremated, and public sinners.

Burse — A square case into which the priest puts the corporal which is to be used in Mass; a fund for the education of poor students.

Calendar, Ecclesiastical — An arrangement founded on the Julian-Gregorian determinations of the civil year, marking the days set apart for particular celebration.

Calumny — Lying about one's neighbor. Imputing to him faults of which he is not guilty.

Calvary — The hill near Jerusalem where Christ was crucified, so called from the Latin word *calvaria*, meaning skull, from the shape of the eminence.

Candelabrum — Name applied to a chandelier for lamps, now also applied to a candlestick, generally one holding a number of lights.

Candles — When used for liturgical purposes, candles should be made of pure virgin beeswax, typifying the flesh of Christ, Who was born of a virgin Mother. The wick symbolizes the soul of Christ and the flame His divinity absorbing and dominating both body and soul. Candles are blessed and distributed to the faithful for use in the home on Candlemas day, the feast of the Purification of the Blessed Virgin, celebrated on February 2. Blessed candles are a sacramental. Every Catholic home should have at least one, to be lighted when the Blessed Sacrament is brought to the sick.

Candlestick — A symbol of the Eucharist. Six are placed on the main altar, three on either side of the crucifix.

Canonical Hours — Times set apart for the recitation of the Divine Office: Prime, meaning first hour; Tierce, the third; Sext, the sixth; None, the ninth; Vespers, evening, and Compline, the last. Matins and Lauds are recited in the morning.

Canonization — A papal declaration that one already beatified is to be regarded as a saint and to be venerated everywhere. Proof of two miracles through intercession must first be accepted as having occurred after beatification. The celebration of canonization is solemnly held at St. Peter's, Rome.

Canon Law — Canon Law is the assemblage of rules or laws relating to faith, morals and discipline, prescribed or propounded to Christians by ecclesiastical authority. These are binding laws and liable to be enforced by penalties. In the early Church whenever a difficult case was set before a bishop, he had three things to guide him: Scripture, tradition and the holy

canons. The latter were the disciplinary rules which Church synods, beginning with the Council of Jerusalem, had established. A new code came into use in 1913 and contains five books, covering general rules, ecclesiastical persons, sacred things, trials, crimes and punishments.

Canon of Scripture — The list of inspired books accepted by the Church as books of the Bible.

Canopy — A cloth, wood, or metal covering for an altar or throne for dignitaries; also a white cloth carried over the Blessed Sacrament in procession.

Cantata — Originally meant a story set to music for one or two voices; now generally applied to choral music.

Canticle — A sacred scriptural chant or prayer differing from the psalms, used in the Divine Office, such as the Benedictus and Magnificat.

Capital Sins — Grave offenses which give rise to many more sins. They are: pride, covetousness, lust, anger, gluttony, envy, sloth. The opposite virtues are: humility, liberality, chastity, meekness, temperance, brotherly love, diligence.

Cappa Magna — A long garment with a train, lined with silk or fur, worn by bishops and cardinals.

Cardinal — The cardinals are commonly known as the princes of the Church. They owe their appointment solely to the Pope and are chosen usually from among those priests and bishops notable for their learning, piety and prudence.

The duties of the cardinals are twofold. They take an active part in the government of the universal Church; and at a vacancy of the Holy See, their duties are confined to protecting the Church and maintaining all things in their due order, till a conclave can be assembled for the election of a new Pope, who is chosen from among them. According to a regulation made by Sixtus V, their number is not to exceed seventy of whom six are cardinal bishops, residing in Rome and administering the suburbicari-

an sees (these number seven but two are frequently united), fifty are cardinal priests, charged with the spiritual ministry of the faithful, and fourteen are cardinal deacons who exercise the ministry of material charity: distribution of alms, care of hospitals, orphanages, etc. By Canon Law today all cardinals must be priests and at least twenty-four years of age, and all are made members of one or more of the Roman Congregations.

Cardinal Protector — A cardinal entrusted with the care of a particular religious group.

Cardinal Virtues — The four principal virtues of justice, prudence, temperance and fortitude.

Cases of Conscience — Problems exemplifying the application of the moral and canon law, such as in the case of a thief: in how far he is obliged to make restitution.

Cassock — A gown worn by clerics and priests — usually black for priests, purple for bishops and prelates, red for cardinals, white for the Pope.

Catacombs — In the days of the early Church, the Christians were subject to many and vigorous persecutions. It was necessary, therefore, that they should bury their dead and hold public worship in places far removed from the eyes of their persecutors. Hence the catacombs, which were long subterranean passageways, whose walls were lined on both sides with niches in which the dead were buried. These niches were sealed with a slab set in mortar. There were places where these tunnels widened out so as to make room for a moderate assembly of the faithful, and it was in these chapels that Mass was celebrated upon altars of stone. Sometimes there were three or four stories to these catacombs, each hallowed out underneath the preceding one as a necessity arose.

During the first two centuries the Christians used the catacombs in peace and safety. During this time the underground chambers were decorated with painting and sculpture. With the third century per-

secution became fierce and in numerous cases the Christians were followed to their catacombs and there martyred. After the third century they became a place of pilgrimage. During the seventh and eighth centuries the Lombard invaders desecrated, plundered and partly destroyed them. After this they were for the most part closed and by many forgotten, and it was not until the sixteenth century that interest in them revived.

Catafalque — An erection like a bier during the Masses of the dead, when the corpse itself is not there, covered with black cloth and surrounded by candles.

Catechism — A summary of Christian doctrine usually in the form of question and answer for the instruction of Christian people.

Catechumen — One undergoing instruction before Baptism and reception into the Church.

Cathedra — The chair throne on which the Bishop sits during church functions. The term refers to pronouncements made by the Pope from the Chair of Peter.

Cathedral — Official church of a bishop.

Cathedral Schools — Church schools introduced in the eighth century resembling somewhat the public schools of today and in use up to the eighteenth century.

Cathedraticum — The annual tax paid by all churches and benefices subject to a bishop, for his support.

Catholic — Term meaning universal. It was applied to the early church to distinguish it from heretical sects. It is one of the marks of the true Church.

Catholic Action — "The participation of the laity in the apostolate of the hierarchy" (Pope Pius XI), by the pursuit of personal Christian perfection and a union of all classes around those centers of sound doctrine and multiple social activity sustained by the authority of the bishops.

Catholic Church — A divinely instituted society with members in

every land believing the same truths, ruled by the successors of St. Peter. The total membership is about 335,000,000.

Catholic Encyclopedia — A work of reference on the constitution, doctrine, discipline and history of the Catholic Church, completed in 1914 and now being revised.

Celibacy — An ecclesiastical law of the Western Church binding all its clerics in major orders, in virtue of the dignity and the duties of the sacred priesthood, to refrain from entering the marriage state.

Censer — A metal vessel in which incense is burned, with a cover suspended by chains; swung before the Blessed Sacrament and used to incense priests and people.

Censorship — Examination before publication of religious writings by a priest especially appointed to the task. *Nihil Obstat* on a book means that it has been examined and that nothing hinders its publication.

Censure — A spiritual penalty imposed by the Church for the correction and amendment of offenders. This is the case with those who have committed a crime and are contumacious, and are deprived of the use of certain spiritual advantages. Censures are divided according to their nature and the extent of punishment they inflict.

Ceremonies — External acts, gestures or movements that accompany prayers and public worship.

Chained Bibles — Bibles chained to a wall or table in the Middle Ages to save them from stealth. Contrary to a widespread and false opinion among Protestants, they were so secured to afford people the opportunity of reading the Scriptures rather than prevent them from doing so. Protestants themselves chained Bibles.

Chalice — The precious cup used in Mass for the wine which is to be consecrated. The chalice must be consecrated by the bishop and cannot be touched except by persons in Holy Orders.

Chamberlain — The title of several classes of palace officials of the Roman Court.

Chancel — Part of the choir near the altar.

Chancellor—Ecclesiastical notary of a diocese who draws up all written documents in the government of the diocese, takes care of, arranges and indexes diocesan archives, records of dispensations and Church trials.

Chancery — A branch of Church administration that handles all written documents used in the government of a diocese.

Chant is the music proper (but not exclusively so) to the liturgy of the Catholic Church. It is the "vehicle of the sacred text" which the Church uses when she sings her dogmas. It is a unisonous, diatonic, simple or florid melody moving with free rhythm in one or more of the eight modes.

Chapel — An informal church oftentimes attached to a larger edifice. There are many kinds, such as cemetery chapels, lady chapels, wayside chapels.

Chaplain — A priest appointed by the bishop to care for the spiritual welfare of a part of the army, religious communities or institutions.

Chaplet—One-third of the rosary, or fifty-five beads on which are recited fifty Hail Marys and five Our Fathers.

Chapter — A general meeting of delegates of certain religious orders to consider important interests of their communities.

Charity — A supernatural, infused virtue by which God is loved for His own sake. This motive is necessary for charity in the true sense of the word.

Chastity — A moral virtue, opposed to lust, by which is moderated, in the case of the married, and excluded, in the case of the unmarried, the desire to indulge in carnal pleasure. It may also be considered as one of the three Vows of Religion.

Cherubim — The second among the nine choirs of angels.

Children of Mary — Sodalties of our Lady for women and girls; in existence for the past century.

Chrism — A mixture of olive oil and balm, blessed by the bishop and used in the Church in Confirmation, Baptism and other ceremonies. The oil signifies fullness of grace and the balm mixed with it signifies incorruption.

Christ — The Greek word *Christos* meaning "Anointed," is a translation of the Hebrew word *Messiah*, designating the King who, for the Jews, was to come. Thus, when our Lord came, "the Christ" was His official title, while "Jesus" was His ordinary name.

The work and office of Christ: Christ came chiefly to take away sin, to teach, to be the Head of the Church, to hold the supreme kingly, priestly, and judicial power, and, finally, by His vicarious atonement on the cross, to suffer and die for us, thus effecting the remission of our sins, and enabling us once more to become heirs to the Kingdom of Heaven.

Christians—A name first applied about the year 43 to the followers of Christ at Antioch, the capital of Syria. It was used by the pagans as a contemptuous term. The Jews did not use it, but rather chose to call the followers of the new religion "Nazarenes," or "Galileans." Probably the term arose from a mistaken conception of the word "Christus," it being taken as a proper name, whereas it means "The Anointed." The term as used today designates: (1) true imitators of the life of Christ, (2) Catholics, (3) all baptized persons believing in Christ, in counter-distinction to Jews and heathens.

Church — From the Greek *Kuria-kon*, meaning "house," used to designate the House of God from the beginning of the fourth century. Private houses were first used for this purpose, but at the beginning of the third century, churches, properly so-called, began to be erected. After the universal toleration granted to the Church by the Emperor Constantine (in the Edict of Milan, 313), these assumed large and magnificent proportions. Churches, particularly the early

ones, ordinarily had the sanctuary in the East end, facing the rising sun, and were divided into respective parts, for the bishops and priests (presbyterium), and for the laity (the nave). This last was again divided into parts for the men and women, and the different classes of the faithful, according to their rank in the Church. The chief church of the diocese is called the cathedral.

Church and State — Where Catholicism is the religion of the majority of the people, as in Italy today, the Church endeavors to work harmoniously with the State, since the two have jurisdiction over the same persons. In the case of a disagreement, the authority of the Church should prevail over the State or some agreement be made between them.

Churching — A pious and laudable custom, reserved for women who have borne children in wedlock. Properly speaking, it is to be performed by the parish priest. Having sprinkled the woman with holy water in the form of a cross, the priest says a prayer of thanksgiving, blesses her, and in these words invites her: "Come into the temple of God. Adore the Son of the Blessed Virgin Mary, who has given thee fruitfulness in childbearing."

Church Militant — The faithful still living on earth as distinct from the Church Suffering in purgatory and the Church Triumphant in heaven.

Church Unity Octave — Eight days of prayer offered from January 18 to January 25, that all lapsed Catholics return to the Church, and all those outside the Church be converted. This devotion was started by the Friars of the Atonement about 1910.

Ciborium — The vessel in which the Sacred Hosts are kept for distribution at Communion.

Circumcision — A custom observed by the Jews as a sign of the covenant between God and Abraham. The circumcision of the Child Jesus out of reverence for the law is commemorated by the Church on January 1.

Clandestinity — Illegal secrecy, an impediment to valid marriage if the ceremony be performed by any other than the parish priest or bishop of the diocese or delegate of either.

Clergy, Married — Oriental clerics may not licitly, and more probably not validly, marry after the reception of the subdeaconship. If they have been married before that time, they may use marriage rights.

Clergy, Religious — Clergy who take the vows of poverty, chastity and obedience and who are subject to a religious superior. They are also called "regular" clergy because they observe a rule of life.

Clergy, Secular — Clergy immediately subject to a bishop of a diocese, devoted to ordinary parochial work and the administration of the Church throughout the world. They take a vow of chastity and make a promise of obedience to their bishops.

Cleric — One who has been assigned to the Divine ministry by the reception of the clerical tonsure, and thus rendered capable of obtaining the power of orders and jurisdiction, benefices and pensions; loosely used to designate also one who enjoys the clerical privileges of immunity and exemption, such as a religious, a novice, or a member of a society having community life without vows.

Clericalism — Term used by Free-thinkers for the application of moral principles to economic, social and political matters and for what is termed the exaggerated claims of the clergy.

Cloister — The enclosure of a convent or monastery, which the enclosed may not freely leave or outsiders enter.

Closed Times — Seasons of the year when the nuptial blessing is not given, except with special permission: during Advent and Lent, on Christmas and Easter Sunday.

Coadjutor Bishop — A Bishop deputed by the Holy See to assist the diocesan bishop in the administration of a diocese or in pontifical functions. Also called Auxiliary.

Code — A digest of rules or regulations such as the Code of Canon Law.

Coeducation — Arguments in favor of the education of both sexes without consideration of sex are: economy, better discipline, and beneficial social intercourse. Objections are that boys can and should be subjected to a stricter regimen than girls and that the lowering of sex tension leads to indifference and grave moral evils. Coeducation is not generally employed in Catholic secondary schools.

College, Sacred — The body of cardinals.

Colors, Liturgical — The colors approved by the Church for use in public worship. Certain colors are prescribed for certain feasts. Draperies of the altar and vestments of the clergy are white, red, green, violet or black, according to the Office of the day.

Commandments of God — The "Decalogue" or "ten words" written by the finger of God on two tablets of stone, and given to Moses on Mt. Sinai. As defined by the Council of Trent, they bind the conscience of all mankind, manifesting to us God's will in our behalf, and, by their observance, enable us to attain to everlasting salvation. They are:

1. I am the Lord thy God. Thou shalt not have strange gods before Me.

2. Thou shalt not take the name of the Lord, thy God, in vain.

3. Remember thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

Commandments of the Church — The Church, being our mother, and having the deposit of faith to pre-

serve and make known to us, therefore has the power to make rules for us. Thus she commands us:

1. To hear Mass on Sundays and holy days of obligation.

2. To fast and abstain on the days appointed.

3. To confess at least once a year.

4. To receive the Holy Eucharist during the Easter time.

5. To contribute to the support of our pastors.

6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

Commissariat of the Holy Land — A territory assigned to the Friars Minor for the purpose of collecting alms for the holy places in Palestine. There are some forty throughout the world, one being located at Mt. St. Sepulchre, Washington, D. C.

Communion — It is a tenet of the Catholic faith that the Body and Blood, Soul and Divinity of Jesus Christ are given in the Communion, and that Christ is received whole and entire under either species, i. e., under the form of bread alone, or wine alone.

Communion, Frequent — The Church exhorts the faithful to receive daily, if possible. It is recommended to keep free from venial sin in order to receive more worthily. The practice of frequent Communion was introduced by Pius X.

Communion of Saints — The union of the faithful in heaven, on earth and in purgatory. Belief in the Communion of Saints is expressed in the ninth article of the Apostles' Creed. According to the teaching of the Church, it is added as an explanation of the preceding article, "I believe in the Holy Catholic Church." It embraces the Church Triumphant, the Church Militant, and the Church Suffering. The faithful here upon earth are in communication with each other by their good works, charity and prayers. Our communication with the poor souls consists in our praying for their liberation from the cleansing fires of purgatory. We are in

communion with the elect in heaven when we ask them to intercede to God in our behalf, by honoring and imitating them and by obtaining their help and prayers.

Communism — A social or economic system founded on the community of goods. In political practice it involves absolute control by the community in all matters pertaining to labor, religion and social relations. It embodies the principles of Karl Marx. Actually it has become a philosophy of life directing men to merely material ends, and militantly combats religion; as in Russia today. Pope Pius XI on March 19, 1937, issued the encyclical, "Divini Redemptoris," on Atheistic Communism.

Concelebration — In the Western Church this rite is now used only at the ordination of priests and the consecration of bishops when several priests say Mass together, all consecrating the same bread and wine. In all Eastern Churches concelebration is common.

Conclave — This term is applied to the place where the cardinals assemble for the election of a new pope, and to the assembly itself. In a General Council held at the Lateran in 1179, it was decreed that the election should henceforth rest with the cardinals alone, and that, in order to be canonical, it must be supported by two-thirds of their number. After the death of a pope, the cardinals who are absent are immediately to be summoned to the conclave by one of the secretaries of the Sacred College; the election is to begin on the fifteenth or the eighteenth day after the death. Originally this period was for ten days, but, to allow those at a great distance to arrive on time, the period was lengthened to fifteen or eighteen days at the most. On the day on which the conclave officially begins a solemn Mass of the Holy Ghost is said in the Pauline Chapel, and after it the cardinals form a procession and proceed to the Sistine Chapel where the voting takes place. During the conclave the cardinals occupy apartments in the Vatican Palace. After three days the

amount of food sent in is restricted; if five more days elapse without an election being made, the rule used to be that the cardinals should from that time subsist on nothing but bread, wine, and water; but this rigor has been modified. Morning and evening, the cardinals meet in the chapel, and a secret scrutiny is usually instituted, in order to ascertain whether any candidate has the required majority of two-thirds. A cardinal coming from a distance can enter the conclave after the closure, but only if he claims the right of doing so within three days of his arrival in the city. There are three valid modes of election: by scrutiny, by compromise, and by what is called quasi-inspiration. Compromise occurs when all the cardinals agree to entrust the election to a small committee of two or three members of the body. Scrutiny is the ordinary mode; elections have usually been made by this mode with reasonable dispatch. However, owing to the disturbances of the times, the conclave of 1799, at which Pius VII was elected, lasted six months.

Concordat — From Lat. *concordata*, "things agreed upon." A treaty between the Holy See and a secular state touching the conservation and promotion of the interests of religion in that state.

Concubinage — Unlawful intercourse between a man and woman living together more or less permanently.

Concupiscence — A desire of the lower appetite contrary to reason: "the flesh lusteth against the spirit." According to the Catholic view, if the rational will resists such inordinate desires there is no sin. The Protestant view holds concupiscence is of itself sinful, identifying it with original sin.

Confession — Sacramental Confession consists of accusing ourselves of our sins to a priest who has received authority to give absolution. Confession must be: (1) entire, (2) vocal, (3) accompanied by supernatural sorrow and firm purpose of amendment, (4) humble

and sincere. The form of Confession is as follows: The penitent, kneeling at the confessor's feet, says: "Pray, Father, bless me, for I have sinned." The priest gives the blessing prescribed in the Roman ritual, "The Lord be in thy heart and on thy lips, that thou mayest truly and humbly confess thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." The penitent then enumerates the sins of which he has been guilty since his last confession, and adds, "For these and all other sins which I cannot now remember I am heartily sorry; I purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my Spiritual Father."

Confessional — This is the seat which the priest uses when hearing confessions. According to the Roman ritual, it ought to be placed in an open and conspicuous part of the church, and to have a grating between the priest and the penitent. The division of the confessional into compartments does not appear to go back further than the sixteenth century. This arrangement became general in the following century.

Confessor — In modern Church usage, this term refers to a male saint who did not die for the Faith. It also refers to a priest who has the necessary jurisdiction to hear confessions and absolve.

Confirmation — A sacrament of the new law by which grace is conferred on baptized persons which strengthens them for the profession of the Christian faith. It is conferred by the bishop, who lays his hand on the recipients, making the sign of the cross with chrism on their foreheads, saying, "I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." Besides conferring a special grace to profess the faith, it sets a seal or character on the soul, so that this sacrament cannot be repeated without sacrilege.

Confraternity — An association, generally of laymen, having some work of devotion, charity, or instruction for its object, undertaken for the glory of God. When a confraternity reaches the stage of which affiliations, similar to itself, are formed in other places, and adopt its rules, it takes the name of archconfraternity, and acquires certain particular privileges.

Congregation, Religious — A community bound together by a common rule, either without vows (as the Oratorians, the Oblates of St. Charles, etc.) or with vows (as the Passionists, the Redemptorists, etc.).

Congregational Singing — Strongly recommended by Pope Pius X in 1903 and Pope Pius XI in 1929 as a means of aiding the piety of the faithful and increasing the solemnity of the service.

Conscience — A knowledge of one's self which dictates what is morally right or wrong. When in doubt, certainty should be acquired before acting, or at least moral certainty.

Consent — The essence of matrimony: it must be voluntary, mutual, unconditional.

Consistory — A meeting of official persons to transact business, and also the place where they meet. Before the Reformation every English bishop had his consistory, composed of some of the leading clergy of the diocese. In the Catholic Church the term is now seldom used except with reference to the papal consistory, the ecclesiastical senate in which the Pope, presiding over the College of Cardinals, deliberates upon grave ecclesiastical affairs.

Consubstantiation — The error of those who hold that the Body and Blood of Christ exist with the substance of the bread and wine in the Eucharist.

Continence — The state of one who controls the sex instinct.

Contrition — Sorrow and detestation for past sins and determination to sin no more.

Cope — A long cape-like vestment worn by the priest at Benediction and at other liturgical functions.

Cornerstone — A stone prominent in the corner of the foundation of a building inscribed with the date and having a cavity containing coins and other mementoes of the time and circumstances.

Corporal Works of Mercy, The — To feed the hungry, to give drink to the thirsty, to clothe the naked, to harbor the harborless, to visit the sick, to ransom the captive, to bury the dead.

Cotta — Another name for surplice.

Council — An assemblage of churchmen, called to settle ecclesiastical affairs. Councils may be: General or Ecumenical, presided over by the Pope; provincial, presided over by an archbishop; diocesan, presided over by a bishop.

Counsels, Evangelical — While keeping the commandments is sufficient for salvation, the counsels of more complete renunciation promise greater rewards. They are: poverty, chastity and obedience, made permanent by vows.

Counter-Reformation — The Catholic reform from 1522 to 1648 to restore genuine Catholic life and stem the tide of Protestantism. The Council of Trent gave the reform official direction.

Court, Diocesan — Officials assisting a bishop of a diocese: vicar, chancellor, examiners, consultors, auditors, notaries, etc.

Creation — The production by God of something out of nothing, before the existence of anything.

Creator — A title belonging in a strict sense to God alone, since He is the supreme self-existing being, the absolute and infinite first cause of all things.

Creature — That which has been made out of nothing by God.

Credence — The table on the Epistle side of the altar on which the water, wine, and other articles used at Mass are placed.

Creed — A summary of the chief articles of faith, used by Christians to make a profession of their faith.

Four creeds are at present used in the Catholic Church: the Apostles', the Nicene, the Athanasian and that of Pope Pius IV. The Apostles' Creed is in common use.

Cremation — A violent and unnatural destruction of the human body by fire, looked upon as an abomination before God. Catholics may not carry out the order of one who desired his body cremated, nor may they be buried in consecrated ground if they order their own bodies cremated.

Crib — A representation of the manger which held the Christ Child in Bethlehem. The custom of erecting Cribs dates back to 1223, when St. Francis of Assisi obtained from Pope Honorius III permission to represent the mystery of Christmas in the form of a Crib.

Crosier — The bishop's staff.

Crucifix — A sacramental bearing the image of Christ on a cross placed over an altar where Mass is to be offered, also used with devotion by the faithful.

Cruets — Small vessels for wine and water for the celebration of Mass, made of glass, gold or silver.

Crypt — A secret vault to which the bodies of martyrs were brought before burial. The term is now applied to a burial place for dignitaries under the altar of a church, or the basement of a church used for worship or burial.

Cult — The veneration of a person or thing. Private veneration may be paid to anyone of whose holiness we are certain, but public devotion may be paid only to the Saints of God.

Curia — The Sacred Congregations.

Custos — In the Franciscan Order, a superior presiding over a number of convents called collectively a custody.

Dark Ages — Term erroneously applied to the Middle Ages to give the impression that there was no progress during the Ages of Faith. The term, "dark," is now applied only to the first half of the period.

Deacon — The word means minister. Such an order has existed

from the earliest times. Today, deacons merely assist the priest in the celebration of Solemn Mass and on certain occasions may preach and baptize.

Deaconess — A woman who performed certain functions, notably at baptism, for the female sex in the early Church, particularly in the East. The office disappeared in the Church by the twelfth century. The office was not an order, as the Sacrament of Orders can be received only by a man. Some Protestant sects still have deaconesses.

Dean — An ecclesiastical official; the head of a cathedral or collegiate chapter; a vicar forane or episcopal assistant. A Dean of Peculiars is one in charge of a church or district, exempt from the jurisdiction of the bishop of the diocese in which it is situated.

Dean of the Sacred College — The president of the College of Cardinals, who calls the College together, conducts its deliberations and represents it abroad.

Death — The cessation of mortal life; an experience common to all men. Death is an effect of sin.

Decalogue — The Ten Commandments of God. (See Commandments.)

Decorations, Papal — Given to laymen of exemplary character who have promoted the welfare of society, the Church or the papacy. The titles are: prince, baron and count. The papal orders of knighthood are: Supreme Order of Christ, Order of Pius IX, Order of Gregory the Great, Order of St. Sylvester, Order of the Golden Spur, Order of the Holy Sepulchre. Other decorations are the medals *Pro Ecclesia et Pontifice*, *Benemerenti*, *Holy Land*.

Dedication of Churches — This means the act whereby a church is solemnly set apart for the worship of God. It is a custom carried over from the Jewish religion and imposed as a law by Pope Evaristus. Having once been consecrated, a church cannot be transferred to common use. The act of consecration must be done by a bishop.

Definitors — Members of the governing council of an order, each one having a decisive vote equal with the general or provincial superior.

Despair — A deliberate yielding to the conviction that one's sins are unpardonable; a grievous offense against God's goodness and mercy.

Detachment — The withholding of affection from creatures and all earthly things to give it to God alone.

Detraction — The destruction of a good name by the revelation of a fault or crime, whether or not the fact be true. Restitution must be made according to the damage done. The only time when faults may be revealed is to prevent evil by informing prudent persons.

Devil — The fallen angel, Lucifer, who sinned by pride but who still possesses the knowledge he had and may exercise influence over living and inanimate things, as in a case of diabolical possession.

Devil's Advocate — Popular name for the Promoter of the Faith who raises all possible objections in the cause of beatification.

Devotion — A pious practice in honor of Our Lord, the Blessed Virgin, the angels or saints.

Dies Irae — Hymn used as the Sequence in Requiem Masses, written in the thirteenth century by the Franciscan, Thomas of Celano.

Diocese — A section of a country and its population which is governed by a bishop. The word originally meant administration and was used under the Roman law.

Discalced — Applied to religious who go barefoot or wear sandals. The practice of so doing was introduced in the Western Church by St. Francis of Assisi.

Disciple — A follower of our Lord or the apostles. Our Lord had some seventy disciples.

Disciplina arcani — Lat. "discipline of secret" — in the Ancient Church the knowledge of the Trinity and of some of the sacraments was kept from catechumens in order to shield these teachings from ridicule or misinterpretation.

Discipline — Systematic training under authority; also punishment given with a view to correction.

Dismissio Ipso Facto — Lat: *ipso facto*, by the fact itself — referring to acts^s which by their very performance carry the dismissal of a religious from his or her community, such as flight with a person of the opposite sex even without the intention to marry.

Dispensation — This is the relaxation of a law in a particular case. A law made for the general good may not be beneficial in a special instance wherefore a dispensation from one in authority may be obtained. Pastors, bishops, and religious superiors may dispense. A dispensation is granted from fasting, abstinence, certain vows, reading the office, etc.

Dissolution of Marriage — If there is no intercourse after a valid marriage, it may be dissolved by an act of the Pope at the request of one or both parties, providing there is just cause of a private or public nature.

Divination — Seeking to know future or hidden things by unlawful means such as dreams, necromancy, spiritism, examination of entrails, astrology, augury, omens, palmistry, drawing straws, dice, cards, etc.

Divine Office — The official prayer by which the Church through her clergy, daily offers adoration and supplication to God. It is sometimes recited publicly for the laity, and the daily recitation is observed by some orders of nuns, and as a devotional practice by some of the laity. It consists of psalms, hymns, prayers, and readings from the Bible, patristic homilies and lives of the saints. It is also called Canonical Hours.

Divine Right of Kings — A claim to absolute authority by civil rulers, regardless of how they rule, approved by Luther and Melancthon but never by the Church. Authority originates in God, and resides in the people who entrust it to reliable agents.

Divorce — A legal separation of married persons. There are three types: absolute, separating from

the bond of matrimony, which is what is commonly understood by the term today; from the bed, making the denial of the marriage debt lawful; from the bed and board, by which the rights of cohabitation are denied. The matrimonial bond is indissoluble but an annulment may be decreed. The State has no right to grant divorces since it has no authority to annul a valid marriage.

Doctor of the Church — Title given to one who is ascribed as possessing learning to such an eminent degree that he is fitted to be a doctor not only in the Church but of the Church. Great sanctity must also be present and finally the title must be conferred by the Pope or a General Council.

Dogma — A truth contained in the word of God, written or unwritten (Scripture or Tradition), and proposed by the Church for universal belief.

Dogmas, Principal — Outstanding defined teachings of the Church are: The Church has the authority to interpret the Scriptures upon which the Catholic rule of faith is based; the Pope is infallible when speaking *ex cathedra*; there are three Persons in God — the Father, Son and Holy Ghost; through an act of disobedience Adam and Eve fell from grace and lost immunity from disorderly affections of the body and also the immortality of the body which punishments were passed on to the human race; Christ redeemed the human race from original sin; Christ was God as well as man; salvation is accomplished through co-operation with divine grace; grace is distributed by means of the Sacraments; man's present life will end in heaven, hell or purgatory.

Douay Bible — The name given to the English translation of the Vulgate version of the Bible, which was begun at Douay, France, and continued at Rheims; hence called also, the Douay-Rheims version. It was revised by Bishop Challoner in 1750. This Challoner-Rheims version has in turn been revised by Catholic scholars under the patron-

age of the Episcopal Committee of the Confraternity of Christian Doctrine. The New Testament was completed in 1941, and published in the United States.

Dowry — Property which a wife brings to her husband in marriage or that which a religious woman brings to her community to be invested for her support until death, when it becomes the property of the community. Should the religious leave, the property is returned without interest.

Doxology—The Doxology, or "ascription of glory to the Trinity," is usually called, from its initial words, the "Glory be to the Father." The first part of the Gloria dates back to the third or fourth century, and arose, no doubt, from the form of Baptism. The concluding words, "As it was in the beginning," are of later origin. The Gloria is recited after each psalm in the Divine Office said by the priests, and is also said after the "Judica," at the beginning of Mass.

The Glory be to the Father is called the lesser Doxology. The greater Doxology is the Gloria in Excelsis Deo, which is very often recited at Mass. It is believed to be of Eastern origin and is to be found in the Apostolic Constitutions in a form substantially the same as that now used. The common belief is that St. Hilary, Bishop of Poitiers (A. D. 366), translated it into Latin.

Dulia — Veneration or homage paid to the saints.

Duty — A moral obligation determined by conscience or right reason. The law of God prevails over that of men.

Easter Duty — The obligation of Catholics to approach the sacrament of Penance and receive the Eucharist during the Easter time: in the United States from the first Sunday in Lent to Trinity Sunday.

Easter Water — Holy water blessed with special ceremonies and distributed on Holy Saturday.

Ecstasy—A state of supernatural contemplation in which the senses are suspended; conferred by God upon certain saints.

Edification — The giving of good example to one another by Christians.

Ejaculations — Short prayers, many of which are indulgenced.

Elevation — The Elevation of the Host and chalice immediately after Consecration was introduced in detestation of the denial of transubstantiation by Berengarius. The practice started about the year 1100. The further custom of ringing a bell at the Elevation began in France during the twelfth century.

Emancipation — The abolition of penal laws against Catholics in England and Ireland.

Ember Days — Wednesday, Friday and Saturday following December 13th, the first Sunday in Lent, Pentecost, and September 14th. They are days of fast and abstinence instituted for the purpose of doing penance and thus purifying the soul at the beginning of each quarter of the year.

Emblem — An object or device in Christian art, denoting the virtues or actions of the saints, as, for example, keys for St. Peter, to whom Christ said: "I will give to thee the keys of the kingdom of heaven."

Encyclical — A letter addressed by the Pope to all the bishops in communion with him, in which he condemns prevalent errors, or explains the line of conduct which Christians ought to take in reference to urgent practical questions, such as education and the relation between the Church and State.

End Justifies the Means — This principle has frequently but falsely been attributed to members of the Society of Jesus. Father Roh, S. J., in the year 1852 publicly offered 1,000 guineas to anyone who in the judgment of the law faculty of Heidelberg University could prove that any Jesuit had ever taught this doctrine, or any equivalent. The money has never been claimed.

Epikel — Greek, "reasonable" — a reasonable interpretation of the law. For instance, a mother may reasonably be excused from Mass on Sunday if there be no one pres-

ent to care for her infant or sick child.

Episcopate — The dignity and sacramental powers bestowed upon a bishop at his consecration; the body of bishops collectively.

Epistle — A selection from one of the letters of the apostles, read at Mass after the Collects; also called a lesson.

Equivocation — The use of phrases or words having more than one meaning in order to conceal information which the questioner has no right to seek. It is permissible to equivocate in answering impertinent and unjust questions.

Eternity — The perennial interminable, perfect possession of life in its fullest totality without beginning or end — attributed to God, Who has no past or future. Also applied to man's destined state of eternal happiness or damnation, in so far as it is endless.

Ethics — The science of the morality of human acts in the light of human reason. Ethics comprises personal, social, economic, political and international activities.

Eucharist — The Church regards the Eucharist as a sacrament and as a sacrifice. Considered as a sacrament, the Eucharist is the true Body and Blood of Christ under the appearance of bread and wine. Like other sacraments, it was instituted by Christ. Considered as a sacrifice, it is the Mass, in which Christ offers Himself in an unbloody manner, as He once offered Himself in a bloody manner on the cross.

Eucharistic Congress — An international or national assemblage of Catholics to honor the Blessed Sacrament. The first owed its inspiration to Bishop Gaston de Segur and was held in Lille, France, in 1881.

Eugenics — The study of heredity and environment for the physical and mental improvement of future generations. Extreme eugenics is untenable since it uses immoral means to a good end, such as compulsory breeding of the select, birth control among the poor and sterili-

zation of the unfit. Moderate eugenicists recommend the segregation of the unfit and are to be commended for that.

Evangelists — The authors of the four gospels, Matthew, Mark, Luke and John.

Evil — A condition resulting from imperfection of constitution or action; an absence, defect or perversion of action called also, sin.

Evolution — The development from rudimentary conditions to more highly organized results. Widespread evolution has been accepted as a fact but has not been proven. Catholics may be friendly to hypotheses but should refuse to accept appearances as proofs. There is no proof that the human organism was generated from lower animals, nor that the soul is generated by human parents.

Examination of Conscience — Self-examination as a preparation for confession of sins.

Ex Cathedra — Lat. "from the chair" — referring to infallible decrees of the Pope on questions of faith or morals when he speaks with supreme authority from the chair of St. Peter.

Excommunication — An ecclesiastical censure by which a Christian is separated from the Church. It is a power included in the binding and loosing, given by Christ to Peter and the Apostles: "If he will not hear the Church, let him be to thee as the heathen and publican" (Matt. xviii, 17). Major excommunication deprives one of all Church communication, is equal to anathema and is publicly pronounced. Minor excommunication deprives one of participation in the sacraments.

The effects of excommunication are summed up: As a man by Baptism is made a member of the Church in which there is a communication with all spiritual goods, so by excommunication he is deprived of the same spiritual goods — until he makes amends and satisfies the Church. The censure may be removed in the Sacrament of Penance.

Exorcism — The ceremony of driving out demons from persons, places or things; based on the teachings of the Bible.

Exposition of the Blessed Sacrament — The Church has always adored Christ in the Eucharist but it is only in times comparatively modern that the Holy Sacrament has been publicly exposed for the adoration of the faithful. As early as 1373 we read of the bishop carrying the Host in procession, the monstrance in which it was borne having sides of glass. Before that time the Host was generally carried in vessels which hid the Host from view. Later in the sixteenth century the Host was exposed more frequently, especially in times of public distress, generally for forty continuous hours. There are various rules with regard to the public exposition which cannot take place without the permission of the bishop or by apostolic indult. Twelve candles of wax must burn before the Host.

Extreme Unction — Extreme Unction may be defined as a sacrament in which the sick, in danger of death, are anointed by the priest for the health of soul and body. St. James describes the nature and effects of this sacrament: "Is any man sick among you? Let him bring in the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord" (v, 14).

Faculties—Powers granted by an ecclesiastical superior to his priests, to hear confessions, etc.

Faculties of the Soul — Imagination, memory, understanding, and will.

Faith — A firm, unshaken belief based on the word of God.

Faith, Act of—Belief in the truth of a thing, not because it is proven but because God says it is true.

Faith, Rule of—For Catholics the Bible and tradition on the authority of the Church; for Protestants, the Bible alone.

Faith and Reason — The Church teaches that reason may know cer-

tainly God's existence, His attributes, and the existence of revelation. Reason cannot understand however, mysteries such as the Blessed Trinity. Faith and reason, therefore, are of mutual assistance to each other.

Family — The foundation of society, consisting of husband, wife and children. The perfect example of family life is the Holy Family. Divorce, birth control, and outside interests injure the family and threaten both Church and State.

Fanaticism — Extreme unreasonable speech or conduct. Since religion deeply affects the mind, religious fanatics often perpetrate monstrous acts.

Fascism — A political system which makes the good of the state paramount and places control in the hands of a dictator. Fascism was established in 1922 in Italy under the dictatorship of Mussolini.

Fast — Abstinence from food or drink before receiving the Eucharist; the taking of only one complete meal a day, with small quantities in the morning and evening on appointed days. The Communion fast begins at midnight of the accepted time in a region.

Fast Days—Ember days, the vigils of Pentecost, Assumption, All Saints, and Christmas, and all days of Lent up to noon Holy Saturday.

Fathers of the Church—Eminent teachers or writers who instructed the early Church in the teachings of the Apostles.

Fear is a mental agitation or trepidation because of present or future danger. Grave fear should not be allowed to deter us from duty. Full responsibility, however, is not attached to evil done out of fear. Marriage contracted through fear of death or injury is invalid.

Field Mass—Mass celebrated in the open in time of war, or on special occasions with the bishop's permission.

First Communion — First reception of the Host, generally by children, who should be carefully prepared beforehand.

Fisherman's Ring—A signet ring

engraved with the effigy of St. Peter fishing from a boat and encircled with the name of the reigning Pope. It is used to seal briefs. It is broken up after each pope's death.

Five Scapulars — Any five of the eighteen scapulars approved by the Church may be worn together.

Fixed Festivals — Feasts that occur the same date every year, such as Christmas, December 25; Circumcision, January 1; Purification, February 2; Annunciation, March 25.

Flectamus Genua — Lat. "Let us bend the knee" — one of the prayers of the Mass on Ember days, and certain days of Lent.

Flowers on the Altar — Plants, cut or artificial flowers may be used excepting during Advent, when they are allowed only on the third Sunday, and during Lent, when they are allowed only on the fourth.

Forgiveness of Sin — Catholics believe that forgiven sins are removed from the soul. God can forgive sin either immediately, in answer to an act of perfect contrition, or mediately through the Sacrament of Baptism or Penance.

Fortune Telling — If indulged in for the purpose of seriously obtaining information it is a grievous sin against the first commandment. It should not even be indulged in for sport because of the danger to faith.

Forty Hours' Devotion — Solemn exposition of the Blessed Sacrament for forty hours, commemorating the forty hours during which the body of Christ rested in the tomb. These hours are interrupted in the United States for the convenience of the faithful. A plenary indulgence is granted to all contrite persons who have approached the Sacraments of Penance and the Eucharist, visited the church and prayed for the intentions of the Holy Father.

Freedom of Thought — There is no freedom in error. One is not free, for instance, to believe that

the Church has erred in its beliefs or teachings.

Freedom of Worship — A mixture of religion and politics often destroys the freedom of worshipping God according to the dictates of one's conscience.

Freemasonry — A religious sect diametrically opposed to Christianity. It has its own altars, temples, priesthood, worship, ritual, ceremonies, festivals; its own creed; its own morality. The chief reason why Freemasonry was first condemned by Pope Clement XII was that it professed to represent a primitive religion in which all men agree. This is in marked contrast to the Catholic idea of revelation. This still remains one of the chief Catholic objections, since it is evident that apostasy frequently follows entrance into a Masonic lodge. The Masonic oath was likewise condemned in 1738 as immoral in principle since it imposes blind obedience. Another reason for the Catholic attitude is found in the injuries inflicted on the Church by organized Masonry. In regard to foreign countries this is very evident. In the United States, Masonry, especially the Supreme Council of the Scottish Rite 33rd degree through its official organ, "The New Age," has shown itself as hostile and bent upon the destruction of Catholicism. "The American Freemason" through its editorial pages has emphasized that there can be no peace, nor even truce, between Freemasonry and the official Roman Church. Many of the leaders of Freemasonry, Pike, Richardson, Buck and Stewart, have shown open and unmistakable antagonism to the Catholic Church.

Eight different Popes in seventeen different pronouncements, and at least six different local Councils have condemned Masonry.

The majority of American Masons go no further than the Third Degree or Blue Lodge system and have no antagonism toward the Church. Many indeed are not even cognizant of the real aims and purposes of the organization. They have joined the Masons for social

and business reasons. To these many and benevolent Masons, not interested in the history or fundamental principles of Masonry, the attitude and position of the Catholic Church as regards Masonry is bewildering. They can see no justification for such condemnation. However, a study of the question pro and con will show any fair mind the reasons for the action of the Catholic Church. A thorough and accurate Catholic view of Masonry is contained in "The Catholic Encyclopedia" where the subject is discussed at length.

Freethinker — One who bases his beliefs on the findings of his reason and refuses to accept the Revelation.

Free Will — The faculty of making a reasonable choice among motives. The Council of Trent solemnly condemned those who taught that from the sin of Adam man lost his free will.

Friar — A term originally applied to members of mendicant orders, now to monastic and military orders also: Dominicans, Franciscans, Carmelites, Augustinians, Servites, Minims, Third Order Regulars of St. Francis, Capuchins, etc.

Fruits of the Holy Ghost — Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, chastity.

Funeral Pall — Black cloth with a white cross spread over a coffin during the last rites.

Funeral Rites — Mass for the deceased, absolution and interment by the priest. Black is the color used, except in the case of infants, when white is employed.

Gallicanism — A body of doctrines which found particular favor in the French or Gallican Church, and limited the power and authority of the Pope in favor of the Bishops, and extended unduly the power of the State over ecclesiastical affairs; condemned by Pope Alexander VIII in 1693.

Gambling — Staking large sums of money in pure chance is often the occasion of staking beyond means, risking other people's

money or property, or losing what rightfully belongs to one's family.

Gaudete Sunday — Third Sunday in Advent; named from the first word of the Introit of the day, *Gaudete*, meaning "Rejoice."

Gehenna — A Jewish name of a valley invariably used by Christ to designate hell.

Genuflection — Genuflection is a natural sign of adoration or reverence frequently used in the Church. The faithful genuflect when passing the tabernacle; the priest genuflects many times during the Mass. A double genuflection, i. e., one on both knees, is made on entering or leaving a church where the Blessed Sacrament is exposed.

Gethsemane — Name in Hebrew meaning "oil press" — a plot of ground on the Mount of Olives where the Saviour spent much time with His disciples. The hours He spent there in prayer the night before He died are known as the Agony in the Garden.

Gifts of the Holy Ghost — Wisdom, understanding, counsel, fortitude, knowledge, piety, fear of the Lord.

Gluttony — Eating too often, too much, too costly food, or living to eat instead of eating to live.

God — In the Apostles' and Nicene Creeds we begin by professing our belief in the one God, creator of heaven and earth. The Fourth Lateran Council and the Vatican Council define God as "The one absolutely and infinitely perfect spirit who is the Creator of all." The latter Council also adds that we can, by the natural light of reason and from the consideration of created things, attain to a "sure" knowledge of God. Taking the above definition for granted, we proceed to state the following propositions of St. Thomas proving from reason the existence of God. In brief, his argument from design is as follows: There are plain marks in the mechanism of created things which show that they are the work of an intelligent being. They display a high degree of wis-

dom united to immense power. Plainly this intelligence does not reside in the things themselves. Therefore, the world was created and is governed by an intelligent being whom we call God.

Godparents — Godfather and godmother, sponsors at Baptism, who assume guardianship over the baptized, instruct them and see that they carry out their baptismal vows. Godparents contract spiritual relationship with the persons for whom they act as Godparents.

Golden Rose — An ornament blessed by the Pope on Laetare Sunday and sent to outstanding Catholics annually since the year 1050. The office of Bearer of the Golden Rose, abolished during the pontificate of Leo XIII, was re-established by Pius XII in 1941.

Good Friday — Friday in Holy Week. The day on which Christ died.

Gospel — The practice of reading the Gospels in the Christian assemblies is mentioned by Justin, Martyr, and prescribed in all the liturgies. The first Council of Orange, 441, and that of Valencia in Spain ordered the Gospel to be read after the Epistle and before the Offertory, in order that the catechumens might listen to the words of Christ and hear them explained by the bishop.

Grace — A supernatural gift of God bestowed upon angels or men for the purpose of fitting them for eternal life. Since the fall of Adam we receive grace only through Christ. Without it eternal life cannot be obtained.

Grace at Meals — Prayers said before meals, asking a blessing, and after meals, giving thanks.

Gregorian Chant — Church music.

Gregorian Masses — A series of thirty Masses celebrated on thirty consecutive days for the soul of one specified deceased person.

Gremial — A cloth placed over the knees of the bishop during various ceremonies.

Guardian Angels are angels appointed to protect and guide each individual soul through life.

Habit — The disposition to do things easily by repetition. Also the dress worn by religious.

Hagiography — Writings or documents about saints, holy persons, holiness.

Happiness — St. Thomas taught that happiness is unattainable in this life since it consists in the contemplation of God. Incomplete happiness may be obtained by self-restraint, detachment and sacrifice of transitory enjoyment for future happiness.

Heart of Jesus (Sacred Heart) — The special and formal devotion to the heart of Jesus owes its origin to a French Visitation nun, St. Margaret Mary Alacoque, who lived in the latter part of the seventeenth century. Our Lord Himself appeared to her and declared that this worship was most acceptable to Him. Permission to celebrate the Feast of the Sacred Heart on the Friday after the octave of Corpus Christi was extended to the whole Church in 1856.

Heart of Mary, Immaculate — The principles on which this devotion rests are the same as those which are the foundation of the Catholic devotion to the Sacred Heart. The devotion to the Immaculate Heart was first propagated by John Eudes, who died in 1680. In 1855, Pope Pius IX extended the feast—which is kept either on the Sunday within the octave of the Assumption or on the third Sunday after Pentecost—to the whole Church.

Heaven — The place and state where God will give virtue its due reward, since vice often triumphs and virtue goes unrewarded here on earth. There we will see God face to face, be like unto Him in glory, and enjoy eternal happiness.

Hell — The place and state of eternal punishment demanded by God's justice as the lot of the damned.

Heresy — Heresy is defined in many places in the Old Testament. The accurate meaning of the term heretic is given by Tertullian. The name, he says, applies to

those who of their own will choose false doctrine, either instituting sects themselves, or receiving the false doctrine of sects already founded. Formal heresy is a most grievous sin, for it involves rebellion against God, Who requires us to submit our understandings to the doctrines of His Church.

Hermits — A hermit or an anchorite is a dweller in the desert. St. Paul was the first hermit. After ninety years spent in solitude he died in the year 342.

Heroic Act of Charity — The offering to God for the souls in purgatory all the satisfactory works performed during life and all suffrages accruing to one after death. It is revocable at will.

Hierarchy — According to its ordinary signification, the word applies to the clergy only with varieties of meaning: 1. There is hierarchy of divine right, consisting, under the primacy of St. Peter and his successors, of bishops, priests, and deacons. 2. In the hierarchy of Orders we have by divine institution the diaconate, the priesthood and the episcopate; by ecclesiastical institution the subdiaconate and the four minor orders of porter, reader, exorcist and acolyte. 3. There is also the hierarchy of jurisdiction. This is of ecclesiastical institution and consists of the administrative and judicial authorities which, under the supreme pastorate of the Holy See, are charged with the maintenance of the purity of the faith and of union among Christians, with the conservation of discipline, etc.

Holy Ghost — The Third Person of the Blessed Trinity Who proceeds from the Father and the Son and is, in every respect, equal to Them.

Holy Hour — Form of devotion taught to St. Margaret Mary Alacoque by our Lord. The hour may be divided into parts for prayer, reflection, meditation and congregational singing.

Holy Orders — A sacrament instituted by Christ, by which spiritual

power is given and grace is conferred for the performance of the sacred duties of the priesthood.

Holy Saturday — Vigil of Easter. Lent ends at noon on this day.

Holy See — The papal power, referring to the Pope personally or the various papal congregations and tribunals; Rome, the official seat of the Church.

Holy Spirit — The Third Person of the Holy Trinity. Name in modern usage preferred to Holy Ghost.

Holy Thursday — Thursday in Holy Week. The day on which Our Lord instituted the Holy Eucharist and the priesthood.

Holy Water — Water blessed by the Church is a sacramental, and has been in constant use among Catholics since the time of the Apostles. Washing with water is a natural symbol of spiritual purification. "I will pour out upon you clean water and you shall be clean." (Ezekiel, xxvi, 25). On Holy Saturday water and salt are exorcised by the priest and so withdrawn from the power of Satan, who since the fall has corrupted and abused even inanimate things. Prayers are said that the water and salt may promote the spiritual and temporal health of those to whom they are applied and drive away the devil with his rebel angels. Finally the water and salt are mingled in the name of the Trinity. The water thus blessed becomes a means of grace.

Holy Week — The week preceding Easter in which the Church commemorates Christ's death and burial. In the East, Holy Week was distinguished from the rest of Lent by extreme strictness of the fast.

Hosanna — Hebrew word meaning "O Lord, save, we pray."

Host, The — Christ present on the altar under the appearances both of bread and wine; Christ present under the form of bread alone; the bread before it is consecrated. It is in this meaning that the word is employed in the ordinary language of Catholics at the present day, and the word in this sense occurs in the Offertory of the Roman missal, when the priest

prays, "Receive, O Holy Father, this unspotted Host, etc.," taking the bread, not for what it is, but for what it is to become at the consecration of the Mass.

Humeral Veil, The — An oblong scarf of the same material as the vestments worn by the subdeacon at High Mass, when he holds the paten between the Offertory and Pater Noster: worn by the priest when he raises the monstrance to give benediction with the Blessed Sacrament, and by priests and deacons when they remove the Blessed Sacrament from one place to another, or carry it in procession. It is worn around the shoulders, and the paten, pyx or monstrance is wrapped in it.

Humility — A virtue which restrains the appetite for high things, recognizes natural weakness and checks presumption. Through it we realize our dependence on God without Whom we are nothing.

Hypnotism — A profound artificial sleep in which the mind is awake and does the bidding of the hypnotist. Hypnotism should not be practised except by reliable medical men because of the danger to body and soul.

Hypostatic Union — Two natures united in one person in Christ.

Idolatry — Worship of any but the true God. Catholic veneration of images is not directed towards the images themselves, but only as they represent the original.

I H S — The first three letters of the name of Jesus in Greek.

Illegitimacy — Condition of one born out of wedlock.

Immaculate Conception — Theologians distinguish between active and passive conception. The former consists in the act of the parents which causes the body of the child to be formed and organized, and so prepared for the reception of the rational soul which is infused by God. The latter takes place at the moment when the rational soul is actually infused into the body by God. It is the passive, not the active conception which Catholics have in view when they speak of

the Immaculate Conception. For there was nothing miraculous in Mary's generation. She was begotten like other children. The body, while still inanimate or without the soul, could not be sanctified or preserved from original sin, for it is the soul, not the body, which is capable of receiving either the gifts of grace or the stain of sin. And although the Blessed Virgin sprang from the fallen race of Adam, and thereby incurred the "debt" or liability to contract original sin, still in Mary's case God's mercy did interpose. For the sake of Him Who was to be born of her and for "His merits foreseen," grace was poured into her soul at the first instant of its being. The best summary of the Church's doctrine is very nicely contained in these few words: "Thou art innocent," says Bossuet, addressing Christ, "by nature, Mary only by grace; Thou by excellence, she only by privilege; Thou as Redeemer, she as the first of those whom Thy precious blood has purified."

This doctrine was defended by the heroic Franciscan philosopher and theologian, Blessed John Scotus, and it was finally defined as an article of faith and a truth contained in the original teachings of the apostles, by Pope Pius IX, on December 8, 1854, in the presence of more than 200 bishops.

Immersion—Though valid, plunging the subject in water for Baptism is no longer used by the Latin Church.

Immortality—The survival of the soul after death, reasonably proven from the spirituality of the soul and man's desire for perfect happiness.

Immunity of the Clergy — Exemption from military duty and civil office outside the clerical state, such as judge, juror or magistrate. This exemption is generally recognized by governments.

Impediment — Condition that makes marriages unlawful or invalid. There are two kinds of impediments: hindering and diriment.

Impotency — Physical incurable unfitness for matrimony which existed before marriage. Impotency is a diriment impediment; sterility is not an impediment.

Imprimatur — Lat. "it may be printed" — placed at the beginning of a publication to show it has complied with the Church law, and been examined by the censor.

Impurity — Unlawful indulgence in sex pleasures by those married or unmarried.

Incarnation — The union of the divine and human natures in Jesus Christ.

Incense — Incense was introduced into the Church services when the persecution by the heathen ceased, and the splendor of churches and ritual began. The use of incense carries with it many mystical significations. It symbolizes the zeal with which the faithful should be consumed; the good odor of Christian virtue; the ascent of prayer to God. It is used before the Introit, at the Gospel, Offertory and Elevation in High Mass; at the Magnificat in vespers; at funerals, etc.

Incest — Carnal intercourse with relatives; doubly sinful because of the irreverence to a relative.

Index of Prohibited Books — Books Catholics are not permitted to read without special permission.

Indifference — Carelessness in practicing the faith one believes.

Indissolubility of Marriage — A valid marriage ratified by cohabitation cannot be dissolved except by death. While divorce is not permissible, a separation may be obtained for grave reasons.

Indulgence — The remission of punishment still due to sin after sacramental absolution. An indulgence cannot be obtained for unforgiven sin. The guilt of sin is forgiven in the Sacrament of Penance. However, this still leaves a debt of temporal punishment, which is cleared by the granting of an indulgence. A plenary indulgence remits all the temporal punishment due to sin. A partial indulgence remits a portion of the temporal punishment

due to sin. To gain a plenary indulgence it is necessary to detest all sin and have the purpose of avoiding even the least venial sin. Confession, Communion and prayers for the Pope's intention also are prescribed.

Indult — A temporary or personal favor granted for a period of time by an ecclesiastical authority such as a dispensation from fasting.

Infallibility — The Church is preserved from error in teaching faith or morals due to the assistance of the Holy Ghost, the spirit of truth. The Pope must speak "ex cathedra" before his teachings are to be accepted as infallible.

Infidel — One who is not among the faithful of Christ. Popularly, the term is applied to all who reject Christianity as a divine revelation. Those who have never heard of Christianity are not in popular language called infidels, but heathens.

Infused Virtues — Supernatural virtues like faith, hope and charity not acquired by repeated acts of our own. Natural virtues such as prudence and temperance are also considered infused when sanctifying grace is given in order to practice them more easily.

In Memoriam — Lat. "in memory of" — inscription generally found on tombstones.

In Partibus Infidelium — Lat. "in heathen parts" — referring to titular sees.

In petto — Italian "in the breast," or "secretly" — refers to the creation of a cardinal whose name the Pope withholds from publication.

Inquisition, Spanish — This must not be identified and confused with the ecclesiastical Inquisition. The Spanish Inquisition was a mixed tribunal with the civil element predominating. Ferdinand and Isabella of Spain established it in 1481. The principal purpose of this tribunal was to seek out the convert Mohammedans and the convert Jews to Christianity who were suspected of wishing to return to their old religion. The former were called Moriscos and the latter, Maranos.

Many of these Mohammedan and Jewish converts while openly professing Christianity, and some even having become priests and bishops, secretly had returned to their old beliefs, and thus made a mockery of the Christianity they professed. It must be clearly understood that the purpose of this Inquisition was not the persecution of the Jews as such, or of those Jews who had not been converted to Christianity. It was directed primarily against those known as the *conversos*. At a later date the scope of the Inquisition was broadened to include crimes of murder, immorality, smuggling, usury and other offenses.

The king appointed the Grand Inquisitor and the other officials, and also signed the decrees, and the penalties were inflicted in his name. Pope Sixtus IV had approved of this Spanish Inquisition because he was left under the impression that it was to be an ecclesiastical tribunal. When the true state of affairs was made known it was too late to do anything except to protest against the excesses of the Inquisition.

This institution must not be viewed from a twentieth-century standpoint, but rather from the point of view of the times in which it existed. Heresy was a state offense, a crime against both Church and State and punished as such. Even during the Protestant Reformation the same view was held. The Rev. John Laux in his "Church History" makes the following comment with regard to the Protestant position as to the punishment of heretics: "The Protestant Reformation did nothing to change the traditional views in regard to the persecution of heretics. In Protestant as well as in Catholic countries heretics were imprisoned, tortured, and put to death by fire or otherwise. It was not until 1677 that the death penalty against heretics was removed from the statute books in England. Philip of Spain considered heresy to be no less dangerous to the state than Elizabeth of England considered Cathol-

icism to be; and Philip's prisons were no more unsavory and noisome than the English prisons of the time. Luther, Melancthon, Calvin and Theodore of Beza explicitly approved of capital punishment for obstinate heretics. Calvin even wrote a special work in defense of the principle that 'Heretics are to be coerced by the sword,' after he had burned Michael Servetus at the stake."

I. N. R. I.—The inscription placed atop the cross at Christ's crucifixion meaning "Jesus of Nazareth, King of the Jews."

Insanity — Insane suicides are given Christian burial since they are not responsible for their acts. Baptism and Confirmation may be administered to the insane and Communion given in saner moments or at death when Extreme Unction may also be given. The Church opposes the sterilization but approves the segregation of the insane.

Inspiration — Pope Leo XIII in his encyclical, "Providentissimus Deus," speaking on the subject of inspiration has the following to say with regard to the Holy Ghost and the writers of the Scriptures inspired by Him: "For, by supernatural power, He so moved and impelled them to write — He was so present to them — that the things which He ordered, and those only, they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture." (See section on Bible.)

Interdict — A penalty imposed upon a group of the faithful for serious violations of Church laws. During an interdict the faithful are debarred from receiving certain sacraments, from liturgical services and Christian burial. Holy Communion, however, is given, marriages may be celebrated and the sacraments given to the dying.

Internuncio — A papal legate to countries of lesser importance;

equivalent to ministers of the second class.

Intolerance — We should have no patience with error but out of charity should be tolerant with the erring.

Irregularity — An impediment to the clerical state such as illegitimacy, bigamy, bodily defect, apostasy, heresy, homicide, attempted suicide.

Itinerary — Prayers, including the Benedictus, and four Collects recited when clerics set out upon a journey.

Joys of the Blessed Virgin Mary — Annunciation, Visitation, Nativity of Christ, Adoration of the Magi, Finding in the Temple, Resurrection and Assumption.

Judgment, Last — Final judgment by Christ after the general Resurrection, when every good deed and every sin of every human being will be known to all, without embarrassment however to those who die in the state of grace.

Judgment, Particular — Judgment immediately after death followed by entrance into heaven, hell or purgatory.

Justice — A virtue by which every man is given his due. God owes nothing to His creatures, but since He loves good and hates evil, He punishes evil and rewards good.

Justification — The remission of sin and the infusion of sanctifying grace at Baptism; or its recovery in the Sacrament of Penance when lost through mortal sin.

Keys, Power of the — The spiritual jurisdiction of the Church, centered in the hands of the Pope.

Ku Klux Klan — The order of the Ku Klux Klan existed from 1866 to 1869 without any semblance of its later lawlessness and bigotry. Some historians claim that in its early stages it was a social fraternity. However, the Klan soon after the Civil War, realizing the terror which it struck in the mind of the Negro began a crusade of violence to "protect the constitu-

tional rights of the whites" by oppression of the freed Negro slaves. It claimed mercy and patriotism as its tenets and it gained a free hand during the days of Reconstruction in the South. President Grant was forced to suppress it.

As a secret fraternal organization, the Ku Klux Klan was reborn at Atlanta, Georgia, in 1915, as a political, religious body. This was pledged to uphold the Constitution by opposing Catholics, Jews, Negroes and the foreign born. Scandals and lawlessness caused its decline in 1926. It sprang up again in 1928 and has been recruiting members in the North as well as the South since that time. However, it is now definitely marked as un-American and must take its place beside Communism, Nazism and other subversive groups inimical to true Americanism.

Labarum — The banner of the cross, used by Constantine in his campaigns.

Laetare Sunday — Fourth Sunday in Lent, also called Rose Sunday; named from the first word of the Introit of the day, *Laetare*, meaning "Rejoice."

Laleism — Church administration by laymen in the fields of education, marriage, hospitals, charity, maintenance of churches, convents, and institutions.

Lamps — Used in the Christian churches from earliest times for practical and symbolic purposes.

Language of the Church — The Church requires some of her clergy to use Greek, Syriac, Coptic, Armenian, Slavonic, in Mass, according to their rite just as strictly as she requires others to employ Latin.

Last Things, Four — Death, judgment, heaven, hell.

Latria — The honor and worship due to God alone.

Law as Influenced by the Church — From the beginning of Christianity, churchmen have influenced law by framing constitutions and opposing evils, such as usury.

Lay Brothers — Religious occupied with the secular affairs of a monastery, such as taking care of the sacristy, buildings, farms, household, and visitors. Very often they are artists and craftsmen.

Legate, Papal — An envoy of the Pope sent as his representative to a sovereign or government or on some special mission. Papal Legates are termed: legates a latere, nuncios, internuncios or apostolic delegates. Legates a latere are the highest form of legation and are sent on matters of international importance. The representative of the Pope on some special occasion, such as a Eucharistic Congress, is simply designated as papal legate.

Legitimation — Illegitimacy is removed if the parents marry. The Pope may legitimize children and remove irregularity for entrance into the clerical state.

Lent — The forty days fast beginning on Ash Wednesday and ending on Holy Saturday in memory of the forty days fast of our Lord in the desert. Sundays in Lent are not days of fast or abstinence. The name "Lent" is derived from the Anglo-Saxon *lencten*, meaning spring, referring to the season in which the fast occurs.

Limbo — The place where the souls of the just were detained until the ascent of Christ into heaven; a place of rest and natural happiness in which unbaptized infants and others who die in original, but not in actual sin, are detained.

Litany — A prayer for private devotions or public liturgical services in the form of responsive petition. There are five litanies approved for public devotions: Litanies of Loreto, the Holy Name, All Saints, the Sacred Heart, and St. Joseph. Others may be used privately.

Little Office of the Blessed Virgin — Consists of psalms, lessons, and hymns in honor of the Blessed Virgin, arranged in seven hours like the Breviary Office, but much shorter. It is not influenced by the course of the Church year, except that the Alleluia is omitted in

Lent, and that a change is made in the Office from Advent to the Purification. Its origin is shrouded in mystery, but it is believed to have been written about the middle of the eighth century.

Liturgical Movement — A movement within the Church to restore the full glory of the liturgy. Inaugurated at the Council of Trent, it was given great impetus by the Motu Proprio of Pope Pius X, 1903, ordering universal use of the Gregorian Chant, and of recent years has been generally activated by clergy and laity.

Liturgy — The public official service of the Church. It is used broadly to indicate all the public rites, ceremonies and prayers of the church; also the arrangement of those services in set forms, as the Roman Liturgy, in which sense it has the same meaning as rite. Thus, liturgical services are those contained in any official book of a rite; for example, Vespers is a liturgical service. Specifically, liturgy signifies the chief liturgical service, the Sacrifice of the Mass.

Lourdes — A French town in the Pyrenees famous for the shrine built where the Immaculate Virgin appeared to St. Bernadette Soubirous.

Lunula or Lunette — A crescent-shaped instrument for holding the Sacred Host when inserted in the monstrance.

Magi — Wise men who visited the Christ Child at Bethlehem. Their traditional names are Melchior, Gaspar and Baltasar.

Magic — Marvelous manifestations through the real or pretended intervention of spirits. Magic which invokes evil spirits has always been regarded as sinful.

Magnificat — Canticle recited by the Blessed Virgin when she visited her cousin, Elizabeth.

Mariology — A branch of theology treating of the life and prerogatives of the Blessed Virgin and the part she played in our redemption and sanctification.

Marks of the Church — The Council of Trent declared the four marks of the church to be: One, Holy, Catholic and Apostolic.

Marriage without a Priest — When a priest will not be available for a period of time such as a month, a Catholic couple may marry by expressing mutual consent before two witnesses. Such a marriage also may be transacted when there is danger of death.

Martyr — A martyr is a witness for Christ. In early times the title was generally given to those who were distinguished witnesses for Christ; then to those who suffered for Him, and eventually, it became restricted to those who died for Him. Martyrdom is the voluntary endurance of death for the faith or some other act of virtue relating to God. Nowadays for anyone to be deemed a martyr, he must have either actually died of his sufferings or endured pains which would have caused his death were it not for miraculous intervention.

Martyrology — A catalogue of martyrs and other saints according to the calendar.

Mass — The Mass is the unbloody renewal of the Sacrifice of Our Lord upon the Cross. In it the priest, as the representative of Christ, offers to God the bread and wine, which he changes into the Body and Blood of Our Lord at the Consecration, and then consummates the sacrifice by consuming the Host and drinking the chalice at the Communion.

The Church has prescribed certain prayers and ceremonies for this Sacrifice, and these are universally followed throughout the entire Church, varying only in Rite. The name is derived from Lat., *missa*, as used in the phrase, "Ite missa est," spoken by the priest before the Last Gospel; this is the dismissal of the faithful, the Sacrifice being concluded, and gradually the term came to be applied to the entire Eucharistic Sacrifice.

Low Mass is read or recited by the priest. High Mass is sung by

the celebrant. In Solemn High Mass there are three celebrants: the priest, deacon and subdeacon. Pontifical Mass is said by the Pope or according to the rites of such a Mass. Mass of the Presanctified is said on Good Friday, with the Host consecrated on Holy Thursday. Nuptial Mass is said at a marriage ceremony, to ask a special blessing upon the married couple. Mass of the Dead is said at a funeral or in commemoration of the departed.

Master of Ceremonies — He who directs the proceedings of a rite or observance, such as assisting the celebrant of a Mass.

Master of Novices — He who trains novices of a religious order or congregation. He must be at least thirty-five years of age, have been a religious for ten years, be eminent for prudence, charity, piety, and the observance of the rules of the society.

Matrimony — The conjugal union of man and woman, contracted between two qualified persons, obliging them to live together throughout life. The word matrimony means motherhood; hers is the thought of conceiving, of bringing forth, and of training her offspring. Marriage is a natural contract but Christ has raised it to the dignity of a sacrament. It is a union which gives to each party power over the other, forging an indissoluble bond of partnership. Marriage is not a mere donation but a mutual agreement, and hence the voluntary consent of both contracting parties is essential. This consent must be mutual, voluntary, deliberate, and manifested by external signs; this consent must be given to actual marriage then and there, and not at some future time.

Maundy Thursday — Name given to Holy Thursday from the Antiphon "Mandatum" said at the ceremony of the washing of the feet.

May Laws — Laws of the Prussian diet, May, 1873, known as the Kulturkampf, which abolished the

Catholic department of public worship, persecuted the clergy, expelled the religious, and took over control of education. The May Laws were modified in 1886, when several Religious Orders were allowed to return, and again in 1887 when greater concessions were made by the Prussian government; the last remnant of the May Laws disappeared in 1915, when the Jesuits were allowed to return.

Meditation — Methodical mental prayer, or the application of memory, understanding and will to some spiritual principle, event or mystery in order to arouse proper spiritual emotions and sanctify one's soul. Exchanges of sentiment and thought, or colloquies, with God or the saints are made especially at the end of the meditation, which closes with a formal prayer.

Mercy, Divine — Love and goodness of God, particularly in the time of need, as when a soul is clouded with sin.

Metropolitan — In each ecclesiastical province a certain episcopal see is constituted by the Roman Pontiff, the superior see, and the one who presides over this see is metropolitan of the province. He is also called an archbishop, though the two titles are not exactly synonymous.

Millennium — The belief based upon a false interpretation of the Apocalypse that Christ and His saints will rule upon earth for a thousand years before the end of the world.

Minor Orders — Orders in advancement to the priesthood: porter, reader, exorcist, acolyte.

Miracles — St. Thomas says that a miracle "is beyond the order (or laws) of the whole of created nature." This definition makes it unreasonable to deny the possibility of miracles, unless we also deny the existence of God. Nor does God in working miracles contradict Himself, for He need not be restricted by the laws of nature which He Himself made.

It is also clear from this definition that God alone can work miracles. In all cases a miracle is a sign of God's will, and cannot, except through our own perversity, lead us into error. True miracles, then, are practically distinguished from false ones by their moral character.

Miracles did not cease with the Apostolic Age. The Catholic Church, by her constant practice in the canonization of saints and through the teaching of her theologians, declares that the gift of miracles is an abiding one, manifested from time to time in her midst. This belief is logical and consistent because heathen nations have still to be converted and the fervor of the Christians must necessarily be renewed from time to time. The only reasonable course is to examine the evidence for modern miracles, when it presents itself, and to give or withhold belief accordingly. This is just what the Church does.

Missal — The book which contains the complete service for Mass throughout the year. The Roman missal was carefully revised and printed under Pius V.

Mission — A course of sermons and spiritual exercises, conducted in parishes by missionary priests for the purpose of renewing spiritual fervor and good resolutions.

Mitre — A head-dress worn by bishops, abbots, and in certain cases by other distinguished ecclesiastics. The bishop always uses the mitre if he carries the pastoral staff. Inferior prelates who are allowed a mitre must confine themselves only to the mitre, unless in case of an express concession by the Pope.

Mixed Marriages — Marriages between persons of different religions. Unless a dispensation has been obtained from the chancellor of the diocese, a marriage between a baptized and an unbaptized person is invalid; one between a Catholic and a person of another communion, e. g., a Protestant, is valid, but unlawful.

Monastery — A dwelling of religious, who live in seclusion and who recite the office in common.

Monstrance — The sacred vessel in which the Blessed Sacrament is exposed for adoration or Benediction.

Morality — Conformity to right conduct. Conditions necessary for the growth of morality are: proper education of the young at home and at school, healthy public opinion, sound legislation.

Mortal Sin — Called mortal because it brings death to the soul. Conditions necessary for mortal sin are: gravity of matter, sufficient reflection, full consent of the will.

Mortification — Hardships, austerities, and penances undergone for progress in virtue.

Mosaic — The Christian art of glass mosaic rose in the fourth century. The pontifical works for mosaic were established in 1727. Modern mosaics have been used in St. Paul's and Westminster Cathedral, England.

Motu Proprio — Lat. "own accord" — applied to an informal decree of the Pope.

Mysteries — Since there are countless mysteries in nature it is not surprising to find them in God. Among the great Divine mysteries are the Trinity, Incarnation, and Eucharist.

Necromancy — Supposed communication with the dead. It is a form of black magic or sorcerous divination.

Neophyte — A term used in the early Church to designate newly baptized converts.

Novena — Nine days of public or private devotion in imitation of the apostles who gathered for prayer for nine days between Ascension Thursday and Pentecost.

Novice — One who having entered a religious order, undergoes a period of probation in preparation for the religious life.

Nuncio — The Pope's representative at a foreign government, handling affairs between the Holy See and that government.

Nuptial Mass and Blessing — A special Mass for marriages offered except during proscribed times (Lent and Advent). A nuptial blessing is given after the Pater Noster and before the last blessing at the end of Mass.

Oath — The calling upon God to witness the truth of a statement. There must be a reason for taking an oath as when required by lawful authority.

Obedience — Submission to one in authority; one of the chief counsels, made the subject of a vow.

Obligation — The necessity of doing what is good and avoiding what is evil. It is the essence of the natural, ecclesiastical and civil law.

Occasions of Sin—Circumstances which lead to sin. There is an obligation to avoid voluntary proximate occasions of sin.

Octave — A period of eight days given over to the celebration of a major feast, such as Easter.

Odium Theologicum — Lat. "theological hatred" — a hatred due to differences in religious beliefs.

Oils, Holy — There are three holy oils consecrated by bishops on Holy Thursday, and sent to parish priests. 1. The oil of catechumens used in Baptism, at the ordination of priests and at the blessing and coronation of kings and queens. 2. Chrism, used after Baptism, in Confirmation, at the consecration of a bishop, in the consecration of churches, altars, altar stones, chalices, patens and in the blessing of bells and baptismal water. 3. Oil of the sick, used in Extreme Unction. The Roman Ritual requires these oils to be kept in vessels of silver or alloyed metals, in a decent place and under lock and key. The Sacred Congregation of Rites strictly forbids the pastor to keep them in his house except in cases of necessity. The holy oils are all

olive oil, except the chrism which is oil mixed with balsam. The oils of the past year must not be used, but common oil, in lesser quantity, may be added to the blessed oils if necessary.

Old Catholics — Swiss and German heretics who refused to acknowledge the authority of the Pope as defined in the Vatican Council of 1870.

Orders, Religious — Orders of monks did not arise so long as every monastery was an independent entity managing its own affairs without reference to any other authority but the general law of the Church. It was only when, commencing in the tenth century, separate communities such as those of Cluny, Citeaux and the Chartreuse were formed within the great Benedictine brotherhood, that the term "order" came into use. Early in the thirteenth century the mendicant orders — Franciscan, Dominican and Carmelite Friars — were either founded or came into distinct prominence; in the second half of the century they were joined by the Augustinian hermits. These four orders, having no landed property, but subsisting on alms, began in all parts of Europe, but especially in cities, where luxury and civic pride were beginning to show themselves, to preach the humbling and fortifying doctrines of Christ.

Ordinary — One who has the jurisdiction of an office: The Pope, diocesan bishops, vicars general, prelates nullius, vicars apostolic, prefects apostolic, vicars capitular during the vacancy of a see, superiors general, abbots primate, and provincials.

Ordination — The creation of sacred ministers in the Church for divine worship and to rule the faithful. Minor and major orders precede the priesthood which is increased by the episcopacy.

Original Sin — The consequences of Adam's sin transmitted to the entire human race with the loss of immortality, control of the baser appetites, and the supernatural

state, entailing death and concupiscence.

Orthodoxy — Conformity with the standards of truth, i. e., belief in and agreement with the true doctrine of the Catholic Church. Though the schismatic Eastern Orthodox Church claims this title, it is at variance with the true doctrine in not accepting the authority of the Pope. The priests, however, receive Holy Orders from lawfully consecrated bishops and therefore have the power of offering Mass and of administering the sacraments.

Paganism — A natural religion without true knowledge of God but rather a belief in false gods and a degraded morality. Two-thirds of the world is still pagan.

Pallium — A band of white wool worn on the shoulders. It has two strings of the same material, and four purple crosses worked on it. It is worn by the Pope and sent by him to patriarchs, primates, archbishops and sometimes, though rarely, to bishops as a token that they possess the "fullness of the episcopal office." The pallia are made from the wool of two lambs.

Palms — Blessed palms are a sacramental. They are distributed on Palm Sunday in commemoration of the triumphant entrance of Christ into Jerusalem.

Parable — The fictitious narrative composed to illustrate a truth of comparison of religious nature such as the parable of the cockle.

Paraclete — A Greek word meaning advocate or consoler, applied to the Holy Ghost.

Parental Duties — It is the duty of parents to educate their children for God and for salvation, to direct them toward good and bring them under the guidance of the Church, provide for their temporal welfare by nourishing them and developing their faculties.

Paschal Candle — A large candle symbolic of the Risen Christ, blessed and lighted on Holy Saturday and placed at the Gospel side of the altar until Ascension Day.

Paschal Precept — The Church law that the faithful must receive Holy Communion at least once a year. See Easter Duty.

Passion of Christ — Sufferings of Christ recorded in the four Gospels. Passion plays were developed in the fifteenth century, particularly in Germany, and there revived in the nineteenth and twentieth centuries.

Pater Noster — The Our Father, or Lord's Prayer.

Patriarch — The highest office in the hierarchy. In the order of dignity they are as follows: major, Constantinople, Alexandria, Antioch and Jerusalem: minor, Babylon Cilicia, Venice, Lisbon, West Indies. The last four are merely titular. There are patriarchs of various rites in certain patriarchates as the Syrian, Maronite and Melchite Patriarchs of Antioch.

Patron Saint — A saint to whom special devotion is paid by certain peoples in certain places; one whose aid is sought in special needs; one whose name is received at Baptism, Confirmation or in religion.

Pax — The kiss of peace, given in the Mass.

Pectoral Cross — A small cross worn on the breast by bishops and abbots as a mark of their office.

Pelican — An emblem of Christ in the Blessed Sacrament, from the ancient idea that a pelican fed her young with blood from her own breast.

Penance — Penance is a sacrament instituted by Christ for the remission of sins committed after Baptism. The penitent confesses his sins to a priest, and if he is truly sorry, sincerely intends to sin no more, and accepts the penance the priest gives him, his sins are forgiven through the absolution of the priest.

Pentateuch — The first five books of the Old Testament, which are the work of Moses.

Perjury — The taking of a false oath which is always a grievous sin.

Persecutions — The ten great persecutions extended from about the year 54 to 313. The Christians were looked upon by the Roman officials as treasonable men who refused to honor the gods of the empire, who dealt in magic and, lastly, practiced an unlawful religion. If anything went adverse with the empire the cry was always: The Christians to the lions! The first persecution started under Nero. Domitian continued it, and Trajan followed in their footsteps. The persecutions continued up to Constantine's Edict of Toleration at Milan in 313.

Peter's Pence — A voluntary contribution raised among Catholics and sent to Rome for the maintenance of the Sovereign Pontiff. It was originally a tax of a penny on each house, and was collected on St. Peter's day, whence the name. It originated in England in the eighth century.

Pilgrimage — Pilgrimages to the holy places at Palestine have been customary since early times. Similar journeys to celebrated shrines are still made to worship, ask special favors, or discharge obligations.

Polyglot Bible — The Bible in a number of languages arranged generally in parallel columns in Hebrew, Greek, Latin, etc.

Poor Box — The alms-box has been found in churches from the earliest days of Christianity.

Pope — Name derived from the Greek word *Papas*, meaning Father. The Pope is elected by the College of Cardinals, a two-thirds vote being necessary. There have been 262 popes.

Portiuncula — The little Church near Assisi, Italy, repaired by St. Francis; the annual indulgence attached to this church and later extended to all Franciscan churches. It may be gained between noon of August 1 and midnight of August 2 or on the Sunday following.

Possession, Diabolical—The state of a person inhabited by the devil.

Poverty—One of the evangelical counsels, a voluntary giving up of the right of ownership and the using of goods in the manner of the poor.

Precious Blood—The Blood of Christ.

Predella—The platform immediately in front of the altar.

Prelate—A churchman preferred above others in papal honor or ecclesiastical jurisdiction.

Priest—A sacred minister with the power to celebrate Mass, administer the sacraments, preach and bless.

Promoter of the Faith—One whose duty is to insure the sanctity of those whose cause for canonization is considered. Popularly called "Devil's Advocate."

Prothonotary Apostolic—A member of the chief order of prelates in the Roman Curia.

Province—A territory comprising several dioceses and one archdiocese; a territory in which the members of a religious order are under the jurisdiction of a provincial superior.

Pulpit—Originally, preaching was done from the altar. But apparently even in St. Augustine's time the ambo, originally meant for singing from, was raised and narrowed into our present form of pulpit. It should be on the Gospel side, unless otherwise hindered, e.g., by the bishop's throne.

Purgatory—A place and state where departed souls, having died in the state of grace, suffer for a time in order to be cleansed from venial sin, or have still to pay the temporal punishment due to mortal sins, the guilt and the eternal punishment of which have been remitted. The idea that purgatory is a place of probation, or a time of trial, is absolutely wrong; the period during which the soul has to choose between heaven or hell ends with death.

Pyx—A vessel of metal, gold, or silver in which the Host is preserved or carried.

Quarantines—A strict fast of forty days with only water, bread and salt allowed once a day. The indulgence of quarantines remits as much temporal punishment due to sin as would equal forty days of such penance.

Quasi-domicile—Residence which is not permanent but nevertheless lasts for a considerable time.

Quinquagesima—The last Sunday before Lent, marking a period of fifty days before Easter.

Rashness—A vice opposed to prudence and counsel by which one acts without consideration of actual conditions, without foresight or advice.

Relics—The remains of holy persons, either parts of their bodies or possessions, entitled to veneration.

Relics of the Passion—There are various relics of the true cross to be found principally in European cities: Brussels, Ghent, Rome, Venice, Ragusa, Paris, Limbourg, and Mt. Athos. The inscription placed above the cross is preserved in the Basilica of the Holy Cross of Jerusalem at Rome. The crown of thorns is kept at Paris. One of the nails was supposedly thrown into the Adriatic to calm a storm; another was made into the famous iron crown of Lombardy; another is in the Church of Notre Dame, Paris. The sponge is in Rome at the Basilica of St. John Lateran. The point of the lance is in Paris, the rest is in Rome. The robe is in the Church of Treves. The tunic is in the Church of Argenteuil near Paris. A part of the winding sheet is in Turin. The linen with which Veronica wiped Christ's face is in Rome. Part of the Pillar of the Scourging is in Rome, part in Jerusalem.

Religion and Science—There is no contradiction between religion and science since one deals with

material things and the other with supernatural. Conflict arises only when the scientist tries to turn theologian or the theologian, scientist.

Reliquary—A vessel for the preservation and exposition of a relic.

Reparation—The making amends to God for evil done by men, such as rendering homage to Him in reparation for the irreverence done to the Blessed Sacrament.

Reserved Case—A sin which cannot be absolved except by a bishop or the Pope.

Restitution—The returning of something unjustly taken from another or its equivalent. In serious cases the penitent cannot obtain pardon for his sin unless he makes restitution.

Resurrection—The rising from the dead, the resumption of life. Christ rose from the dead by His own power three days after His Crucifixion. This great miracle is commemorated by the Church in the glorious feast of Easter. On the last day all men will rise from the dead, and their souls will be reunited to their bodies for all eternity. The resurrection of the body is a dogma, our belief in which we attest in the Apostles' Creed.

Retreat—A few days withdrawal from worldly affairs for solitude, meditation, self-examination and amendment of life.

Ring—A circular band of metal worn as an emblem of fidelity. A wedding ring, worn by the wife on the fourth finger, is blessed at the marriage ceremony. Nuns also wear a ring symbolic of their betrothal to their heavenly bridegroom. The pontifical ring bestowed on a bishop at his consecration, or on an abbot, symbolizes their betrothal to the Church.

Ritual—A book used by priests with forms to be observed by them in the administration of the Sacraments, and in such functions as churching, burials, and in most of the blessings which they can give.

Rogation Days—April 25, and the three days before Ascension Day, when special prayers are offered to appease God's anger at man's transgressions, to ask His protection in calamities and for the blessing of the harvest.

Rosary—A set form of prayer recited on beads in which fifteen decades of Hail Marys are preceded by an Our Father and followed by a Glory Be to the Father. In saying each decade (ten beads) a mystery is contemplated. There are five glorious, five joyful and five sorrowful mysteries. The joyful mysteries are: Annunciation, Visitation, Nativity, Presentation of the Child Jesus in the Temple, and Finding of the Child Jesus in the Temple. The sorrowful mysteries are: Agony in the Garden, Scourging at the Pillar, Crowning with Thorns, Carrying of the Cross, and Crucifixion. The glorious mysteries are: Resurrection, Ascension, Descent of the Holy Ghost, Assumption, and Coronation of the Blessed Virgin in Heaven.

Rota—A tribunal of the Roman Curia where cases relating to marriage, ordination and religious professions are heard.

Rubrics—Directions printed in red in liturgical books for the proper execution of liturgical functions.

Sabbath—The Jewish day of rest. Under the Christian law the day of rest was changed to Sunday in honor of the Resurrection.

Sacramentals—Rites, actions, prayers and objects instituted and blessed by the Church, through which we obtain special grace or favor with God. They do not produce grace of themselves but by virtue of the blessing and prayers of the Church, and since they were not instituted by Christ but by the Church their number may be added to. Their proper use can drive away evil spirits, bring victory over temptation, remit venial sins, and obtain an increase of piety and temporal favors.

The sacramentals most generally in use are: holy water; holy oils; blessed candles, palms and ashes; blessed crucifixes, scapulars, medals, rosaries, prayer-books and statues; the blessings of these objects; blessings of houses and fields; the Confiteor recited at Mass, at Communion, in the Divine Office; grace before and after meals; public or private prayer in a church; papal and episcopal blessing; Benediction of the Blessed Sacrament; almsgiving.

Sacramentary — A book containing the rites for the Mass and the Sacraments generally.

Sacraments — Sacraments are visible signs of invisible grace, instituted by Christ for our justification.

The Sacraments are seven in number. In Baptism we are born again; in Confirmation we grow up to be perfect men in Christ; the Holy Eucharist is the daily bread by which the life of the soul is maintained; in Penance God heals the soul which has sinned against Him. When death is near Extreme Unction comes to remove the last remnant of infirmity and prepare the soul for final victory. Matrimony was instituted that the natural impulses, which have often proved a source of corruption and crime, might become a source of blessing, and that children might be brought up in the fear and love of God. Holy Orders was instituted that the Church might be ruled by those whom God has set over her, and be guided by the Word of Life and be blessed with the Sacraments.

The Sacraments are meant for all mankind; but in order that they may be received with profit by adults especially, certain dispositions are indispensable. To the Sacraments of the dead, i. e., Baptism and Penance, the recipient must come at least with faith, hope, sorrow for sin, and purpose of amendment. The Sacraments of the living, i. e., the other five, must be received by those who are already

in the grace and love of God. Otherwise the Sacraments only add to the condemnation of those who receive them.

Sacred Heart — The corporal heart of Christ united to the fullness of His divinity and symbolic of His love, accorded supreme adoration in the Church. (See Heart of Jesus.)

Sacrilege — Irreverent treatment of sacred persons, places or things; a grave sin.

Sacristy — A room where vestments, church furnishings and sacred vessels are kept and where the clergy vest for sacred functions.

Saints — All inhabitants of heaven. In the strict sense, those who have received the official approval of the Church for public veneration, this approval being given because of the holy and virtuous lives which these persons lived on earth.

Sanctifying Grace — A supernatural gift infused into the soul at Baptism rendering it capable of acting in a way to merit eternal happiness. Sanctifying grace is lost by mortal sin; recovered by repentance.

Sanctuary — Space reserved for the high altar and the use of the clergy in a church; generally enclosed by a rail.

Sanctuary Lamp — One lamp must continually burn before the Blessed Sacrament. This lamp should be fed with olive oil or beeswax.

Sanhedrin — The Jewish supreme Council of Seventy at the time of Christ.

Scandal — Words or actions having at least the appearance of evil and leading others to sin.

Scapular — A sacramental consisting of two small squares of woolen cloth attached to a cord so that one is worn on the breast and the other on the back denoting that the wearer is spiritually associated with a religious order. There

are eighteen kinds of scapulars approved by the Church as follows:

White — scapular of the hearts of Jesus and Mary, originated by the Daughters of the Sacred Heart; scapular of the Holy Face, originated by the Archconfraternity of the Holy Face; scapular of the Immaculate Heart of Mary, badge of the Sons of the Immaculate Heart of Mary; scapular of the Mother of Good Counsel, promoted by the Augustinian Fathers; scapular of Our Lady of Ransom, badge of a confraternity of the Order of Our Lady of Mercy; scapular of the Sacred Heart of Jesus, approved by Pope Leo XIII; scapular of St. Dominic, fostered by the Dominican Order; scapular of the Most Blessed Trinity, badge of the Confraternity of the Most Blessed Trinity.

Black — scapular of the Help of the Sick associated with the Society of St. Camillus; scapular of the Passion, badge of a confraternity associated with the Passionist Fathers; scapular of St. Benedict, badge of a confraternity affiliated with the Benedictine Order; scapular of the Seven Dolors, badge of a confraternity established by the Servites of Mary.

Red — scapular of the Passion, promoted by Priests of the Mission; scapular of the Precious Blood, badge of the Confraternity of the Precious Blood.

Blue — scapular of the Immaculate Conception introduced by the Theatine Nuns; scapular of St. Joseph, promoted by the Capuchin Fathers; scapular of St. Michael the Archangel, part blue, part black, badge of the Archconfraternity of St. Michael.

Brown — scapular of Mount Carmel, badge of the Confraternity of Our Lady of Mt. Carmel, originated by the Carmelites.

Scapular Medal — Introduced by missionaries in Africa to replace the cloth scapular which became soiled and dirty in a very short time; later extended to the whole world. The change from wearing the cloth scapular to the use of

scapular medal may be made after one has been received into the cloth scapular but the medal must be blessed.

Schism — Term applied by the Fathers and theologians to a formal separation from the unity of the Church. St. Matthew and St. Mark call it, "a tear or rent"; St. John, "a division of opinion," and again, "a party spirit in the Christian Church."

School — The Catholic School is an institution having for its aim the development of the mind, and, above all, the perfection of the soul. The earliest Christian school (of which a distinct account has come down to us) was established by Pantaenus at Alexandria in 180 A. D. Later cathedrals and monasteries became education centers. Modern universities and secondary schools were founded in the twelfth century. The primary or elementary schools had their origin in the seventeenth century.

Scruple — An unreasonable fear and anxiety that one's actions are sinful.

Seal of Confession — A priest's obligation to keep sacred the secrets of the confessional even at the cost of his life.

Secret Societies — The Catholic Church condemns and forbids Catholics to enter societies formed against the Church or the State, those that require undue secrecy and absolute obedience and which employ a ceremonial equivalent to religious sects. A Catholic who joins the Freemasons is excommunicated from the Church. The Catholic who joins the Odd Fellows, Knights of Pythias, etc., commits grievous sin. Those who join these latter groups in good faith, may with permission retain nominal membership if scandal can be removed and there is no danger to faith. The general rule to be followed is that one cannot sacrifice the demands of faith for the social advantages accruing from membership in these societies. The same rule applies to secret societies of

women such as the Eastern Star and the Ladies of Pythias.

Secular Clergy — Clergy not affiliated with religious orders, under the allegiance and direction of a bishop.

Septuagesima — The ninth Sunday before Easter and the third Sunday before Lent.

Septuagint — The chief Greek translation of the Old Testament.

Servile Work — Bodily as contrasted with mental labor.

Seven Last Words of Christ — After being nailed to the cross: "Father, forgive them for they know not what they do"; to the penitent thief: "Amen, Amen, I say to thee, this day thou shalt be with Me in Paradise"; to the Blessed Virgin and St. John: "Woman, behold thy son; behold thy mother"; in an agony of loneliness: "My God, My God, why hast Thou forsaken Me?"; parched with thirst: "I thirst"; when every prophecy foretold of Him had been fulfilled: "It is consummated"; lastly: "Father, into Thy hands I commend My Spirit."

Sexagesima — The eighth Sunday before Easter and the second Sunday before Lent.

Sign of the Cross — Sacred symbol used by Catholics to signify belief in the mystery of Redemption wrought by Christ on the Cross.

Simony — The sacrilegious vice of purchasing or selling ecclesiastical offices, benefices, and sacred objects.

Sins against the Holy Ghost — Despair of salvation, presumption of God's mercy, impugning the known truths of faith, envy at another's spiritual good, obstinacy in sin, final impenitence. Those guilty of such sins stubbornly resist the influence of grace and as long as they do so cannot be forgiven.

Sins That Cry to Heaven for Vengeance — Wilful murder; sins against nature; oppression of the poor, widows, and orphans; defrauding laborers of their wages.

Slander — Attributing to another a fault that one knows him to be innocent of; doubly sinful since it

destroys a good name and is based on a lie.

Socialism — A system based on common ownership of the means of production.

Sodality — An association of lay persons, meeting under certain rules for pious purposes.

Sorcery — A species of magic by which evil is brought on men or beasts with the aid of the devil.

Sorrows of the Blessed Virgin Mary — Prophecy of Simeon, flight into Egypt, loss of Jesus at Jerusalem, meeting Jesus on the way to Calvary, standing at the foot of the Cross, descent of Jesus from the Cross, burial of Jesus.

Species, Sacred — The appearances of bread and wine which remain after the Consecration.

Spiritism — Condemned by the Church as dangerous to faith and morals. Attempted communication with spirits, whether good or bad by means of seances, table tapping, the ouija board, etc., is strictly forbidden.

Spiritual Bouquet — An offering to God of religious practices and devotions for someone living or dead.

Spiritualism — A philosophical doctrine that there is a spiritual order of things as well as a material order and that the soul is a spiritual substance.

Spiritual Works of Mercy, The — To counsel the doubtful; to instruct the ignorant; to admonish sinners; to comfort the afflicted; to forgive offences; to bear wrongs patiently; to pray for the living and the dead.

Sponsor — The godparent at Baptism or Confirmation who promises to safeguard the spiritual welfare of the person baptized or confirmed.

State of Grace — Freedom from mortal sin, whether actual or original.

Station (from the ancient military term, *statio*, that post where a guard kept constant watch) signifies the congregation of the faithful in a designated church where special Lenten services are held on a certain day. Thus according to

ancient usage various churches in Rome have a Station Day; high Mass is celebrated, usually by the Cardinal Titular of the church, relics are exposed for veneration, and in the afternoon a procession takes place.

Stations of the Cross — A devotion commemorating the fourteen stages of Christ's passage from Pilate's House to Mount Calvary, first adopted by the Franciscans in 1350. The fourteen stations are:

(1) Jesus is condemned to death; (2) Jesus takes up His Cross; (3) Jesus falls the first time; (4) Jesus meets His afflicted Mother; (5) Simon the Cyrene helps Jesus to carry His Cross; (6) Veronica wipes the Face of Jesus; (7) Jesus falls the second time; (8) Jesus comforts the women of Jerusalem; (9) Jesus falls the third time; (10) Jesus is stripped of His garments; (11) Jesus is nailed to the Cross; (12) Jesus dies on the Cross; (13) Jesus is taken down from the Cross; (14) Jesus is laid in the tomb.

Stigmata — The miraculous impress of the five wounds of our Saviour on the body of a person. St. Francis of Assisi received this divine favor in 1224, two years before his death. On September 17, the Feast of the Stigmata is yearly kept by the whole Church to commemorate this fact. Other saints in the history of the Church have been known to have received the stigmata.

Stole — A long narrow vestment worn around the neck indicative of the priestly power. Bishops, priests and deacons must wear it when exercising their orders, administering the sacraments, blessing persons and things, as well as at Mass.

Stole Fees — Offerings made to priests who administer the sacraments.

Stoup — A vessel used to contain holy water.

Stylites — Religious men of early centuries who lived atop pillars, there performing acts of heroic penance.

Superstition — Worship of false divinity, or worship unfit for the true God.

Surplice — A white linen garment worn over the cassock. It is a vestment proper to priests and clerics assisting in the sanctuary and in performing their sacred duties. Altar-boys wear it while serving Mass and at other Church ceremonies.

Suspension — A penalty by which a cleric is prohibited from exercising some or all sacred functions.

Tabernacle — The receptacle in which vessels containing the Blessed Sacrament are reserved above the altar. The tabernacle should be solidly built, gold plated within or lined with silk and be kept locked. The sacred vessels within should rest on a corporal. Flowers should not be placed on the altar before the tabernacle, and nothing should be put over it but the crucifix.

Te Deum — A hymn of praise and thanksgiving sung on solemn occasions. It is also recited daily in the Divine Office at the conclusion of Matins.

Temperance — One of the four cardinal virtues which imposes moderation and self control in the use of food, drink and sexual gratification.

Temporal Power — The right of the Pope to hold and govern territory, such as Vatican City, and to be recognized by the nations of the world.

Tenebrae — The Matins and Lauds of the following day which are usually sung on the afternoon or evening of Wednesday, Thursday and Friday in Holy Week. The extinction of the candles during this ceremony represents the growing darkness of the time when Christ, the Light of the World, was taken. The last candle is hidden, not extinguished, to signify that death could not really obtain dominion over Christ, though it appeared to do so. The clapping made at the end of the office symbolizes the confusion consequent on Christ's death.

Tertiary — A member of a Third Order.

Theological Virtues — Those virtues which have God directly for their object: faith, or belief in God; hope; charity, or love of God.

Theology — The knowledge which we have, or can have, of God and divine things.

Third Orders — Religious associations affiliated with the Franciscans, Dominicans, Augustinians, Servites, Carmelites, Premonstratensians, Benedictines, Salesians and Marists, for the laity and those who while desiring to embrace the religious life do not desire to enter first or second orders. Members share in the prayers and privileges of the order and are buried in the habit of the order.

Three Hours — A devotion originated by the Jesuits to be practised on Good Friday from noon to three o'clock in remembrance of the three hours our Lord hung upon the cross.

Thurible — The vessel in which incense is burned during sacred ceremonies.

Tiara — A cylindrical head-dress pointed at the top and surrounded with three crowns, which the Pope wears as a symbol of sovereignty. It is made up from the princely crown joined with the bishop's mitre. It has been used as far back as the seventh century. At the coronation ceremonies it is placed on the head of the Pope with these words, "Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Saviour Jesus Christ."

Tithes — Offerings of the faithful for the support of their pastors, originally the tenth part of one's income.

Titular Sees — Catholic bishops without residential sees are given titular sees or ancient bishoprics now destroyed, of which there are some 900.

Tonsure — A crown made by shaving the upper part of the head, distinctive of clerics and religious.

Toties Quoties — Lat. "as often as" — applied to indulgences signifying they may be obtained as often as one wishes by fulfilling the obligations.

Tradition — The oral handing down of information, doctrines and practices. Tradition is part of the deposit of faith, handed down by the apostles. It supplies certain information which the Bible does not give, such as concerning the Baptism of infants.

Transubstantiation — The process by which the bread and wine of the Mass is changed into the substance of the Body and Blood of Christ in the act of Consecration.

Treasury of the Church — The merits of Christ and the saints from which the Church may draw to confer spiritual benefits such as the granting of indulgences.

Triduum — A three days' prayer or celebration.

Twilight Sleep — A sleep induced in obstetrical cases by certain drugs to lull the sense of pain and diminish the power of recollection, without completely taking away consciousness. From medical testimony, if drugs are administered a competent nurse should be in attendance, and a doctor within easy call. The use of this aid to difficult parturition is to be decided by a physician.

Urbi et Orbi — Lat. "for the city and for the world" — applied to the blessing given by the Pope after his election, also several times during the year.

Usury — A species of theft by which interest is unjustly exacted, or an unjust rate of interest is charged for a loan.

Vatican City — Property owned and ruled by the Holy See, with extra-territorial possessions, mostly churches and palaces, amounting to about 160 acres.

Veils — There are two common veils used in the liturgy of the Church. The one is a small veil used to cover the chalice before the Offertory, the other is the humeral veil used by the sub-deacon at High Mass and by the priest

at Benediction of the Blessed Sacrament.

Venerable — Title given to persons found by the Sacred Congregation of Rites to have led a life of heroic virtue.

Veneration — The reverence paid to saints, relics, etc. It is of a different kind and degree than that given to God which is properly called worship.

Venial Sin — An offense against God deserving only temporal punishment. Nevertheless, venial sin dims the intellect, weakens the will and leads to mortal sin.

Veronica's Veil — The cloth with which Veronica wiped the face of Jesus and on which the imprint of Christ's features remained, preserved at St. Peter's in Rome.

Vestments—Distinctive garments — now known as vestments — have ever been used by the Church in her divine worship; however, originally these garments did not differ in form from the ordinary garb. Those worn by the priest at Mass are the amice, alb, girdle, maniple, stole, chasuble. At High Mass the deacon wears a dalmatic and the subdeacon a tunic. At Benediction, the priest wears a surplice, stole and cape, and when giving the Benediction, the humeral veil.

Viaticum — The word Viaticum means provision for a journey, and it is now used exclusively to denote Holy Communion, given to those in danger of death.

Vicar Apostolic — Formerly this title was given to bishops, archbishops, and sometimes to ecclesiastics, not necessarily bishops, who were commissioned by the Roman Pontiff to exercise episcopal jurisdiction (except in certain special cases) in a diocese where the ordinary, for some reason, was unable to discharge his office fully. At present the term is generally used to denote titular bishops or priests appointed by the Holy See who are stationed in regions where episcopal sees have not yet been established.

Vigil — The day before a prominent feast set aside for preparation, watching, prayer and fasting.

Vigil Light—The oil light kept in the sanctuary to denote the presence of the Blessed Sacrament.

Virgin Birth of Christ—The doctrine that Christ, conceived by the Holy Ghost, was born of the Virgin Mother. The fact that St. Luke refers to Mary's first-born does not imply that she had more children, but rather to the law by which she was to offer her first-born to God in the Temple.

Virtue — Some stable or habitual element developing the human character. The ideals of human perfection vary. To a group of moral philosophies the western world owes its ideal of humanist virtue: prudence, justice, fortitude, temperance. Christian virtue begins with God, and the theological virtues are: faith, hope, charity.

Visitation of the Blessed Virgin Mary — The visit of the Blessed Virgin to her cousin Elizabeth before the birth of Christ. To her Mary expressed her great joy. This canticle is known as the Magnificat.

Vocation — The disposition of Divine Providence in diverse ways whereby persons are called to serve God in a particular state of life.

Votive Candles and Offerings — Candles burned before a statue or shrine in honor of our Lord or the saints and out of devotion to them. Offerings are presented in thanksgiving for favors received, either in virtue of previous promises or as free will offerings.

Vows — A vow is a deliberate promise made to God of a possible and greater good with the intention of binding oneself under pain of sin. The promise must be free; it must be made to God — to vow to a saint means to vow to God in honor of a saint. The matter of the vow cannot be illicit, altogether indifferent, imperfect or impossible. Vows are temporal or perpetual, dependent upon the time of their duration; conditional or absolute, according as they are recognized as simple or solemn by the Church.

Vulgate — The Latin version of the Bible founded on the translation of St. Jerome and authorized by the Church.

Wine — Pure fermented grape juice, unsoured, is used in the Mass and changed at the consecration into the blood of Christ.

Witchcraft — Dealing with the devil, either directly or through someone who has a compact with him.

Worldling — One who prefers the ambition and show of the world with its distractions and dissipa-

tions to the serious and better things of life.

Worship — Homage paid to God. This is the highest form of reverence, and is paid to God alone. Veneration, or reverence in lesser degree, is paid to saints and relics.

Zeal — Love in action manifested in propagating the faith, sanctifying souls and making God better known.

Zelator — An active member or officer of a confraternity.

Zuchetto — A skull cap worn by clerics over the tonsure.

PRINCIPAL HERESIES

Schismatics, according to the definition of Canon Law, are those baptized persons who "refuse to be subject to the Supreme Pontiff, or to have communication with the members of the Church subject to the Pope" (Canon 1325). The schismatic Eastern Orthodox Church is an example. Many heresies, e. g., Anglicanism, began as schisms. Separation from the Pope, the Vicar of Christ on earth and the custodian of Revelation, inevitably leads to errors concerning dogmatic truths.

Heretics are defined in Canon Law as "baptized persons who, while retaining the name of Christian, obstinately deny or doubt any of the truths proposed for belief by the divine and Catholic faith" (Canon 1325). The underlying idea of heresy is the selection of some truths and the rejection of others. Heretics arbitrarily assume the right to choose their beliefs, whereas only the infallible Church alone has the right to define dogmas and to propose to men the truths they are to believe.

Adoptionism (700-1177) — Leaders: Elipandus of Toledo; Felix of Urgel. Adoptionism taught that Christ in His divinity was the natural Son of God, but that in His humanity, He was only the Son of God by adoption, through grace. Pope Adrian I condemned these teachings in 785. They were again condemned in the decrees of the Council of Frankfort in 794. Abelard (1079-1142) revived Adoptionism and denied the substantial reality of the Man Christ. This Neo-Adoptionism was condemned by Pope Alexander III in 1177.

Albigensianism (1175-1400) is a revival of Manichæan dualism. The Albigenses asserted the co-existence of two mutually opposed principles: a good spirit who created

the spiritual world; and an evil spirit who created the material world. Because the evil spirit created the body, Christ the Redeemer could not have taken a genuine human body. Suicide was recommended; marriage condemned; and the sacraments denied. The Fourth Lateran Council in 1215 condemned this heresy. The devotion of the rosary, popularized particularly by St. Dominic, aided in repelling this heresy.

Anabaptism (1521-1553) — Anabaptists proposed to reestablish "primitive" Christianity, using Scripture as the sole rule of faith. The State was to be reconstructed along the lines of early Christian community life. Infant baptism was rejected because non-scriptural.

Anglicanism (1534-) — Leaders: Henry VIII (1491-1547); Cranmer (1489-1556). The Henrician Period of Anglicanism (1534-1547) set up an independent national church and transferred the supreme authority from the Pope to the Crown. The Elizabethan Period (1558-1603) carried the work of separation much further. With logical sequence, doctrinal and liturgical changes quickly followed the denial of papal supremacy. Scripture was declared the sole rule of faith. The Real Presence was denied, and the Mass was replaced by a communion service. The rite of ordination was changed, all mention of the sacrificial office of the priesthood being rigorously excluded. Invocation of the Blessed Virgin Mary and the saints was rejected as idolatry. The Anglican Church in the United States became known as the Protestant Episcopal Church, taking its name from the fact that it is governed by bishops. The tenets of Episcopalianism are the same as those of present-day Anglicanism.

Arianism (320-380) — Leader: Arius (280?-336). This first great heresy that rocked the infant Church was an attempt to rationalize the Trinity. Concerned principally with the relations between the Father and the Son, Arius found it necessary to subject one to the other in order to formulate a rational explanation. He assigned Christ a unique place in creation — the only one made by the Father — yet he made Christ a mere creature. St. Athanasius was the great champion of orthodoxy against Arius. The heresy was condemned at the Council of Nicea in 325.

Baptists (1600-) — Leaders: John Smythe, in England (d. 1612); Roger Williams, in America (1600-1683). Baptists reject infant baptism, and consider only baptism by immersion as valid. Baptism and the Eucharist, the only two sacraments they admit, they consider as mere symbols. Scripture is their sole rule of faith. They allow pri-

vate interpretation of Scripture. All non-scriptural doctrines and duties are rejected as without authority.

Berengarius, Heresy of (999-1080) — The first heresy touching the Eucharist. Berengarius taught that the body and blood of Christ were not really present in the Holy Eucharist, but only figuratively. He was condemned at Rome in 1079.

Calvinism (1541-1648) — Leader: John Calvin (1509-1564). The dogma of absolute predestination constitutes the essence of Calvinism. God wills the salvation of some and the damnation of others by a direct act of His will. Original sin has so completely vitiated human nature that man is deprived of free will, and justification must come from an extrinsic principle. Calvinism also denied the Real Presence. Presbyterians today profess Calvinistic doctrines, their name being derived from the *presbyteres* who, according to Calvin, held equal rank with the *episcopus* or bishop. Calvinism was condemned at the Council of Trent (1545-1563).

Catharism (1100-1500) was the forerunner of Albigenianism in the revival of Manichaean dualism. The Cathari are divided into two groups: the absolute dualists, who believed in the existence of two eternal principles; and the mitigated dualists, who considered the evil principle a mere fallen spirit. The Cathari believed in the migration of souls, rejected matrimony and sexual intercourse, denied the authority of the State, and approved suicide. Catharism was condemned by the Third Lateran Council in 1179.

Christian Science (1879-) — Leader: Mary Baker Eddy (1821-1910). Christian Science rejects doctrine as the foundation of religion. It claims to heal ailments through the scientific application of faith. After Mrs. Eddy declared herself cured of hysterical fits through mental cure she became interested in faith healing. In 1879 she founded the Third Church of

Christ Scientist with 26 members and herself as pastor.

Congregationalism (1600-) — Leader: Robert Brown. Congregationalism teaches the freedom of the individual soul and the independence of the local church. The name was adopted by the Pilgrim Fathers.

Episcopalianism. See Anglicanism.

Eutychianism. See Monophysitism.

Gnosticism (117-400) — A name given to early attempts to create a purely rational Christianity. Gnostics denied everything they could not understand. They attempted to find in Christianity a deeper meaning than the Gospels allow. Gnosticism pretended to be a high science replacing ordinary faith. Gnostics claimed they perfectly understood their belief and completely penetrated every mystery they held.

Greek Heresy and Schism (850-) — Leaders: Photius (c. 816-869) and Cerularius. Photius, by taking unjust possession of the See of Constantinople set the stage for the Greek Schism. It was, however, Cerularius who was responsible for the break with Rome (1054). He it was who rejected the supremacy of the Pope and established the Greek Church. The Greek Church teaches that the Holy Ghost proceeds from the Father alone, in opposition to the Catholic teaching. This error was condemned by the Fourth Council of Constantinople in 870.

Hus, Heresy of (1400-). See Wycliff.

Iconoclasm (726-787) — Leader: Leo the Isaurian (717-741). The Iconoclasts rejected all veneration of images of Christ, and the Blessed Mother; also the veneration of all relics. St. John Damascene wrote against them. The Iconoclasts became fanatical, going about destroying pictures, statues and relics wherever they found them. The heresy was condemned at the Second Council of Nicea in 787.

Jansenism (1636-) — Leaders: Jansenius (1585-1638); Arnauld (1612-1694). Jansenism is a

rigoristic doctrine garnered from "Augustinus," a posthumous work of Jansenius. Its basic error is disregard for the supernatural order. Man is not free; it is impossible to keep some of the commandments; good works of unbelievers are sinful; God will punish man for practising virtues not in his power to accomplish; Christ died not for mankind in general but for a privileged few. Arnauld proposed the insidious doctrine that for the worthy reception of Holy Communion severe penance for past sins and most pure love of God are required. It was only with the inauguration of the devotion to the Sacred Heart and the decrees of Pius X that the rigoristic tendencies of Jansenism were counteracted.

Judaizers (33-200) — Convert Jews who adhered to the observance of the Old Law. They held that pagans must first observe the Old Law before becoming Christians. They would make Christianity a mere branch on the parent tree of Judaism. The heresy split into several factions over the question of Christ's nature. Sts. Peter and Paul condemned this heresy.

Lutheranism (1517-) — Leaders: Martin Luther (1483-1546) and Melancthon, Luther's "theologian." The twofold principle of invincible concupiscence, and justification by faith alone constitutes the fundamental error of Lutheranism. Luther formulated the principle of private interpretation of Scripture; cast aside the Sacrifice of the Mass; ridiculed the doctrine of indulgences; taught that confession, fasting and mortification were not necessary; denied the supremacy of the Pope; and repudiated celibacy of the clergy. He wrote, in fact, against almost every article of Christian belief. The Council of Trent (1545-1563) condemned Lutheranism.

Macedonianism (342-381) — Leader: Macedonius (d. 362). The Macedonians denied the divinity of the Holy Ghost. They erred in saying that the Holy Ghost is a

creature; a ministering spirit who differs from the angels only in degree. The First Council of Constantinople in 381 condemned this doctrine.

Manichæism (241-1600) — **Leader:** Mani (216-276). Manichæism is essentially a dualistic theory teaching that in the beginning there existed two sharply opposed principles; one good, the other evil. The creation of the world was the result of the struggle for supremacy between these two principles. Christ came clothed in an ethereal body to teach men the distinction between the kingdom of light and that of darkness. To facilitate the victory of the kingdom of light, marriage, use of meat and wine, ordinary work and evil speech were forbidden the elect. Manichæism was refuted by St. Augustine.

Methodism (1739-) — **Leader:** John Wesley (1703-1791). Methodism, a movement to infuse a higher life into the Anglican Church, drifted away from the Established Church and split into many denominations. The distinctive doctrines of Methodism are the "witness of the Spirit" to the individual soul and the consequent assurance of salvation, or the certainty of present pardon. Methodists admit two sacraments, Baptism and the Eucharist. They hold that Baptism does not produce sanctifying grace in the soul but merely increases faith. They regard the Eucharist only as a memorial of the Passion and death of Christ.

Monophysitism (400-700) — **Leaders:** Eutyches and Dioscorus. The Monophysites (or Eutychians) denied the doctrine of two natures in Christ, stressing only His unity. They seem to have confused the notions of person and nature. In his "Epistola Dogmatica ad Flavianum," Pope Leo I set forth the Catholic teaching on the two natures in Christ. The heresy was condemned at the Council of Chalcedon in 451.

Monothelitism (625-681) — **Leader:** Sergius (d. 638). Monothelites

taught that Christ had only one will and one energy, at the same time both human and divine. By destroying the human will and activity which is necessary for the complete human nature, the Monothelites implicitly denied the humanity of Christ. The Third Council of Constantinople in 681 condemned the heresy.

Montanism (156-400) — **Leader:** Montanus. The basic error of Montanism consists in the inauguration of the reign of the Holy Ghost succeeding the time of Christ's revelation which had passed. As prophet of the new revelation, Montanus denied the divinity of the Church, declared that only Montanists could forgive sins. Montanism would have had few followers had not Tertullian, a leading light of the early Church, joined its ranks.

Mormonism (1830-) — **Leader:** Joseph Smith (1805-1844). He claimed to have received from an angel the records of the prophet Mormon which were later proven fictitious. Established at Salt Lake City, the new church came to resemble closely Mohammedanism and adopted polygamy which was forbidden by the United States courts in 1871.

Nestorianism (400-) — **Leader:** Nestorius (d. 451). The Church teaches that there is but one Person in Christ. Nestorius implicitly denied this doctrine by denying the divine motherhood of Mary. He held that Mary is only the Mother of the Man Christ, not the Mother of God. The Council of Ephesus in 431 and that of Chalcedon in 451 condemned Nestorianism.

Pelagianism (405-529) — **Leaders:** Pelagius, Cælestius, and Julian. Beginning with the idea that God's help was unnecessary to man (actual grace), Pelagius came to the conclusion that sanctifying grace was not necessary either. To be logical, he then denied the fact of original sin. Pelagius overstressed the free will of man in the problem of grace. He forgot to distin-

guish between the natural and supernatural end of man, holding that Adam was born to enjoy supernatural life as a natural reward. St. Augustine refuted Pelagianism. It was finally condemned at the Council of Ephesus in 431.

Presbyterianism. See Calvinism.

Quakerism (1648-)—Leader: George Fox (1624-1691). Quakerism, founded on isolated texts of Scripture, is a sect at variance with every existing form of Christianity. Its central doctrine is that of the "inner light" communicated to the individual soul by Christ. It rejects the priesthood, exterior ceremony, and authority.

Rosicrucianism (1600-)—Leader: John Andrea (1586-1654). The Rosicrucians are a secret society conceived by Andrea and spread by means of the fictitious writings of an imaginary author, Christian Rosenkreuz. Rosicrucians teach a pantheistic theosophy; have their own ideas of God, nature, morality, and the soul.

Semipelagianism (420-529)—Leaders: Sts. Cassian, Victor of Marseilles, Gennadius, and Faustus. In refuting the Pelagians St. Augustine did in several instances overstress the divine element in grace. His theory of predestination was taken strictly by some monks of Marseilles. Fighting this state of affairs, St. Cassian and others again brought the factor of free will to the fore, and went just a bit too far. They were in perfectly good faith, and would have corrected their mistake had attention been brought to it. What they taught, however, viz., that the beginnings of faith could be merited by man, was wrong and was accordingly condemned.

Swedenborgianism (1787-)—Leader: Emmanuel Swedenborg. He professed to have received revelations, and rejected the Trinity, original sin, the resurrection and all sacraments except Baptism and the Eucharist. He taught that after death souls pass into an intermediate state preparatory to entering heaven.

Unitarianism (1570-)—A heterogeneous sect whose bond of unity consists more in its anti-dogmatic tendency than in its uniformity of belief. Its distinctive tenet is belief in a uni-personal God. Unitarians hold to private interpretation of Scripture. The local church is autonomous.

Universalism (1750-)—The distinctive tenet of this sect is the final salvation of all souls. Present-day Universalists reject the doctrine of the Trinity. The reception of the sacraments is not enjoined, but Baptism and the Lord's Supper are administered.

Waldensianism (1180-)—Leader: Waldes. The Waldenses were an heretical sect claiming to practise Christianity in its pristine purity. Among the doctrinal errors are the denial of purgatory, of indulgences, and of prayers for the dead. Waldensians denounced all lying as a grievous sin, refused to take oaths, and considered the shedding of human blood unlawful. The Third Lateran Council in 1179 condemned this heresy.

Wycliff, Heresy of (1350-)—Leader: John Wycliff (1324-1384). Wycliff claimed the Bible to be the sole truth of faith. He defended predestination, maintained that all power depends on one's state of grace; denied the freedom of the will and the doctrine of transubstantiation. He rejected the divine institution of the hierarchy and taught that the Pope is not the head of the Church; that the bishops have no pre-eminence over other priests. He held that all ecclesiastical powers are forfeited or are in abeyance when the subject is in mortal sin. He taught that confession is useless, for man cannot help but sin, and that God approves sin. He thought that ecclesiastics who sin should be punished with the death penalty. After the death of Wycliff, John Hus spread his doctrines throughout Bohemia. The Council of Constance in 1414 condemned these doctrines as heretical.

THE UNIAE EASTERN CHURCHES

The division of the Catholic Church into two parts, the Western or Latin Church and the Eastern Church, is the result of political accidents: the division of the Roman Empire by Diocletian (284-305), again by the sons of Theodosius I (Arcadius in the East, 395-408; Honorius in the West, 395-423); and finally, the strengthening of the breach by the establishment of the Holy Roman Empire by Charles the Great (Charlemagne) in 800. The Western Church is that subject to the Bishop of Rome as Patriarch of the West; the Eastern Church is that within the boundaries of the Eastern Empire whose capital was Constantinople (Byzantium).

When we speak of the Eastern Church we must not imagine that it is one integral body as is the Church subject to the Patriarch of the West. Not since before the Council of Nicea (325) has there been a unified Eastern Church. At that Council three patriarchs were recognized, those of Rome, Alexandria and Antioch; by 451 two more were added: Jerusalem and Constantinople. Thus four patriarchates constitute the Eastern Church, as opposed to the one Western patriarchate.

Any Catholic who is not subject to the Bishop of Rome as his patriarch but who does recognize him as the Supreme Pontiff of the Catholic Church is a Uniate. A Uniate Eastern Church is any Eastern Church in communion with Rome. It is a matter of little concern where the Uniate lives; he may be in North America or Syria; he still belongs to the Uniate Church of his patriarch. It is not possible to assign definite geographical limits to a Uniate Church and say that in such a place is found this Church exclusively. Since the Uniate may move about, the Uniate Church is found wherever Uniate Catholics dwell.

There are some fundamental distinctions which when they are clarified help to dispel much of the

confusion concerning the Eastern Churches. They have to do with the terms, religion, patriarchate, rite, language and place.

The Catholic religion, founded by Jesus Christ, comprises those truths, precepts and means of salvation by which those who profess it are united with God and, in virtue of this union, with one another. It is therefore one religion, not a plurality of religions. Hence one is a Catholic or not depending upon his adherence to or rejection of the tenets of the Catholic Church.

The five Bishops of Rome, Alexandria, Antioch, Jerusalem and Constantinople are all patriarchs by equal right. The patriarchate or geographical territory over whose inhabitants each rules comprises many dioceses whose bishops are subject to the respective patriarch (see Patriarchs).

A rite may be defined as the manner of performing all services for the public worship of God and the sanctification of men (see Rites).

Language naturally is concerned with rite but is its least important note. In theory any rite may be celebrated in any language without ceasing to be the same rite, e.g., the Mass could be said in English and still remain the Mass said according to the Roman Rite.

Lastly, place is of little moment in the Eastern Churches. At one time this was otherwise. When there were clear-cut geographical divisions of patriarchates, a Uniate was born within the limits of a particular patriarchate. Now a man belongs to his rite wherever he may dwell and his children inherit this quality from him wheresoever they may travel.

When these distinctions are clear it can be seen that it is not necessary to hear Mass in the Latin language or to receive the sacraments according to the Roman Ritual in order to be a member of the Catholic Church. Unity of religion is not the same thing as uniformity of rite. The profession of the Cath-

olic Faith is not the same as the manner in which it is professed.

Though a discussion of the schismatic Eastern Churches is beyond the scope of this article, yet some consideration of them must be made when the Uniate Churches are classified. The greater part of the Uniate Churches are reunited portions of the schismatic Churches. The Maronite Church, never having been in schism, is an exception to this rule. The Eastern Catholics who are in union with the Bishop of Rome as head of the Church are: Uniate Copts, Ethiopian Uniates, Syrian Uniates, Chaldee Uniates, Uniate Armenians, Malabar Uniates, Byzantine Uniates, and the Maronite Church.

Uniate Copts are under the Patriarch of Alexandria who lives at Cairo. They use old Coptic in their liturgy which is Alexandrian in origin. Arabic, the present-day vernacular, is becoming more prominent for liturgical functions.

Ethiopian Uniates were converted from the Ethiopian National Church which went into schism with the Copts. Their rite is substantially Coptic (Alexandrian), with Geez, the classical language.

Syrian Uniates were converted from the Jacobites in 1781. Their patriarch lives at Beirut. A derivation of the Antiochean Rite is used in a Syrian dialect.

Chaldee Uniates were converted from Nestorianism. They use an adaptation of the Antiochean Rite with the Syriac language. Their immediate superior lives at Mosul as minor Patriarch of Babylon.

Uniate Armenians were converted from the Armenian National Church. The head of this group is the Uniate Armenian minor Patriarch of Cilicia. They are found principally in the Levant, Italy and Austria. Their liturgy is a derivative from the Byzantine Rite but the Armenian tongue is used.

Malabar Uniates were converted from the Malabar Christians in India in 1599. They lack a patriarch, having instead three vicars apostolic. Their liturgy is fundamentally

Antiochean but has been so altered that it may be called a separate rite. Syriac is the principal language with an occasional use of Arabic.

Byzantine Uniates are the Catholic counterpart of the extensive Orthodox Church (see Orthodoxy). These Uniates have no common authority other than that of the Supreme Pontiff. They represent groups which have never been in schism and others which have been reunited to Rome in different countries and at various times. Their common bond, besides union with the Supreme Pontiff and all it implies, is the use of the Byzantine Rite (that used by the Greek Orthodox, i. e., the schismatic, Church in Constantinople) at least in its fundamental notes, even though this rite is used in various languages. Within this group there are several divisions: (1) Melkites in Syria and Egypt using Arabic liturgically and subject to the Patriarch of Antioch; (2) Greek Uniates in Greece and Turkey using Greek liturgically; (3) Ruthenians in Austria and Hungary, using old Slavonic; (4) Bulgarian Uniates also using Old Slavonic; (5) Rumanian Uniates using their own language liturgically; (6) Italo-Greeks in Italy, Sicily and Paris using Greek liturgically but with many Latin modifications in their rite; (7) Russian Uniates using Paleoslavlic in their liturgy. Since the Revolution in 1917 this Church has been practically extinct in Russia but the Church has been spread throughout Europe and the United States. Rome is keeping this Church alive by instituting colleges for Russian priests (even from other nations and rites) in various countries of the Latin Rite.

The Maronite Church is a group with no counterpart; there is no such thing as a schismatical Maronite. They are found in Lebanon, Egypt, Cyprus and the United States. Their liturgy is basically Antiochean with modifications including the use of the Syriac tongue.

This completes the list of the Eastern Churches. In addition to these Uniate Eastern Churches, there are seven schismatical Eastern Churches: the great Orthodox Church, one formed by the Nestorian heresy and five arising from Monophysitism (Copts, Ethiopians, Jacobites, Malabar Christians and Armenians).

The attitude of Roman Catholics towards the Uniates varies considerably with the extent of their knowledge. Many do not know that there can be and are Catholics who do not pray before statues of the Blessed Mother of Christ and St. Joseph, who have never been to Benediction of the Blessed Sacrament, who do not genuflect in passing before the Blessed Sacrament. Those who have heard only superficially about the Eastern Churches are inclined to consider them a cross between Catholicism and Protestantism, and this attitude unfortunately has been fostered quite strenuously by Anglicanism. Uniates are Catholics and have as much right to be so treated as Latins. Regarding faith and morals they must be numbered with the

Romans. Schism and heresy to the Uniate are as abhorrent as to the Roman Catholic.

At the beginning of the fourth century Christendom presented a picture of unity in regard to faith, morals and obedience to the Bishop of Rome as the visible head of the Church. Uniformity of rite was not then and is not now the ideal of the Holy See. No Catholic can be more Catholic than the Holy See, and Benedict XIV in speaking of the schismatics and Uniates in the East has aptly expressed the attitude of the Church: "Eastern Christians should be Catholics; they have no need to become Latins."

Indeed the Uniate Eastern Churches are the living proof of the Church's universality. Eastern schisms have been largely the outcome of political quarrels. The Uniates in remaining loyal to the Holy See and preserving the bond of faith have cast aside their political, social and economic aspirations and come not as Greeks and Slavs and Russians and Armenians and Syrians but as Catholics to rally around the Holy Father uniting their efforts with his to "restore all things in Christ."

SICK CALLS

When the priest is called to administer the Sacraments in our homes to the sick, the following preparations should be made:

1. The room should be clean and suitably ornamented.
2. A small table should be conveniently placed, covered with a white cloth.
3. A crucifix placed in the center of the table.
4. Two blessed candles placed in candlesticks on the table. These should be lighted when the priest is expected.
5. A vessel containing holy water should be provided, and a sprinkler if possible.
6. A glass of fresh water placed on the table, a teaspoon and a plate with small crumbs of bread for cleansing the oil from the hands of the priest.
7. A white cloth or towel placed ready to be used by the sick person while receiving Holy Communion.
8. Some cotton wool provided to wipe away the anointing.

When the priest is known to be carrying the Blessed Sacrament, it is a very laudable custom for one of the family to meet him at the street door with a lighted candle and escort him to the sick room. All those present in the room should kneel when the priest enters with the Blessed Sacrament.

During the administration of Communion and Extreme Unction the members of the family should assemble in the sick room and pray for the patient.

LITURGY AND RITES

Liturgy and rite are not the same thing. Liturgy is the broader term. It denotes the public act of worship; rite is the manner in which the act of worship is performed. Specifically the liturgy is the Church's public and lawful act of worship performed and conducted by the officials whom the Church has designated for the post—her priests. The whole collection of services used in public worship in a certain church or group of churches comprises a rite. But while the indiscriminate use of the two terms is thus not exact, common usage as expressed by many authorities on the liturgical question permits the practice.

The early history of rites is obscure. At the Last Supper the Apostles saw Christ institute the Holy Sacrifice. Later in their apostolic journeys it was natural to embellish the essentials of the Mass and the sacraments which they had learned from Christ with additions of their own choosing. The additions were the outgrowth of reverence, custom and necessity. According to their own temperament and the needs of their people in various parts of the world the Apostles and their successors devised appropriate ceremonies to accompany the Holy Sacrifice and the administration of the sacraments. During the period of persecution rites were numerous and diverse. After the peace of Constantine when the Church became better organized, local practices were combined and the rites became more uniform throughout ecclesiastical provinces. The patriarchs imposed some uniformity of rite within the regions of their jurisdiction, and in this way the old Patriarchates of Rome, Alexandria and Antioch are responsible for the foundations of all the rites used in the Church today. Although all Europe practically belonged to the Roman Patriarchate, still Gaul and Northwest Europe had special rites till the seventh and eighth centuries.

The Rites of the Western Church

Roman Rite — For all practical purposes this is the one universal rite used in the Western Church. With an isolated exception here and there, Latin is the only language used.

Gallican Rite — This rite, as a separate thing, has disappeared, but it has not departed without having left traces of its influence on the Roman Rite. Its name is derived from the country where it was principally used, that is, Gaul. There are, however, two extant remnants of this rite:

Ambrosian Rite, also called Milanese, which is in use in the Archdiocese of Milan.

Mozarabic Rite, which is used in the Cathedral of Toledo and on three days during the year in the Cathedral of Salamanca.

The Rites of the Eastern Church (See also Uniate Eastern Churches)

There are five principal rites which are used in their entirety or in modified form by the various Churches of the East. They are the Byzantine, Alexandrian, Antiochean, Armenian and Chaldean.

Byzantine Rite — This was originally proper to the Church of Constantinople. It is based on the Rite of St. James of Jerusalem and that of the churches of Antioch, and reached Constantinople through Caesarea. The rite was reformed by St. Basil and later by St. John Chrysostom. It is now used by the whole Orthodox Eastern Church, by many Uniates and is the most widely spread rite after the Roman.

The Liturgy of St. John Chrysostom is the ordinary one. The Liturgy of St. Basil is used for the Sundays of Lent (except Palm Sunday), Maundy Thursday, Holy Saturday, the Vigils of Christmas, Epiphany and the feast of St. Basil.

Alexandrian Rite — There are no extant records of this rite, called also the Liturgy of St. Mark; but existing manuscripts of the old rite, after it was somewhat modified by the Copts and Melkites, reveal the general outlines of the ancient liturgy.

The Coptic Church uses an adaptation of the Byzantine Rite of St. Basil for ordinary days and Sundays; that of St. Mark and that of St. Cyril are used on their respective feast days; and the Liturgy of St. Gregory Nazianzen is used on the great feast days.

The Ethiopian Church uses an expanded version of St. Mark's Liturgy. The liturgy is substantially that of the Coptic Church.

Antiochean Rite — This rite is the source of more derived rites than any of the other parent rites. Its origin may be traced to the Eighth Book of the Apostolic Constitutions and to the Liturgy of St. James of Jerusalem, the "brother of the Lord." This latter ultimately spread to the whole patriarchate, displacing the older form of the Apostolic Constitutions.

Armenian Rite — This liturgy is essentially the Greek Liturgy of St. Basil, and is considered to be an old form of the Byzantine Rite. It is used exclusively by all Armenians.

Chaldean Rite — By some writers this is classed under the Antiochean Rite. Though there is historical evidence for such a derivation, in the list according to the Sacred Congregation for the Oriental Church it is separate and considered a distinct rite. There are two broad divisions: the Chaldean properly so called, used by the Chaldee Uniates, and the Malabarese, employed by the Malabar Uniates.

Liturgical Practices Common to All Eastern Rites

Eucharistic Liturgy — Among the Orientals, leavened bread is used by all, with the exception of the Maronites and the Armenians who use unleavened bread, and the Ethiopians who may use either one or the other. All have Communion under both species except the Maronites. Communion under one species is usual among the Chaldeans and it is permitted among the Ethiopians. On the Vigils of Christmas and Easter the liturgy is celebrated in the evening by the Syrians (Western) and the Chaldeans. This latter body also celebrates it in the evening on the Vigil of Holy Thursday.

Sacramental Liturgy — Baptism by immersion is the common practice in the East, except among the Maronites and the Malabarese. And among all rites, except the Malabarese, it is immediately followed by Confirmation administered by a priest. The Malabar Christians separate it from Confirmation, the administration of the latter being entrusted to a bishop.

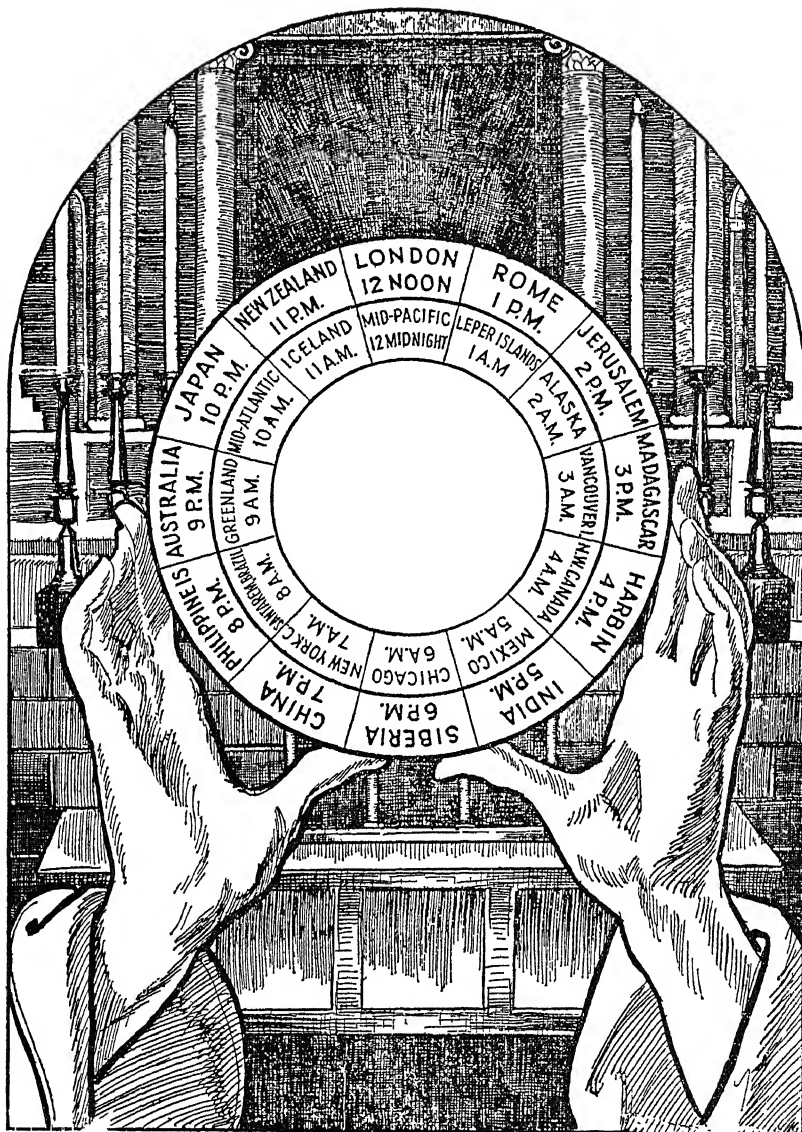
Penance is administered in the East with the deprecative form, i. e., "May God absolve you," etc. The Armenians are an exception here for they use the indicative form common to the Roman Rite, i. e., "I absolve you," etc.

Holy Eucharist is explained above.

Extreme Unction in the East requires seven priests, but ordinarily for all practical purposes one suffices.

Holy Orders throughout the East has only two minor orders, lector and subdeacon, in addition to deaconship and the priesthood. The Armenians are to be excepted, for they have the same four minor orders and the three major orders as in the Western rites.

Matrimony usually consists of two parts in the East: first a "blessing" of the bride and groom; and then a "crowning." The expression of the matrimonial consent is implicit in the Eastern Churches. The Armenian Church is the only one in which the consent is expressly declared.



EUCCHARISTIC DIAL

Showing that throughout the world Mass is celebrated somewhere each of the twenty-four hours of every day.

The Mass

WHAT THE MASS IS

Jesus Christ Himself instituted the Mass at the Last Supper the night before His death. "Jesus took bread, and blessed, and broke: and gave to His disciples, and said: Take ye and eat. This is My Body. And taking the chalice, He gave thanks, and gave to them, saying: Drink ye all of this. For this is My Blood of the new testament, which shall be shed for many unto the remission of sins" (Matt. xxvi, 26-28). In these words of institution we find the three essential elements of the Mass, viz., Offertory, Consecration, and Communion. Through the course of centuries the Church has added various prayers and ceremonies, but the essence of the Mass is the sacred words of Him Who gave the Mass to us as a loving memorial of His death on Calvary.

The Council of Trent summarizes and defines the Church's teaching in reference to the Sacrifice of the Mass as follows:

(1) There is in the Catholic Church a true Sacrifice, the Mass, instituted by Jesus Christ; the sacrifice of His Body and Blood under the appearances of bread and wine.

(2) This Sacrifice is identical with the Sacrifice of the Cross, inasmuch as Jesus Christ is Priest and Victim in both; the only difference lies in the manner of offering, which is bloody upon the Cross and bloodless on our altars.

(3) It is a propitiatory Sacrifice, atoning for our sins, and the sins of the living and of the dead in Christ, for whom it is offered.

(4) Its efficacy is derived from the Sacrifice of the Cross, whose superabundant merits it applies to us.

(5) Although offered to God, alone, it may be celebrated in honor and memory of the saints.

(6) The Mass was instituted at the Last Supper when Christ about to offer Himself on the altar of the Cross by His death (Heb. x, 10) for our redemption (Heb. ix, 12),

wished to endow His Church with a visible Sacrifice, commemorative of His Bloody Sacrifice of the Cross. As High Priest, according to the order of Melchisedech (Ps. cix, 4), He offered to His Father His own Body and Blood under the appearances of bread and wine, and constituted His Apostles priests of the New Testament to renew this same offering until He came again (1 Cor. xi, 26) by the words, "Do this for a commemoration of me" (Lk. xxii, 19; 1 Cor. xi, 24).

Instituted by Jesus Christ, the Mass is the most perfect offering that man can make to God, his Creator and Redeemer. By the Mass we call to mind particularly the Passion and death of Christ. But around this central thought of Calvary is built up also the other events of Our Saviour's life. In the "Sunday Cycle" which begins with the first Sunday of Advent we follow the earthly life of Our Saviour through its every stage until we come finally to the last Sunday after Pentecost which describes the Last Judgment and the coming of Christ in power and majesty. The "Festal Cycle," i. e., the Masses in honor of the Saints, is interwoven with the story of Christ's earthly life in the liturgy of the Mass. But in the very center and heart of it all stands the hill of Calvary with its Cross of Sacrifice.

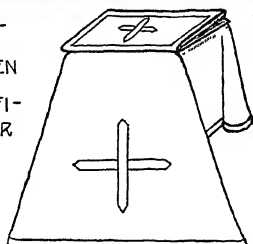
The Mass is the unbloody renewal of this Sacrifice of Calvary. One of the essential characteristics of any sacrifice is immolation, or destruction of the thing sacrificed. In the Mass this immolation of the Victim takes place at the Communion.

Briefly, then, the Mass is the remembrance and re-enactment of the life of Christ; the perpetuation of the Sacrifice of Calvary; and the banquet by which Our Crucified Saviour comes to our souls to make us part of Himself.



CHALICE

PALL
PATEN
PURIFI-
CATOR

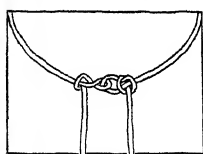


VEIL

BURSE



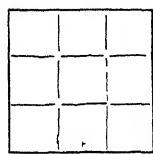
CIBORIUM



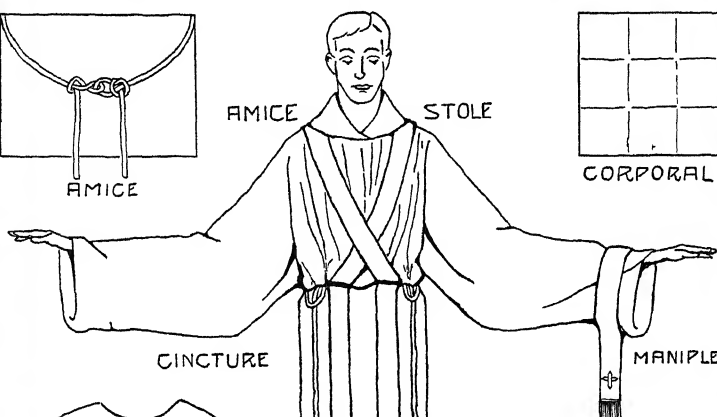
AMICE

AMICE

STOLE



CORPORAL



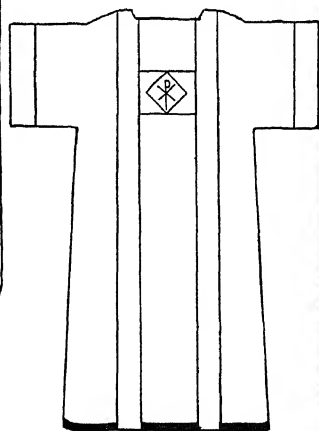
CINCTURE

MANIPLE



CHASUBLE

ALB



DALMATIC

THE CHURCH EDIFICE AND LITURGICAL APPURTENANCES

The church is a sacred building dedicated to divine worship and open to all the faithful who assemble there to offer up the Holy Sacrifice of the Mass and there take part in other services. What distinguishes a Catholic church from all other sacred edifices is the fact that every Catholic church becomes, through the Mass, the dwelling place of God.

During the first three centuries of Christianity there were no special buildings consecrated to Eucharistic worship. Services were held in private homes (Acts ii, 46; Rom. xvi, 5; 1 Cor. xvi, 15; Col. iv, 15). The persecutions of those early days made it impossible to have public places of worship. But when the Church came up from the catacombs, when she was no longer persecuted, then began the building of churches. Through the centuries men have used the very best that architecture can offer in order to make their churches fit dwelling places for God.

The aisle of the church from the main door to the Communion railing is called the nave. If another aisle cuts across the nave, forming a cross, the two arms of this aisle are called transepts. The part inside the communion railing is called the sanctuary. The back portion of the sanctuary, which is often arched, is called the apse.

Stained glass windows, paintings and statues are the ordinary ornaments of the church. Their purpose is to depict the main events in the life of Christ and the Saints. When the Blessed Sacrament is kept in the church a sanctuary lamp burns before the tabernacle day and night. At the entrance there are fonts containing holy water with which the faithful bless themselves when entering and leaving the church. In the rear or along the sides are confessionals used in the administration of the Sacrament of Penance. Generally on the Gospel side of the church there is a pulpit from which the priest announces to the people the word of God. Inside the sanctuary are the *sedilia*, the seats used by the priest and ministers when they sit down for any part of the ceremonies. Attached to the wall of the sanctuary is a locked box called the *ambry* which contains the holy oils used in the various sacraments. In the sanctuary on the epistle side is a table or shelf called the *credence* table which is used to hold the cruets, basin and finger towel which are needed in the sacrifice of the Mass.

The altar is the most important part of the church. It is in fact the very reason why we have churches. The Mass is the center of Catholic worship and the altar is the table on which the Mass is offered up.

At the Last Supper the Mass was offered, very probably, on a plain wooden table covered with linens according to the Jewish rite of the Paschal supper. In the early Church the Sacrifice of the Mass was offered on ordinary wooden tables. During the Roman persecutions Mass was celebrated in the catacombs, on the tombs of martyrs. Because of this practice in the catacombs every altar-stone today must contain the relics of martyrs. Today our altar still retains the form of the table and the tomb. It is in reality a combination of the two: the table on which Christ offered the first Mass, and the coffin of the catacombs.

Because of the use of stone in the catacombs, and because stone is far more permanent than wood, it became customary to erect stone altars. Only stone altars may be consecrated today. Altars of other material are in use, but it is required that the altar-stone placed in the center of the table, containing the relics of martyrs, and on which the consecration takes place, be of stone. Stone is durable, and according to St. Paul (1 Cor. x, 4) symbolizes Christ.

In order to stress the importance of the altar and to increase reverence for it, it was covered by a canopy called the *baldakin*. Though

not universally used, baldakins are found in many of our large churches. Gradually ornamental screens containing paintings, sculptures and niches for statues were placed back of the altar. These ornamented backs of altars are called *reredos* or *retables*.

The *tabernacle* is a box-like enclosure set in the center of the altar containing sacred vessels in which the Blessed Sacrament is reserved. It should be solidly built and gold-plated within or at least lined with white silk.

A *crucifix* must be placed in the middle of the altar where it can easily be seen by all. It should be an outstanding feature of the altar because its purpose is to remind the priest and the faithful of the Sacrifice of Calvary, of which the Mass is the unbloody renewal.

Steps were placed before the altar as soon as it became fixed in the church. The obvious and practical reason of a raised altar is that those who assist at Mass may see the priest. The raised altar also

reminds us of the hill of Calvary. Every altar must have at least one step.

Ledges were not used in the back of the altar table in the early church. They were introduced later for the purpose of holding the *crucifix*, *candles* and *flowers*.

Candles are a reminder of the Church of the catacombs, when candle light was a necessity. The Church prescribes that the candles used at Mass be made of beeswax. The pure wax symbolizes the pure flesh of Christ received from His Virgin Mother, the wick signifies the Soul of Christ, and the flame represents His divinity.

The *missal* is the book containing the Mass prayers for the entire year.

Three altar cards are placed upon the altar. They contain certain prayers which the priest says during the Mass.

A bell is rung by the server to draw the attention of the faithful to the important parts of the Mass.

Altar Linens and Draperies

Three altar-cloths of white linen or hemp must be placed on every altar. The two lower ones must cover the whole table of the altar. The top one should extend to the platform. Three cloths are prescribed out of reverence for the Precious Blood, which, if it were accidentally spilled, would be absorbed by these cloths. Under the three altar-cloths is placed another linen cloth, waxed on the side next to the altar and called the *cere-cloth*. The altar-cloths symbolize the winding sheets in which the Body of Christ was laid in the tomb.

Veils—The tabernacle should be covered by a veil when the Blessed Sacrament is reserved there. It should strictly cover the entire tabernacle but is often merely a small veil hung before the door of the tabernacle. The tabernacle veil may be white or the color of the feast. A veil of white silk always covers the ciborium when it is in the tabernacle. The *monstrance*, when it stands upon the altar be-

fore or after Benediction, is also covered with a white silk cloth. The missal stand may be covered with a veil of the color of the feast. The *chalice veil* (see illustration) is a piece of silk fabric of the same color and quality as the vestments. It is ornamented with a cross and is used to cover the chalice on the way to and from the altar, and during the earlier and later parts of the Mass. The *antependium* is a sort of veil covering the front of the altar. It is usually of the same material as the vestments.

The *burse* (see illustration) is a sort of purse open at one end in which the corporal is placed. The top of the burse is covered with silk of the same material and color as the vestments. It is placed on top of the covered chalice.

The *corporal* (see illustration) which is carried to the altar in the burse is a square piece of fine linen or hemp. At the Offertory it is spread out on the altar over the altar-stone and should be large

enough to contain the chalice, the Host and the ciborium at the celebration of Mass.

The pall consists of two pieces of linen or hemp, between which cardboard is inserted for the sake of stiffening it (see illustration). The upper side of the pall may be ornamented but the lower side must be plain. It must be large enough to cover the paten completely.

The purificator (see illustration) is a linen or hemp cloth from twelve to eighteen inches long and nine or ten inches wide. It is

folded over twice and placed between the chalice and paten. It is used for cleansing the chalice before the wine is put into it at the Offertory, for cleaning the paten after the Our Father before the Host is placed on it, and for drying the priest's lips and the chalice after the priest's communion.

A finger towel is used by the priest when he washes his hands at the Offertory. Finger towels are of varying sizes and may be of any suitable material, preferably linen or hemp.

Sacred Vessels

The chalice (see illustration) is the cup which the priest uses at the Mass in which to consecrate and from which to receive the Precious Blood of Our Lord. Chalices of glass, ivory, wood and even clay have been used at different times. Today only metal may be used. They should be of gold or silver; if an inferior metal is used, then the inside of the cup must be heavily plated with gold. The Church insists upon this use of gold because the Precious Blood comes into direct contact with the inside of the cup. There is a very special blessing for the chalice by which it is dedicated to the service of God. Lay persons may not touch the chalice.

The paten (see illustration) is the plate upon which the priest puts the Host which he offers and consecrates in the Mass. It must be of the same metal as the chalice. Like the chalice it is consecrated

with a special blessing and may not be handled by lay persons.

The ciborium (see illustration) is a sacred vessel used to contain the consecrated Hosts for the Communion of the faithful. Like the chalice it must be at least gold-plated.

The pyx is a small vessel of gold or silver used in carrying the Holy Eucharist to the sick. Its shape resembles that of the case of a watch. It is kept in a silk-lined leather case, called a burse, with a small purificator and corporal.

The monstrance or ostensorium is a kind of portable tabernacle made in such a way that the Blessed Sacrament may be distinctly seen by the faithful. It is used at Benediction and for Exposition.

The luna or lunnette is a receptacle which holds the Sacred Host in an upright position in the monstrance. It is removed from the monstrance after Benediction and placed in the tabernacle.

Vestments

In the early Church the liturgical vestments were the same as the ordinary civil dress. The Church continued to use the same style of clothing for sacred functions so that as the styles of civil attire changed there emerged a distinctive type of liturgical attire. There have been minor changes in some of the vestments but in general they have kept their distinctively Roman appearance.

Many symbolical meanings have been attached to the different vest-

ments by various writers. The prayers the priest says as he puts on each vestment signify the meaning the Church attaches to them.

The amice (see illustration) serves the practical purpose of protecting the rich fabric of the chasuble from perspiration. When he puts it on the priest says: "Place, O Lord, on my head the helmet of salvation, that I may overcome the attacks of Satan."

The alb (see illustration) is a survival of the long inner tunic

worn by men in the early centuries. The vesting prayer reads: "Purify me, O Lord, from all stain and cleanse my heart, that washed in the blood of the Lamb I may enjoy eternal delights."

The cincture (see illustration) holds the alb in place close to the body, allowing freedom of movement for the feet. As he puts it on the priest says: "Gird me, O Lord, with the girdle of purity, and distinguish in me all concupiscence that the virtue of continence and chastity may remain in me."

The maniple (see illustration) was originally an ornamental handkerchief held in the right hand by Roman officials. It is worn only in the Mass. It is the special badge of the order of subdeaconship and may not be worn by those in lower orders. The prayer: "Let me merit, O Lord, to bear the maniple of tears and sorrow so that one day I may come with joy into the reward of my labors."

The stole (see illustration) was probably worn by Roman court officials as a sign of their authority. At any rate it is the symbol of authority in the Church. Today only the Pope has the right to wear the stole everywhere as a sign of his universal authority. As a sign of the plenitude of the priestly power which he has, the bishop does not cross the stole in front. The deacon wears the stole diagonally from his left shoulder to his right side. It was once the distinguishing mark of the priesthood but is now worn only when performing a religious function. The vesting prayer says: "Return to me, O Lord, that stole of immortality which was lost to me by my first parents, and though unworthy I approach Thy great Mystery, nevertheless, grant me to merit joy eternal."

The chasuble (see illustration) was originally a large round mantle or cloak covering the whole body. In the Middle Ages the chasuble was considerably shortened and cut away at the sides to secure freedom of movement. The vesting prayer: "O Lord, Who has said, 'My yoke is sweet, My burden light,'

grant that I may carry this yoke and burden in such a manner as to obtain Thy grace. Amen."

The dalmatic (see illustration) is the outward vestment worn by the deacon at High Mass. It was part of the clothing of the higher classes adapted for ecclesiastical use. When putting it on the deacon says: "Clothe me, O Lord, with the garment of salvation, and cover me with the vestment of joy and the dalmatic of justice."

The tunic is the outward garment worn by the subdeacon of the Mass. It differs only slightly, in ornamentation, from the dalmatic of the deacon. The prayer: "May the Lord clothe me with the tunic of delight and the garments of joy."

Color of the vestments varies with the feast that is being celebrated.

White, the color of light, is a symbol of joy, purity and innocence; it is used on feasts of the Holy Trinity, Our Lord, the Blessed Virgin, the angels, confessors, holy women not martyrs, and on Sundays after Easter.

Red, the language of fire and blood, is a symbol of love and of the sacrifice of the martyrs. It is also a reminder of Christ's Passion. It is used on Pentecost Sunday, the feasts of Our Lord's Passion, and the feasts of the Apostles and martyrs.

Green, the symbol of hope, is used on the Sundays after Epiphany and the Sundays after Pentecost.

Violet, the color of penance, mortification and sorrow, is used during Advent and Lent, on the three Sundays preceding the first Sunday of Lent, on vigils except those occurring during Paschal time, and on Rogation Days.

Rose, less penitential than violet, is used on the Third Sunday of Advent and the Fourth Sunday of Lent, because these Sundays are joyful in the midst of the penitential season.

Black, the symbol of mourning and death, is used in Masses for the Dead and on Good Friday.

Cloth of gold may take the place of white, red or green, but not of purple or black.

RUBRICS FOR THE LAITY

How the Faithful Should Conduct Themselves during Church Services

Low Mass

According to the rubrics of the missal, all who assist at low Mass should kneel during the whole Mass except at the Gospel, when they stand. Custom, however, has modified this as follows:

When the celebrant enters the sanctuary to begin Mass, the congregation either kneels at once or stands up, according to the custom in that particular church. When the priest descends from the altar after opening the missal, however, all shall kneel.

They remain kneeling until the priest, having finished the prayer at the center of the altar, goes over to read the Gospel. All stand until the Gospel is finished.

If the priest makes any announcements, or preaches to the congregation, they should be seated. When he begins the Gospel in English, they should stand and listen reverently to the word of God.

Should the Credo be recited, the people remain standing, and genuflect with the priest during it. When he turns to them after the Credo is finished, and says "Dominus vobiscum," they may sit down.

At the Sanctus, when the altar boy rings the bell three times, all shall kneel. Thus they remain until after the priest's Communion, and also during the Communion of the faithful, should there be any receiving at that Mass.

After Communion, when the priest has closed the tabernacle door, the congregation may sit down while the celebrant purifies and covers the chalice.

They should kneel again, however, as soon as the priest goes to the missal.

After the blessing, all rise and stand during the reading of the last Gospel, genuflecting with the priest during it.

When the priest descends from the altar and kneels, they shall kneel with him and say the prayers in a loud, clear voice.

No one should leave his place in the church until the priest has re-entered the sacristy.

High Mass: Missa Cantata

(The following rubrics are preceptive for the laity in the Diocese of Fargo, N. D., and may be considered as directive in other dioceses. They are the only rubrics preceptive for the laity in any diocese in the United States.)

In general those present at a sung Mass follow, as far as possible, the ceremonies observed by the clergy who may be present in choir at the Mass. Accordingly:

They stand when the procession to the altar makes its appearance from the sacristy, and remain standing until the Mass is begun, even though the Asperges takes place. Each person bows and makes the Sign of the Cross when sprinkled at the Asperges.

All kneel for the prayers of preparation (up to the "Oremus") and stand when the celebrant ascends the altar steps.

All remain standing for the Introit, Kyrie, and the Gloria, while they are recited by the celebrant. When the celebrant has sat down for the singing of the Gloria, all sit. They rise when the celebrant rises towards the end of this chant.

All stand for the singing of the prayers (except at a Requiem Mass) and sit for the chanting of the Epistle and what follows.

When "Dominus vobiscum" is sung before the chanting of the Gospel all stand. They remain standing during the recitation of the Creed, genuflecting with the celebrant at the words "et incarnatus," etc. All sit when the celebrant has sat down for the singing of the Creed. While the words "et incarnatus," etc., are sung all bow. (Only those who are standing at the time when these words are begun then kneel.) They rise when the celebrant rises towards the end of the Creed, remain standing while he sings "Dominus vobiscum" and "Oremus," and then sit.

When the celebrant begins to sing "Per omnia saecula saeculorum" before the Preface, all rise and remain standing until the Sanctus has been recited (or sung, if the people sing it). Then all kneel. All bow down during the Consecration but look up for a moment at the Sacred Host (saying "My Lord and My God") and at the chalice, when they are elevated. After the Elevation all stand until the celebrant has drunk the Precious Blood. (They bow while the celebrant consumes the Sacred Host and drinks the contents of the chalice.) Then all sit.

Note: If Holy Communion is given, those who are about to communicate kneel for the Confiteor and other prayers that precede Communion, and kneel when they return to their places after having received the Eucharist. All others remain standing for the prayers, but kneel for the distribution of Communion and remain kneeling until the Blessed Sacrament has been returned to the tabernacle.

All stand for the singing of "Dominus vobiscum" before the Post-communion prayers, and remain standing during these prayers (except at a Requiem Mass, when they kneel).

All kneel for the Blessing and make the Sign of the Cross.

All stand for the last Gospel (genuflecting if the celebrant genuflects during its recitation) and remain standing until the procession has returned to the sacristy.

Solemn High Mass

The rubrics are the same as for a high Mass. Note, however, that the congregation does not stand while the celebrant reads the Gospel, but only when the deacon commences it, with "Dominus vobiscum." And when the altar boy incenses the people at the Offertory they should all stand.

Masses for the Dead

At low Masses for the dead, the same rubrics are to be observed as at other low Masses.

At high Masses, either with or without the presence of the corpse

in the church, the faithful kneel from the beginning of the Mass until the Epistle, during which they should sit down.

They stand during the singing of the Gospel.

They sit down during the Offertory, until the priest begins the Preface, when they stand, and remain standing until the Sanctus.

Then they kneel until after the priest's Communion. They may sit after Communion, whilst the priest purifies and covers the chalice.

Should the priest or clergy sit down at any time during the Mass, as is done sometimes during the singing of the "Dies Irae" after the Epistle, the faithful should also sit.

If the Libera (the absolution of the body) is performed after the Mass, the people should rise as the priest approaches the catafalque and stand during the ceremony.

Vespers

All should kneel when the celebrant kneels at the foot of the altar and says the first prayer. They rise when he rises, and remain standing until he sits down after the intoning of the first psalm by the chanters. At the Gloria Patri, at the end of each psalm, all should bow the head.

During the singing of the chapter, when the five psalms are finished, all should stand up. If the celebrant kneels during the singing of a hymn the people should kneel.

During the singing of the "Magnificat," whilst the altar is incensed by the celebrant, the people stand.

When the celebrant kneels at the foot of the altar, before the exposition of the Blessed Sacrament, all kneel and remain kneeling until Benediction is finished and the tabernacle door is closed, when they rise and remain standing until the priest has left the sanctuary.

Rubrics for all Occasions

In church all should center their attention on the altar and think only of God Who dwells there for them. They should avoid all manner of noise, or any distraction to others. They should be neat and modest in their person and dress.

THE LITURGICAL MOVEMENT

Purpose

"A need of our times," said the late Pope Pius XI, "is social, or communal prayer, to be voiced under the guidance of the pastors in enacting the functions of the liturgy. This alternating of prayers will be of the greatest assistance in banishing the numberless evils which disturb the minds of the faithful in our age, and especially in overcoming the snares and dangers which threaten to undermine the sincerity of the faith."

The basic object of the liturgical movement is the fulfilment of this need: to put the liturgy into the life of modern man, to make the liturgy the motivating cause of his actions, both as an individual and as a social being, to teach man how he can participate most fully in the corporate worship of the Church.

The essence of corporate or liturgical worship is the offering of the prayers of a body of people through the hands of a mediator. Since Christ is *the* Mediator between God and man, it follows that the Mass, His Sacrifice, is the center of all liturgical worship. In the Mass every man has an *active* role to play. That role is one of co-offering to God the Sacrifice with Christ's representative, the priest. Only when he has thus offered the Mass can man hope to partake fully of the benefits which Christ intended he should derive from it.

This communal prayer or activity on the part of priest and people in the liturgy does not merely mean the external performance of the liturgical functions. Rather it signifies the interior devotion of mind and heart and the inner acknowledgement of God's complete dominion. As it has been expressed by Cardinal Pizzardo, former Papal President of Catholic Action: "'Active participation,' in short, means a sincere, inward acknowledgment of God (the interior sacrifice) expressed by participation in the words, rites, chant, etc. of the external sacrifice. Properly under-

stood, therefore, the liturgy is both the internal homage of the soul and its outward bodily expression by means of words, chants, ceremonies, etc. in the forms ordained by the Church for her solemn public worship."

The Mass is the heart of the liturgical movement. The whole of dogmatic theology centers around the Mass as the Sacrifice of the New Law and the Blessed Sacrament as the bond cementing the minds and hearts of Christ's people. Around the Mass and the Blessed Sacrament are centered the sacraments, the sacramentals and the Divine Office. Once the Mass has become the center of life, those other phases of the liturgy will follow almost automatically. The Liturgical Year becomes the re-living by the members of the Mystical Body of Christ of the visible earthly life of Christ. The sacraments and sacramentals are appreciated as the channels through which grace flows freely to men. Finally, the Divine Office becomes earth's counterpart of heaven's ceaseless "Holy, Holy, Holy." Men become fully aware of their mystical union with one another through Him who is their Head.

The liturgical movement is nothing new. It is rather a conscious effort to revitalize Catholicism. It is an attempt to bring home to men a more vivid realization of their status as members of the Mystical Body of Christ. The corporate worship of God through Christ harks back to those words of Christ's first vicar on earth: "Be you yourselves as living stones, built thereon into a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ... You, however, are a chosen race, a royal priesthood" (I Peter 2, 5-9).

Some of the means employed to make men "liturgy-conscious" are the popularization of Gregorian Chant, the use of the missal and the dialogue Mass and the further-

ing of true liturgical art. But these are merely secondary considerations. The main thing is the inner appreciation and application of the meaning of the Mystical Body of Christ, the carrying out of this doctrine in daily life.

History

The works of Dom Prosper Guéranger, Abbot of Solesmes, begun in 1840, are considered generally as the beginning of the modern movement back to a better appreciation of the liturgy. Franz Staudenmaier of Germany was also one of the pioneers in the field. Official approval of the movement was given in 1903 by the "Motu Proprio" of Pope Pius X. Since that time organized efforts have replaced the individual labors of men interested in the liturgy.

The Benedictine monks of Belgium were the first to begin organized efforts in this direction, several years after the publication of the "Motu Proprio." Their first national council was held in 1920.

Holland followed closely after Belgium, principally under the direction of the secular clergy. Holland's liturgical work is of an essentially practical nature. It has a well-organized central confederation headed by two members from each of the diocesan councils.

Germany's liturgical revival dates back to 1915. The heart of liturgical activity in Germany is the Abbey of Maria-Laach, well known for its scholarly work. Dr. Franz Xavier Muench, the first secretary general of the Association of Catholic University Graduates, died on October 19, 1940. Through his efforts the liturgical movement grew in German universities. Through him Karl Adam, Guardini, Jacques Maritain and Christopher Dawson were introduced to the German Catholic students. His death in political exile in Florence, Italy, "is symbolic of one of the greatest efforts of German Catholicism and of its final apparent failure."

Austria's liturgical movement is

ably represented by Dr. Pius Parsch, canon regular of Klosterneuburg. His liturgical publications, "Study the Mass" and "The Liturgy of the Mass," are daily becoming more popular.

Italy's cardinal-archbishops and bishops have continually fostered the liturgical movement by pastoral letters, while Abbot Caronti and Cardinal-Archbishop Schuster have done much to further the movement. "The liturgical movement has helped to reawaken the dulled religious sense, and to recall to the individual his intimate union with the Mystical Body of Christ. The movement was undoubtedly aided by the anti-individualistic tendencies so energetically fostered in the political sphere by Italian Fascism. It has endeavored above all to deepen the religious life, to nourish it out of the founts of liturgical prayer, and to consolidate it by means of an intense participation in the sacramental life."

England's liturgical movement may not be as centralized as that of many other countries. But representatives like Donald Attwater and Fr. C. C. Martindale, S.J., are fostering the liturgical spirit continually by their writings. The English Benedictines began in 1940 the publication of a new liturgical review, "The Church and the People."

The Co-operative Movement in Nova Scotia has also its liturgical angle. The use of the missal in the form of the Leaflet Missal and the evening services during the week, consisting of Vespers sung by the congregation, rosary, sermon on some aspect of Catholic worship and Benediction, are having a well-deserved effect in vitalizing the Church's efforts to reconstruct the social order in that province.

The United States has had a well-organized liturgical movement since 1925. The "Orate Fratres," published by the monks of St. John's Abbey, Collegeville, Minn., is the official organ of the movement in this country. The First Na-

tional Liturgical Day in the United States was held at Collegeville on July 25, 1929. Since then the Liturgical Day has become an annual event in more and more dioceses.

Under the patronage of the Most Rev. Samuel A. Stritch, Archbishop of Chicago, the First National Liturgical Week was sponsored by the Benedictine Liturgical Conference, October 21-25, 1940. The central theme was: "The Living Parish: The Active and Intelligent Participation of the Laity in the Liturgy."

At the invitation of the Most Rev. John Murray, Archbishop of St. Paul, the Second Liturgical Week was held in that city, Oct. 6-10, 1941. The theme of the Chicago Week was continued with one sub-topic: "The Living Parish: One in Worship, Charity and Action."

The Third National Liturgical Week, Oct. 12-16, 1942, was held at St. Meinrad's Abbey, St. Meinrad, Ind., under the patronage of the Most Rev. Joseph E. Ritter, Bishop of Indianapolis. The general theme of the conferences was: "The Praise of God: Its Significance and Primary Importance in Catholic Life."

The proceedings of these Liturgical Weeks, published in separate volumes, may be purchased from the Benedictine Liturgical Conference, Ferdinand, Ind.

The Fourth National Liturgical Week, scheduled to be held in 1943 at Hartford, Conn., was postponed because of housing problems and difficulties of transportation. In its stead a "token meeting" was held in Chicago, October 12-15.

In America, the liturgical movement is steadily growing. In Germany and Belgium, the movement has suffered a temporary setback due to present conditions. Persons acquainted with conditions in Germany are of the opinion that the liturgical movement providentially prepared Catholics for the troubled days that lay ahead for the Church in Germany.

Approval

The liturgical movement has had the approbation of all the Popes since the time of Pius X. A short quotation from each Pope will show their concern for the movement.

Pope Pius X—"The primary and indispensable source of the true Christian spirit is the active participation in the most holy mysteries and in the solemn and public prayer of the Church."

Pope Benedict XV—"For spreading amongst the faithful an exact acquaintance with the liturgy, to inspire in their hearts a holy delight in the prayers, rites and chant, by means of which in union with their common Mother, they pay their worship to God, to attract them to take an active part in the sacred mysteries and in the ecclesiastical festivals—all this cannot but serve admirably to bring the faithful into closer union with the priest, to lead them back to the Church, to nourish their piety, to give renewed vigor to their faith, to better their lives."

Pope Pius XI—"People make a great deal of the liturgy in our day but not always as they ought and as we would wish. Frequently too much importance is attached to its external aspect, to material things, whereas it is the spirit that is important: to pray with the spirit of the praying Church."

Pope Pius XII—"Acknowledging receipt of copies of the proceedings of the First National Liturgical Week (1940), Cardinal Maglione wrote to its general chairman: "[The Holy Father] would also have me assure you, dear Monsignor, of His gratitude for the constant interest which you and your devoted helpers have manifested in this newest endeavor to bring American Catholics to a fuller understanding of the Liturgy of the Church and to a more intelligent participation in it. That the movement is meeting with success is clearly manifested in the reports and discussions of this first Liturgical Week."

ECCLESIASTICAL CHANT

Definition

Ecclesiastical chant is the music proper to the liturgy of the Catholic Church. Its melodies are unisonous, diatonic, simple or florid, moving with free rhythm in one or more of the eight modes. They are an interpretation of and a commentary on the sacred text. They are prayer sung.

Names

Plain and Gregorian chant are the more common names given to this same type of music. It is called plain chant because of its free rhythm, which definitely distinguishes it from all measured music. The designation Gregorian is a tribute to the organizing genius of Pope St. Gregory the Great.

Elements

Chant is made up of two elements — the text and the melody. Of these, the text is the more important, for without it there would be no liturgical chant. The texts are taken from Sacred Scripture either directly or indirectly.

The present repertoire of liturgical melodies which is the fruit of great musical genius was created under the inspiration of the sacred text. These melodies are, in every sense, the property and achievement of the Catholic Church. The musical structure was influenced mainly by three civilizations, the Jewish, Greek and Roman. What does ecclesiastical chant owe to each of these three?

Jewish Influence — Ecclesiastical chant is less indebted to the Temple than to the synagogue. The sole type of singing which comes from the Temple is responsorial psalmody. To the synagogue we owe such musical forms as the *jubilus* (the custom of singing a number of notes to the final "a" of *Alleluia*) and the recitative formulas (such as the Gospel and Oracion tones).

Greek Influence — The Greeks used three tonalities: the diatonic, chromatic and enharmonic. The Church chose the diatonic — its firmness and dignity being best

suited for the House of God. Hand in hand with diatonic tonality, came the modal system of the same art. The eight modes now in use are basically the ancient Greek diatonic modes. However, they were adopted with some changes. As an aid in the transmission of melodies, the Greeks contributed a system of alphabetic notation. Some maintain that plain chant contains a few pagan Greek melodies. One example cited is that of the "Hosanna Filio David" of Palm Sunday. A comparison of these plain chant and Greek pagan melodies reveals only similarity, never identity.

Roman Influence — Mention has already been made that had there been no sacred text there would be no ecclesiastical chant. Greek was the liturgical language of Rome until about the middle of the third century. The change from Greek to Latin was a gradual process. From the end of the third century to that of the sixth a popular Latin speech arose. The popular mind did not retain the Greek and classical Latin conception of quantity and meter. The language of the people became a rhythmical prose. The two distinguishing features of this rhythmic speech were the tonic accent and the *cursus*. Liturgical chant, still in its infancy at this time, could not remain unaffected. Dom Mocquereau asserts that plain chant was patterned after the prose of the period.

History

Consecration — The use of chant in the Catholic liturgy was inaugurated by Christ Himself. The setting was the Last Supper, the first Mass. St. Matthew expressly says: "And after reciting a hymn, they went out to mount Olivet" (Matt., xxvi, 30). This hymn consisted of psalms. Following the custom of the Jews, Christ chanted the verses and the Apostles added "Alleluia" either after each verse or after several verses. Here we have the consecration of chant. Hence it has been rightly stated that the first Mass had its first liturgical

chant and that Christ is the first Chanter in the New Dispensation.

Apostolic Era — Following the example of Christ, the Church has always used plain-song in her liturgy. The very first converts were Jews. For a time they continued "daily with one accord in the temple" (Acts, ii, 46). This accounts for the influence of the Jewish Temple already mentioned. The influence of the synagogue is accounted for by the fact that the other Christians outside of Jerusalem attended services held there. Wherefore it is but natural that these first Christians should have retained some of the melodies long associated with the sacred text. Later on, St. Paul exhorted his converts to continue their former practice. "Let the word of Christ dwell in you abundantly: in all wisdom, teach and admonish one another by psalms, hymns, and spiritual songs, singing in your hearts to God by his grace" (Col., iii, 16). "But be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord" (Eph., v, 18-19).

Period of Growth — The period of persecution and the restriction of the liturgy of the early Church to private homes and to the catacombs gave little opportunity for the development of chant. With the victory over paganism (313), liturgy and chant were free to develop within the large basilicas. A new style of singing, that of antiphonal psalmody, which originated in Syria, was introduced into Rome by Pope St. Damasus I (366-84) and into Milan by St. Ambrose. Although the use of hymns dates back to apostolic times, hymns, in the modern sense, were introduced into the West by St. Hilary of Poitiers (d. 366). The liturgical hymn was popularized by St. Ambrose as a result of the Arian persecution in Milan during the years 385 and 386. The external development of the liturgy gave rise to three additional chants, the Introit, Offertory and Communion.

The Introit was sung while the Pope and his retinue proceeded from the sacristy to the altar. As the faithful approached the altar to offer their gifts, they sang the Offertory prayer. The Communion was sung as the faithful returned to the altar to receive the Body and Blood of Christ. The Introit is mentioned as early as 432; the Offertory and Communion are both mentioned by St. Augustine (d. 430).

Period of Perfection — The blending of the various characteristics which the Church took over from the three aforementioned civilizations reached its climax with the dawn of the seventh century. The unifying genius was Pope St. Gregory the Great (590-604). Two great contributions toward the organization of Church music were his Antiphonary of the Mass and the foundation of two new "Scholae Cantorum" at Rome. The Antiphonary, containing about 645 melodies for the choir, was a compilation of the chants then in use. It appears that the Antiphonary assigned to each chant its place in the liturgical year.

Although originally intended for Rome alone, the influence of the "Scholae" was far-reaching. Disciples were sent into other lands. There similar schools were organized. Thus there came about the dissemination of the Gregorian Antiphonary and a better rendition of the chants based on the Gregorian tradition. Such schools were set up in England after the arrival of St. Augustine and his associates in 596. Two other famous schools were begun under Charlemagne, that of Metz and that of St. Gall.

Post-Gregorian Composition (609-1250) — A further development of the liturgy called for additional chants. The need was supplied in one of three ways. In some instances new melodies were composed. The more common practice was either to choose a text with its accompanying melody from the Gregorian collection and assign it a new role, or to take the melody from the same collection

and adapt it, with necessary changes, to a different text. For the consecration of the Pantheon to the Blessed Virgin and the Holy Martyrs (609) new chants were composed for the proper parts of the Mass for the dedication of a church. An example of the second method is the well-known Introit, "Gaudeamus." Although formerly used for the feast of St. Agatha alone, it now occurs in several Masses, e. g., that of All Saints, the Assumption, etc. Two examples of adaptation are the Mass for the feast of the Most Holy Trinity composed by Alcuin and the Mass for the feast of the Most Blessed Sacrament composed in 1246.

During the tenth century, two new types of compositions made their appearance. They are the sequence and the tropes.

Decadence—This period extended from about the middle of the thirteenth century to the middle of the nineteenth. Several factors contributed to the decline of chant. At this time we have the development of polyphony and the rise of measured music. The tendency, although not a general one, was to treat chant and measured music in the same manner. Moreover, copyists unhappily abbreviated the chant melodies. The Medecian Gradual (1614-15) was a reproduction of such mutilated melodies. It appeared again in 1848 as the Mechlin Gradual and again in 1873 with official approbation, not, however, without certain changes and additions.

Restoration — The underlying scientific principle of this epoch, which is still going on, is a return to the traditional melodies by a close examination of the ancient manuscripts. The first imperfect attempt based on this principle was the Reims-Cambrai Gradual (1851). Although failing to reproduce the manuscripts purely, it surpassed its predecessors.

The most scholarly and scientific studies based on this same principle have been achieved, for the most part, by the Benedictines of Solesmes. Dom Gueranger (d. 1875), Dom Pothier (d. 1923) and Dom

Mocquereau (d. 1930) are outstanding.

Mention must be made of Popes Pius X, to whom the movement chiefly owes its success, and Pius XI. Through the "Motu Proprio" of Pope Pius X (Nov. 22, 1903), the reform was given authoritative approval and chant is again regaining its former high dignity in the liturgy. The Apostolic constitution, "Divini Cultus," of Pope Pius XI (Dec. 20, 1928) is a more detailed statement of the procedure to be followed for the accomplishment of the reform inaugurated by Pope Pius X.

Summary of "Motu Proprio"

The whole spirit and purpose of the "Motu Proprio" is not music in itself, but music in its relation to liturgy. It is a "reproof and condemnation of all that is out of harmony" with the decorum and sanctity of the House of God. It is "a juridical code of sacred music" to which the "force of law" is given. Its "scrupulous observance" is imposed upon all.

The sole purpose of sacred music is to clothe the text with suitable melody. A suitable melody possesses holiness both in itself and in its presentation, "goodness of form" to insure its purpose, and "universality" in the sense that native music is subordinate to the "characteristics" of sacred music.

Gregorian chant pre-eminently possesses these qualities. It is the "supreme model" upon which other sacred music is judged. Congregational singing is to be fostered. Classic polyphony, especially that of the Roman School, also possesses these same qualities and is to be restored. Modern music, while admissible, must be divested of everything profane, particularly of the theatrical style.

Latin must be used in all the "solemn liturgical functions" and in the "variable or common parts of the Mass or Office." The word order of the texts must not be confused and the prescribed texts must be sung.

Solos, which are "melodic projections," are moderately permitted.

Women in choirs are expressly forbidden.

Organ accompaniment, subject to the rules of sacred music, is permitted to sustain the singing. Expressly forbidden are the piano and noisy instruments, such as bells, drums and cymbals. Other instruments require the special permission of the Ordinary. Orchestra-

tion must be dignified and unobtrusive.

Sacred music is the "humble handmaid" of the liturgy.

A Commission is to be established in each diocese to provide suitable music and to oversee its correct execution. Music schools are to be formed, especially in ecclesiastical seminaries.

THE LEAGUE OF THE DIVINE OFFICE

During the Middle Ages the Divine Office was recited not only by the clergy but by the laity as well. The participation of the laity in the official prayer of the Church was a universal practice: knights, members of guilds and confraternities said office in choir. The liturgy of the laity decayed when they no longer went to choir to say their prayer. The reunion of the clergy and the laity in the performance of the liturgy is the foremost purpose of the whole liturgical movement and the revival of the layman's recitation of the Divine Office has been the cause for the foundation of the League of the Divine Office.

The Benedictine Fathers of St. John's Abbey, Collegeville, Minn., established this organization in 1936. Previously the Approved Workmen of Brooklyn, New York, had a society called the Breviary Association of the Laity, but they withdrew the title of their society and joined the League of the Divine Office in order that there might be harmony in the liturgical movement.

The League of the Divine Office was established primarily to encourage the laity to pray with the Church. It is not intended that the Divine Office should supplant private devotions. Rather, the devotions of individuals should be a supplement to the official prayer and not the total content of the lay Catholic's prayer-life. The Divine Office is, as recorded by many laymen who recite it, a source from whence a new concept of private prayer is drawn. Personal devotions become more objective, more correct in dogmatic content and

deeper in their appreciation of the majesty of God and the beauty of the Faith.

The League is composed of men and women who voluntarily agree to recite some part of the Divine Office every day. It does not bind in conscience to recite the Office daily but leaves it up to the individual members and groups.

Membership in the League is divided into chapter members and associate members. Usually the chapter members form groups of seven, and each member is assigned one of the seven hours of the Office, to be recited during the week. Each week the hours are changed so that after seven weeks each chapter member will have recited each of the hours in succession. The associate member is required to recite one of the day hours every day. He does not make any agreement with any of the other members but is free to choose whatever hours he pleases. The Divine Office is divided into seven hours or parts. These are Matins with Lauds (forming one Hour), Prime, Tierce, Sext, None, Vespers and Compline.

The Liturgical Press of St. John's Abbey has published an English translation of the Hours of the Divine Office in a single volume, entitled a "Short Breviary." The Press also publishes the "Orate Fratres" magazine and many books and pamphlets on the liturgical movement.

For full information concerning the League inquiries may be sent to the League of the Divine Office, Liturgical Press, Collegeville, Minn.

LITURGICAL ART

The creation of religious art must be traced back to the origins of religion. Art and religion have always been companions. The advent of the Christian religion saw the rise of an allied art. Throughout the history of the Church, art may be found testifying to the rise and recession of the Church's spiritual activity.

Art in the Christian sense has two fields, or better, one field with two divisions. The first division is religious art as such. This art attempts to portray the beauty of supernatural things revealed to us by Faith. It is concerned with Catholicism in its social and cultural elements. Thus religious art reveals religion living among men and vivifying all their actions. The second division of Christian art may be called liturgical. This is Christian art in the service of the sanctuary.

Art in general may be defined as the expression of the ideal through the medium of physical realities. Then it is limited in its means of expression to material elements as stone, glass, metals, color and paper. Obviously art is more than a caricature. It attempts not a mere *representation* of material objects but the *presentation* of spiritual realities through the physical medium.

Liturgical art follows the general principles of all art; yet it finds itself circumscribed by exceptional limitations. It is bound by the decrees of the Sacred Congregation of Rites; it must confine itself to the paraphernalia of the church, much of which is destined for a practical use (hence, the artistically beautiful must be expressed in a form which is practically useful); the individuality of the liturgical artist must be subservient to the collective personality of the worshippers, although here the artist may legitimately undertake the office of educator and direct the collectivity into the realm of experience out of which he has developed his work of art.

Liturgical art expresses the dogmatic and moral elements of the liturgy. Hence art to be liturgical

must present the mysteries of faith as revealed and elucidated by the Scriptures and tradition. It must show the beauty which is God, the mercy which is Christ and the love which is the Holy Spirit. It may depict by painting or by stained glass the miracles of Christ or the guaranties of salvation. His Mother and the whole array of triumphant heaven are legitimate subjects.

All liturgical art must find its centre in the altar which is Christ. The focal point cannot be ego-centric or individual; indeed it cannot even be the Christian community as such. The community of Christians in its relations with God performs its services as a unit; there are men, women and children in the Church but they come as one to the Father through Christ with whom they are one. Hence the church in which they gather is properly adorned only when it is adorned for Christ. This is the meaning of the Christo-centric art of the liturgy. The church to which men flock as to an art gallery is not necessarily liturgical. The liturgical church brings men to their knees. The art reveals the place as the dwelling of the Most High, shows the Catholic his religion. Here are Christ and the Sacramental life which uplift spirits, wash away sorrow from weary hearts, direct the eyes of the body and of the soul upwards to the altar which is Christ and higher even, to the throne of grace. The art of the Church should attract not as a caricature but as an impelling force which through the natural expression of the beautiful supernatural, lifts souls up and drives them on to God.

Liturgical art as we understand it here is not to be considered as the expression of a particular tradition. But if any type of art seeks admittance into the church it must remove its secular garb and put on the seamless robe of the Christian liturgy.

The liturgical art movement progresses but slowly. It has to remove prejudices innocently acquired

before it can inculcate the superiority of true liturgical art. Nor does this tendency to cling to tradition limit itself to localities. There are national traditions in Church art. It is a tribute to the Catholicity of the Church that she has not attempted to force the abandonment of national traits. The rubrical requirements can be observed without affecting the broad principles of a national artistic expression; in America there are examples of the liturgically "correct" altar and sanctuary which retain definitely foreign elements.

In the United States the liturgical art movement is comparatively young. As an integral part of the universal liturgical movement which is itself a phase of the resurgent spiritual activity of Catholic Action, the liturgical art movement is a less spectacular but equally important subject.

For all practical purposes the movement has received its momen-

tum and direction from the Liturgical Arts Society. This organization was founded in 1928 "to supply the Catholic clergy expert advice and guidance not merely on the esthetic and liturgical factors of their church buildings and altar vessels and vestments, but also, even more important, on the purely business aspects of these affairs." It is a society which views the liturgy as fundamental in Catholic life and seeks to provide the best possible information on the correct expression of the liturgy through art. Its members are lay and cleric alike — architects, sculptors, silversmiths, painters, wood-carvers, pastors, bishops and archbishops — all these men of the Church are devoted to the effort to realize the potentialities of liturgical art as a means to renew all things in Christ. The society publishes a quarterly, "Liturgical Arts." The magazine is "an organized medium of education in artistic-liturgical matters."

EUCCHARISTIC CONGRESSES

Eucharistic Congresses are gatherings of the clergy and laity for the purpose of glorifying the Holy Eucharist by public adoration and general Communion and for the discussion of means to increase devotion to Our Lord in the Blessed Sacrament throughout the world. The first congress owed its inspiration to Bishop de Segur of Lille, France. Since then International Eucharistic Congresses have been as follows:

Lille, France	1881	Metz, Lorraine	1907
Avignon, France	1882	London, England	1908
Liege, Belgium	1883	Cologne, Germany	1909
Freiburg, Switzerland	1885	Montreal, Canada	1910
Toulouse, France	1886	Madrid, Spain	1911
Paris, France	1888	Vienna, Austria	1912
Antwerp, Belgium	1890	Malta	1913
Jerusalem, Palestine	1893	Lourdes, France	1914
Reims, France	1894	Rome, Italy	1922
Paray-le-Monial, France	1897	Amsterdam, Holland	1924
Brussels, Belgium	1898	Chicago, United States	1926
Lourdes, France	1899	Sydney, Australia	1928
Angers, France	1901	Carthage, Tunis	1930
Namur, Belgium	1902	Dublin, Ireland	1932
Angouleme, France	1904	Buenos Aires, Argentina	1934
Rome, Italy	1905	Manila, Philippine Islands	1937
Tournai, Belgium	1906	Budapest, Hungary	1938

The 35th International Congress which was to have been held at Nice, France, in 1940, was indefinitely postponed because of the war.

National Eucharistic Congresses are held in many nations every few years. In the United States, Eucharistic Congresses have been held in Washington, D. C. (1895), St. Louis (1901), New York (1904), Pittsburgh (1907), Cincinnati (1911), Omaha (1930), Cleveland (1935), New Orleans (1938), St. Paul and Minneapolis (1941).

SOME FAMOUS CATHEDRALS AND THEIR ARCHITECTURE

A cathedral is the chief church of a diocese, in which the bishop has his throne. It is the bishop's church wherein he presides, teaches and conducts worship for the whole Christian community. The juridical character of a cathedral does not depend upon the form, dimensions or magnificence of the edifice but upon its assignment by competent authority as the residence of the bishop in his hierarchical capacity. In medieval times the cathedrals occupied the place of first importance in national life, and men were engaged in their construction from one generation to another. They were the history books of the period and a medium of popular education, taking the place in the social state of such modern institutions as free schools, libraries, museums and picture galleries. Medieval architecture, as embodied in the cathedrals, is the chronicler of secular history in which kings, nobles, knights and people were represented as playing their parts in their days and generation.

Types of Architecture

Cathedral architecture may be divided into five types:

1. Early Christian (Basilican) — from the time of Constantine (300) to the death of Gregory the Great (604); but in Rome and many Italian cities this style continued up until 900 A. D. It was a continuation of Roman traditions. The churches were modelled on Roman basilicas with closely spaced columns carrying the entablature or widely spaced columns carrying semicircular arches. Three or five aisles covered by a timber roof is typical. The architectural character was rendered impressive and dignified by the long perspective of oft-repeated columns which carry the eye along to the sanctuary; this treatment together with the low height of interiors makes these churches appear longer than they really are. An "arch of triumph" gave entrance to the sanctuary with the high altar in the center stand-

ing free under its baldachino upheld by marble columns. The sanctuary was rounded off by an apse crowned with a semi-dome.

2. Byzantine — from the fourth century to the present day. Byzantine architecture was a fusion of the dome construction — always a traditional feature in the East — with the classical columnar style. The prevailing motif is the dome, of which various types were placed over square or polygonal compartments by means of pendentives (triangular curved overhanging surfaces to support a circular dome over a square or polygonal compartment). Byzantine churches have a central space covered by a dome on pendentives. Short arms on each side form a Greek cross, and the filling in of the angles brings the plan nearly to a square. Opposite the entrance was the apse for the altar in the sanctuary which was screened off by the Iconostasis with its three doors. Because of the grouping of subsidiary domes round a central dome the Byzantine church gives a vertical impression; the eye is gradually drawn upwards towards the central culminating dome. The Early Christian church because of the vista of columns, entablatures and simple timber roof gives a horizontal impression, for the eye is led along these horizontal lines to the apsidal sanctuary which is the important feature.

3. Romanesque — from the fall of the Roman Empire (475) and the election of Charlemagne as King of the Franks (799) to the end of the twelfth century. The term Romanesque includes the phases of European architecture as the style was developed in each country. Romanesque had its birth in the use of ruins of ancient buildings, these ruins necessarily determining the character, both of construction and decoration, of the new style in proportion to the extent to which old features were employed. Apart from its Roman origin from which

it took its name, the Romanesque style owed something to Byzantine art which was carried westwards along the great trade routes. The later Romanesque of the tenth to the twelfth century was remarkable for the tentative use of a new construction principle, the application of the principle of equilibrium to construction, in strong contrast to that of inert stability as used by the Romans. The general character is sober and dignified, while picturesqueness depends on the grouping of towers and the projection of transepts and choir.

Early Romanesque was a continuation of the Early Christian style in unvaulted basilican churches, developing the cruciform plan with choirs and transepts. Late Romanesque became differentiated into the local varieties having in common the round arch and vault, the narrowing and heightening of the nave, the substitution of piers for columns, the decorative use of arcades, colonnettes, carved ornamentation. The fully developed Romanesque church was characterized by the cruciform shape, formed by transepts, on either side of the choir, and the apse, the unit of design being the square of the crossing. This square was repeated three times in the nave and once in the choir and in each transept. The narthex of the Early Christian basilica was transformed into three great western doors cut in the western wall, and the open colonnade was moved from the front to the side of the church where it became the monastic cloister.

The development of medieval architecture in England from the departure of the Romans to the sixteenth century shows a more complete sequence of styles than in other countries. It is usually divided as follows: Anglo-Saxon (5th to 11th centuries), Norman (12th century), Early English (13th century), Decorated (14th century), Perpendicular (15th century), Tudor (1500-50). The Norman corresponds to the Romanesque and is often called the English Romanesque, a

bold and massive style of architecture, distinguished by semicircular arches, ponderous cylindrical piers, and flat buttresses. It is similar to the architecture of Normandy whence it was first introduced into England by Edward the Confessor and subsequently established by William the Conqueror.

4. Gothic — thirteenth, fourteenth and fifteenth centuries in Europe. The term, Gothic, was first employed by Sir Christopher Wren in the seventeenth century as a term of reproach for this style of architecture which had departed from the classic lines which he was instrumental in re-establishing in England. The Gothic of the thirteenth century was slowly evolved from the Romanesque and is mainly distinguished by the introduction and general use of the pointed arch whose original home was probably Assyria. This feature in conjunction with buttresses and lofty pinnacles gives to this style the aspiring tendency regarded as symbolic of the religious aspirations of the period.

Romanesque architects had already begun to substitute elasticity and equilibrium for the inert stability practised by the Romans, and Gothic architects still further extended the application of these static laws by employing small stones laid in shallow courses with thick mortar joints, so as to secure the greatest amount of elasticity compatible with stability. The stability of the Gothic depends upon the proper adjustment of thrust and counter-thrust. Vault pressures are downwards by the weight of the stone and outwards by the pressure of the arch *voussoirs* (truncated wedge-shaped blocks forming the arch). The ribs of the arch collected both pressures by their meeting at the angles of vault compartments, and the resulting oblique pressure was counteracted and transmitted to the ground by buttresses and flying buttresses weighted by pinnacles.

As a result of the development of the Gothic system of buttresses,

walls became unnecessary as supports but continued to enclose the building and protect it against the elements. Windows became larger; in the north of Europe they stretched from buttress to buttress. It followed that the walls were left uniformly flat internally so that the colored windows might be seen by all; accordingly, structural features, such as buttresses and pinnacles, were placed externally.

The plan of a Gothic church is generally in the form of a Latin cross whose short arms form the north and south transepts. The main body of the church stretches westward, and the choir and sanctuary eastward, from the crossing of the nave and transepts, which is often marked externally, especially in England, by a tower, sometimes tapering into a spire. These main divisions east and west, and the transepts north and south, are often further divided into a central nave with side aisles, separated by columns or piers. These columns or piers support the nave arcades and the walls which rise above the aisle roofs. Above is the triforium or blind story, the space beneath the sloping roof over the aisle vault and enclosed on the nave side by a series of arches. Above the triforium is a range of windows to light the nave, called the clerestory. By means of cross vaults these clerestory windows generally rise to the level of the ridge of the nave vault which is covered by a high-pitched wooden roof.

English cathedrals are conspicuous for great length in comparison to their width; continental cathedrals are short, lofty, with less sharply defined outlines. German Gothic churches are characterized by the absence of triforium and clerestory, a result of building nave and aisles of approximately the same height. Italian Gothic churches are remarkable for flat roofs, circular windows in the west front, absence of pinnacles and of flying buttresses, small windows without tracery, projecting porches. This

style has a somber effect. Spanish Gothic reveals Moorish influence in such features as the horseshoe arch, pierced stone tracery and rich surface ornamentation without regard to its constructive character.

5. Renaissance — This movement in architecture, which began in Italy in the early fifteenth century, created a break in the continuous evolution of European architecture which, springing from Roman and proceeding through Early Christian and Romanesque, had during the Middle Ages developed into Gothic in each country on national lines. The Italians preferred the flat roof, the blank walls and horizontal lines of the familiar basilica and failed to cultivate the taste for the clustered piers and pointed arches of the Gothic manner. Feeling instinctively that space was wanted, the Italian builders widened their naves and depressed the vertical lines of their designs, searching for the serenity which belongs to Greek lintel architecture, or the round arch of Rome, rather than to the upspringing, unresting arch of the Gothic style. This new style developed in Italy was the Renaissance, the architecture of humanism. It was based upon the art of Greece and Rome. Its creator was Brunelleschi, a scholar versed in classical tradition, a student of Dante and familiar with the science of his age, a master of perspective and geometry. He grasped the underlying principles of the Graeco-Roman style so well that his designs have an organic vitality of their own. Hence the style that he developed is more than a re-copying of classical detail.

As distinguished from the Gothic, Renaissance architecture is characterized by symmetry of plan produced by similarity of parts on either side of central axial lines, square bays in interiors covered with barrel or cross vaults and with a central dome, a small number of large divisions to obtain grandeur, and the sparing use of towers. The dome is a predominant feature ex-

ternally. Windows follow classic lines and remain small, unbroken by mullions. Roofs were built of semicircular vaulting, flat and hidden behind balustrades in Italy, high in England, Germany and France, lined internally with plaster ceilings. The use of horizontal cornices and balustrades and the absence of rising towers, spires and numerous pinnacles give simplicity of outline to skylines.

Famous Cathedrals of Europe

The most famous cathedrals of Europe are located as follows: Belgium — Antwerp; England — Canterbury, Durham, Exeter, Lincoln, Norwich, Oxford, Peterborough, Salisbury; France — Amiens, Angoulême, Autun, Beauvais, Bourges, Chartres, Laon, Notre Dame de Paris, Reims, Strassbourg, Tournai; Germany — Aix-la-Chapelle, Cologne, Treves, Worms; Italy — Florence, Milan, Monreale, Palermo, Pisa, St. John Lateran in Rome, St. Mark in Venice, Siena, Syracuse; Scotland — Glasgow; Spain — Burgos, Granada, Santiago de Compostella, Seville, Toledo, Valladolid; Turkey — Sancta Sophia in Istanbul (Constantinople). A brief description of them is given below, alphabetically arranged according to the towns in which they are located.

Aix-la-Chapelle Cathedral (Aachen), 796-804, German Romanesque. Built under the direction of Master Odo of Metz by the Emperor Charlemagne for his royal tomb, the prototype of other similar churches in Germany, and the place of coronation of the Holy Roman Emperors. The entrance, flanked by staircase turrets, leads into a polygon of sixteen sides, 105 ft. in diameter. Every two angles of this polygon converge on to one pier and thus form an internal octagon whose eight piers support a dome 47½ ft. in diameter. A Gothic choir was added in 1353-1413, the surrounding chapels are of the fourteenth and fifteenth centuries, and the western steeple has recently been added. Over the spot supposed to be Charlemagne's grave hangs an

enormous corona of lamps, the gift of the Emperor Frederick I Barbarossa; in the choir of the octagon stands Charlemagne's throne, made of great slabs of white marble, where, after their coronation, the German Emperors received the homage of their nobles. Among the treasures of the choir are the famous Gospel-pulpit, enriched with gold plates, the gift of the Emperor Henry II, the throne canopy of the fifteenth century, and the Gothic high altar of 1876. The Hungarian chapel contains the minster treasury which includes a large number of relics, vessels and vestments, the most important being the "Four Great Relics," namely, the cloak of the Blessed Virgin, the swaddling clothes of the Infant Jesus, the loin-cloth worn by Our Lord on the Cross, and the cloth on which lay the head of John the Baptist after his beheading. They are exposed every seven years and venerated by thousands of pilgrims.

Amiens Cathedral, Notre Dame, 1220-88, French Gothic. A typical French cathedral, 450 ft. long and 150 ft. wide, begun by Robert de Luzarches. The nave is considered a type of the ideal Gothic. The great glory of this building is the "Bible of Amiens," a wonder of carved woodwork in the choir stalls, which breaks away from studied lines and soars above like the branches of living trees. Other cathedrals are glorious without in sculptured stone, but Amiens is also lovely within in carved wood. The central western doors are separated by one of the noblest of sculptured figures in the world, the "Beau Dieu d'Amiens." Here is enshrined one of the most sacred relics in Christendom, the head of John the Baptist. The cathedral originally rose around a tiny chapel built above the grave of St. Firmin.

Angoulême Cathedral, St. Peter's, 1105-28, South French Romanesque. The plan is a Latin cross, the long aisleless nave being 150 ft. wide. The transepts have lateral chapels, and the choir is in the apse with four chapels. The nave is covered

with three stone domes on pendentives and a double dome over the crossing raised on a drum. Both transepts originally had towers, but the southern one was destroyed in 1568. Two western towers flank the entrance. The facade is Romano-Byzantine.

Antwerp Cathedral, Notre Dame, 1352-1411, Belgian Gothic. The most impressive church in Belgium, remarkable for nave and triple aisles, narrow transepts, and a lofty clerestory containing huge windows of stained glass. The vaults are supported by a forest of 125 columns. The single immense tower on the west front, 400 ft. high, is graceful in the florid taste of the period and almost dwarfs the body of the cathedral itself. Napoleon Bonaparte compared this tower to Mechlin lace held aloft in mid-air. The curious bulbous turret over the crossing of nave and transepts is a feature due to the Spanish occupation. Among the famous art treasures of the cathedral are the "Descent from the Cross" and the "Assumption" by Rubens. The building was much damaged by the Calvinists in 1566 and by the French in 1794-98.

Autun Cathedral, 1090-1132, South French Romanesque. The nave is covered with a pointed barrel vault on transverse arches which spring so low down that they seem to squeeze out the clerestory windows. There are three apses at the east end. This cathedral was formerly the chapel of the Dukes of Burgundy and their palace was the actual episcopal residence.

Beauvais Cathedral, 1225-1568, French Gothic. Never completed west of the choir and transepts, and the site of the proposed nave is partly occupied by the Romanesque church known as the "Basse Oeuvre." There was an open-work spire, 500 ft. high, over the crossing, which collapsed in 1573, partly because there was no nave to buttress it on the west. Designed by Eudes of Montreuil, architect to St. Louis, the building is of extreme height, 175 ft. 6 in. to the vault, the

loftiest in Europe, and about three and one-half times its span—the most daring achievement in Gothic architecture and one of the wonders of medieval France. The structure is held together internally only by a network of iron tie-rods, which suggests that the ambitious builders had attempted more than they could achieve. The carved wooden doors are masterpieces of Gothic and Renaissance workmanship. It was at this cathedral during the Middle Ages that the Feast of Asses was held on January 14th of each year to commemorate the flight of the Virgin into Egypt.

Bourges Cathedral, 1190-1275, French Gothic. Remarkable for absence of transepts and for shortness in proportion to width. Its plan bears a general resemblance to Notre Dame de Paris. The nave is 125 ft. high, the aisles in different heights are unique; their decoration suggests wondrous profusion of effort and exalting spiritual fervor. An elaborately sculptured "Last Judgment" is on the tympanum. The stained-glass windows are the finest in France. The unity of design at Bourges is unique even among the cathedrals of Northern France.

Burgos Cathedral, Santa Maria la Mayor, 1221, Spanish Gothic. Commenced by Bishop Mauritius; one of the most poetic of all Spanish cathedrals. The plan is irregular. The two western towers with open-work spires are similar to those of Cologne. A richly treated central lantern is a marked feature of the exterior. The three-storied facade is finished with a balustrade of letters carved in stone and forming the inscription, "Pulchra es et decora," in the center of which is a statue of the Blessed Virgin. The interior has elaborate triforium tracery, massive piers to support the lantern and fine circular windows in the transepts. The side chapels are of extraordinary size, the octagonal "Capilla del Condestable," remarkable for the beauty and magnificence of its late Gothic detail, being 50 ft. in diameter. The

chapel of St. Anne has an altar-piece which is a miracle of richness.

Canterbury Cathedral, 1140. The nave and central tower are late Perpendicular. The choir was erected by William of Sens on the model of Sens Cathedral after the destruction of Anselm's Norman choir. The width of the choir is contracted to preserve two earlier Norman chapels. Has double transepts with a tower over the crossing of the western transept. In 1378 Lanfranc's nave was pulled down and the present nave begun by Prior Chillendon. The cathedral was completed about 1495 by the erection of the great central tower, 235 ft. high. In 1538 Cranmer allowed the pillaging of the shrine of St. Thomas, and in 1541 he ordered the tombs of all the canonized archbishops to be destroyed. When the death of Cardinal Pole in 1558 brought to a close the line of Catholic archbishops of the See of Canterbury, the cathedral passed out of Catholic hands.

Chartres Cathedral, Notre Dame, 1194-1260, French Gothic. Begun in 1020 by Bishop Fulbert, but three fires interfered with the progress of the work. The finished cathedral was consecrated in 1260 and St. Louis is supposed to have attended the ceremony. The extensive and interesting crypt, enclosing a well and a vault, is a remnant of an earlier church and is still used for pilgrimages to the shrine of the "Vierge Noir." Legend has it that the early Christians of the place found here an altar surmounted by a statue representing a woman seated with her child upon her knees, both the altar and the statue, "Virgini Pariturae," having been erected by the Druids. The plan has a short nave, strongly marked aisled transepts. The spire over the chevet built above the crypt is one of the most beautiful in Europe. The cathedral is remarkable for the magnificent thirteenth-century stained glass in its 130 windows, containing 3,889 figures, and for the profusion of sculptured figures

in the west front doorways and in the triple porches of the north and south transepts. Though these figures are somewhat archaic and stiff, they are more ambitious than any previous French statuary. The porches and windows represent in magnificent symbolism the Glorification of Mary. The flying buttresses are in three arches one above the other. The cathedral has since its foundation been a very popular place of pilgrimage with a three-fold object: the statue of Notre Dame sous Terre modelled after the old statue burned in 1793; the Vierge Noir de Notre Dame du Pillier in the upper church; and the veil of the Blessed Virgin, given to Charlemagne by Constantine and Irene, sovereigns of Byzantium, and transferred in 876 from Aix-la-Chapelle (Aachen) to Chartres.

Cologne Cathedral, 1248-1322, German Gothic. The largest Gothic church in Northern Europe and the greatest monument of Gothic architecture in Germany, covering about 91,000 sq. ft., and having a width out of all proportion to its length, 468 ft. long by 275 ft. wide. Its cornerstone was laid by Archbishop Conrad of Hostaden, the sanctuary was dedicated in 1322, and the nave made ready for religious services in 1388. During the French Revolution the cathedral was used as a hay barn. The nave is 150 ft. high, while the double aisles are equal in width to the nave. The twin towers are 500 ft. high. The eastern half of the church is a reproduction of Amiens in plan and dimensions. The building was finished according to the original design only in 1824-80. The most famous of the works of art are the "Dombild," a painting by Stephen Lochner (1450) and the triptych over the high altar, the 96 choir seats of the sanctuary, and the shrine in which are kept the relics of the Three Kings. This last is considered the most remarkable medieval example of the goldsmith's art extant.

Compostella Cathedral, Santiago, 1078, Spanish Gothic. One of the

most remarkable medieval buildings in Spain, begun by Bishop Diego Pelaez, continued by Archbishop Diego Gelmirez, and completed by Archbishop Pedro Munoz, built upon the site of two former churches which had in turn been erected above a marble grotto containing the tomb of St. James the Greater, discovered in the ninth century. The nave has a barrel vault and the single aisles cross-vaults. The Portico de la Gloria (1188) extends across the whole width of the church and is one of the greatest glories of Christian art, with its range of statues of the apostles and major prophets, its semi-circular arch with statues of the twenty-four elders, and tympanum with sculptured representations of the Last Judgment. The tombs of St. James and of two of his disciples, Athanasius and Theodorus, are in a subterranean chapel. These holy relics were rediscovered late in the nineteenth century by Cardinal Paya whose declaration of the identity and authenticity of the relics was confirmed by Pope Leo XIII in 1884. The tomb of St. James was the most renowned place of pilgrimage in Europe from the time it was discovered until the Reformation. The cathedral was plundered by the French in 1809. Among the numerous treasures is a gold crucifix of exquisite workmanship, containing a fragment of the true cross.

Durham Cathedral, 1096-1133, Norman. A building of great dignity with few rivals. Begun by the Norman bishop, William de S. Carilef, completed by his successor, Ranulf Flambard, who transferred the shrine of St. Cuthbert in 1104 to the new cathedral. The Galilee Chapel, a unique specimen of transitional work, was added by Bishop Hugh de Pudsey and the "Chapel of the Nine Altars" by Bishop Poor in 1230.

Exeter Cathedral, 1280-1350, Decorated. Begun by Bishop Quivil and completed by Bishop Grandison. The finest specimen of this style and exceptionally rich in va-

ried tracery and carved wood and stone work. The twin towers over the north and south transepts are unique, recalling the plans of St. Stephen's in Vienna and Toledo Cathedral. The choir contains much early stained glass and a magnificent episcopal throne and is separated from the nave by a choir-screen of singular beauty. Turberville, the last Catholic bishop of Exeter, died in prison in 1570.

Florence Cathedral, S. Maria del Fiore, 1296-1462, Italian Gothic. Designed by Arnolfo di Cambio, built around the old church of St. Reparata, consecrated by Eugene IV in 1436. Giotto was appointed master of the works in 1334, followed by Pisano, Talenti, and Brunelleschi who added the dome in 1420-37. The plan is a peculiar type of Latin cross, remarkable for the large central nave, 270 ft. long, and wide spacing of nave arcades. This vast nave forms an impressive though somber approach to the majestic octagon, 138 ft. 6 in. in diameter, off which are three immense apses with fifteen radiating chapels. The exterior is notable for its colored marble panelling, absence of buttresses and pinnacles, the horizontal lines of the design and the pointed dome.

Glasgow Cathedral, St. Mungo's, 1181-1508, Gothic. Begun by Bishop Jocelyn and completed by Archbishop Blackader. The best preserved Gothic edifice in Scotland and very uniform in appearance, although of different dates. It has an internal length of 283 ft. with nave and aisles, choir and aisles, eastern aisle with chapel beyond, and chapter house and sacristy. The vaulted crypt (1233-58) encloses the shrine of St. Mungo. At the present time, the building as a national monument is administered by a department of the Government, and the chancel is used for the Presbyterian worship of the State Church.

Granada Cathedral, 1529, Spanish Renaissance. One of the grandest Renaissance churches in southern Spain, a memorial of the conquests

of Ferdinand and Isabella over the Moors. Designed and built by Diego de Siloe. The interior is a translation of Seville Cathedral into Renaissance style, and the great piers of the nave are faced with the Classic Orders (columns designed in the Graeco-Roman manner) while the radiating piers supporting the dome of the circular "Capilla Mayor" show an ingenious and novel treatment. The late Gothic "Capilla Real" contains the famous Renaissance tombs of Ferdinand and Isabella and other kings and queens of Spain. The unfinished western facade is unusually imposing in design, with a north tower and tall massive piers to the cavernous arches which point the nave and aisles.

Istanbul: Sancta Sophia (*Hagia Sophia*, Divine Wisdom), 532-537. Built by order of Justinian by Anthemius of Tralles and Isidorus of Miletus on the site of two successive basilican churches of the same name, erected by Constantine (360) and Theodotius II (415). It is the masterpiece of Byzantine architecture, as the Parthenon is of Greek, and the Pantheon of Roman. Central space is 107 ft. sq. with four massive stone piers, 25 ft. by 60 ft., pierced by arches for aisles and gallery, supporting four semicircular arches upon which rests the dome, 107 ft. in diameter and 180 ft. above the ground. East and west of the central area are great hemicycles crowned with semi-domes, and off these are exedrae (apse-like recesses), in turn covered with semi-domes. The whole area thus enclosed forms the great oval nave, 225 ft. by 107 ft. North and south of the nave are two-storied aisles over 50 ft. wide, the upper story being the Gynaeceum or women's gallery. The interior gives the impression of one vast domed space but the detailed effect with the great hemicycles and smaller exedrae is one of extreme intricacy. Sancta Sophia was converted into a mosque by the Mohammedans after the capture of Constantinople, at which time the lofty minarets were added. This is

the most important mosque in Istanbul (Constantinople).

Laon Cathedral, Notre Dame, 1160-1205, French Gothic. There are two triforium galleries, thus dividing the nave into four stories instead of the usual three. The sanctuary is rectangular in English style instead of apsidal, the result of the influence of an English bishop who held the see in the twelfth century. The great west facade is an architectural masterpiece with three boldly projecting porches emphasized by gables and turrets and a central rose window. The present cathedral replaces a former Romanesque one consecrated in 1114 and visited by Innocent II in 1132. In the twelfth century Herman, Abbot of St. Martin's of Tournai, wrote a volume on the miracles of Notre Dame de Laon.

Lincoln Cathedral, 1185-1200, Early English. Built by St. Hugh, Bishop of Lincoln, on the foundations of an earlier Norman cathedral erected by the first Norman bishop, Remigius of Fecamp, and destroyed in the earthquake of 1185. The nave of the new Gothic structure was finished by Robert Grosseteste. It had double transepts, western towers and the highest central tower in England (271 ft.). The west front is unusual in having a screen wall behind which rise two western towers whose lower parts are invisible. In 1255 St. Hugh's choir was pulled down to make way for the splendid Angel Choir which was designed to hold his shrine and is one of the masterpieces of Gothic architecture. At the Reformation this shrine of St. Hugh was destroyed (1540). The cathedral lost its last Catholic bishop when Thomas Watson, the last survivor on English soil of the ancient Catholic hierarchy, died a prisoner for the Faith at Wisbech Castle in 1584.

Milan Cathedral, 1385-1485, Italian Gothic. With the exception of Seville, the largest mediæval cathedral. It is somewhat German in character, as many of the fifty architects employed upon it were

from north of the Alps. Begun by Gian Galeazzo Visconti, the first Duke of Milan; built on the site of the ancient basilica of Santa Maria Maggiore. The interior is vast, lofty and imposing, with a fine perspective view, rendered the more impressive by the dimness and mystery which result from the lack of light. In plan it consists of a nave, lofty double aisles, and transepts. Because of the excessive height of the aisles there is no triforium and the clerestory is small. The exterior is a gleaming mass of white marble with lofty traceried windows, panelled buttresses, flying buttresses, and pinnacles crowned with statues, all wrought into a soaring design of 'lace-like intricacy. The flat-pitched roofs are constructed of massive marble slabs laid on the vaulting, and over the crossing is a domical vault, 215 ft. above the ground, designed by Brunelleschi (1440), finishing in a lantern to which in 1750 an open-work choir was added, rising 350 ft. above the ground. The later façade, partly built in 1550-1600, was completed by Napoleon at the beginning of the nineteenth century. Under the cupola is the tomb of St. Charles. The treasury contains among other valuable objects, two statues of St. Charles and St. Ambrose, made of silver and set with precious stones, the gift of the city. The high altar is a gift of Pius IV.

Monreale Cathedral, Santa Maria Nuova, 1174, South Italian Romanesque. The most splendid of all the monuments erected under Norman rule in Sicily, built by William II. The plan is a combination of an Early Christian basilican church in its western part and a Saracenic mosque in its eastern part, with a choir raised above the nave and with eastern apses. The severity of design and colored decoration produce a solemn interior effect. The high altar is covered with worked sheets of silver (seventeenth century) and in a chapel to its right are the tombs of William I the Wicked and of William II. The cloisters, all that remain of the

Benedictine monastery, are the finest of the style.

Norwich Cathedral, The Blessed Trinity, 1096-1145, Norman. Begun by Herbert de Losinga, Bishop of Thetford, and completed by his successor, Bishop Eborard de Montgomeri. Long narrow nave, aisleless transepts and choir with apsidal chapels. The eastern apsidal chapel was replaced in the thirteenth century by an oblong Lady Chapel, destroyed by the Protestant Dean Gardiner in the sixteenth century. Its last Catholic bishop was John Hopton who died in 1558.

Oxford Cathedral, 1158-80. Formerly the Church of St. Frideswide, erected by the canons regular who succeeded the nuns of St. Frideswide. Norman nave and choir; early English chapter house and Lady Chapel. The nave pillars support lofty Norman arches beneath which is a triforium gallery (a gallery between the sloping roof over the aisle and the aisle vaulting)—an unusual arrangement in order to give height. The central tower is Norman with Early English upper part and short spire.

Palermo Cathedral, 1170-85, Italian Gothic. Commenced by King William the Good of Sicily, built on the site of an earlier ancient basilica which had been changed into a mosque during the Saracen domination. The open porch built in 1480 with slender columns supporting pointed arches of the Saracenic type is reminiscent of the Alhambra. The plan is basilican. At the west end the cathedral is connected across the street by two pointed arches to the Archbishop's palace. The external decoration is in stone of two colors. In the first chapel at the right are six tombs of kings and queens of Sicily. Other objects of interest in the cathedral are an "Assumption" by Velasquez and the *tabularium* or archives with interesting Latin, Greek and Arabic documents.

Paris: Notre Dame, 1163-1235, French Gothic. Begun by Bishop Maurice de Sully, completed by Jean and Pierre de Chelles. Built

on the site of two earlier churches dedicated to the Blessed Virgin and St. Stephen. The cornerstone was laid by Alexander III, the high altar consecrated by the papal legate in 1182. It has a wide nave and double aisles, and transepts of small projection practically in line with the aisles. The impressive and somber interior has a nave arcade with cylindrical columns carrying pointed arches and shafts to support the lofty sexpartite vaultings. The wide-spreading western façade is the finest and most characteristic in France and served as a model for many later churches. In 1239 the Crown of Thorns, a portion of the True Cross, and a nail of the Passion were deposited in the cathedral by St. Louis. The first States General was assembled here in 1302, and Mary Stuart was crowned here in 1560. During the French Revolution the treasury was despoiled, but the Crown of Thorns was taken to the *Bibliothèque Nationale* and thus escaped destruction. The statues of the kings, which adorned the porch, were destroyed in 1793 by order of the *Paris Commune*. Catholic worship was resumed here in 1802, and in 1832 so strong a public sentiment was aroused in favor of the cathedral by Hugo's "*Notre Dame de Paris*" that the government ten years later entrusted Lassus and LeDuc with a complete restoration. *Notre Dame* has been a minor basilica since 1805.

Peterborough Cathedral, 1117-90, Norman. Formerly a Benedictine abbey founded in 654 by Peada, King of the Mercians, and destroyed by the Danes in 870. It was rebuilt in 970 by Ethelwold, Bishop of Winchester, and burned in 1116 during the abbacy of Dom John of Sais. He began the present building which was continued by Martin de Bec and completed and consecrated by Robert Grosseteste, Bishop of Lincoln, in 1237. The interior is second to Durham in fineness, with a nave of eleven bays, transepts and presbytery terminating in a circular apse. The timber roof of the nave is probably

the oldest in England. The western façade, one of the grandest and most original in Europe, is Early English, 158 ft. wide, with a portico of three gigantic arches, the full height of the cathedral, supported on triangular columns and enriched with a number of delicate shafts which open into a long narthex extending the whole width of the building. The monastery was surrendered to Henry VIII in 1541 but the church was spared from destruction because it contained the remains of his first wife. It then became the cathedral of the new diocese of Peterborough and the last abbot, John Chambers, was rewarded for his compliance to the royal demands by being made the first bishop.

Pisa Cathedral, 1063-92, Central Italian Romanesque. One of the finest of the Romanesque period, begun by Buschetto and consecrated by Gelasius II in 1118. It has long rows of columns connected by arches, double aisles and a nave with the usual timber roof of the basilican type. The transepts have a segmental apse at each end. The elliptical dome over the crossing, or intersection of nave and transept, is of later date. Among the notable objects in this cathedral are the octagonal pulpit, the urn of St. Ranieri, and the lamp of Possenti da Pietrasanta under which Galileo studied the isochronism of the pendulum.

Reims Cathedral, Notre Dame, 1211-1311, French Gothic. The coronation church of the kings of France, the pride of France and a treasure house of art. Begun by Bishop Alberic de Humbert upon the site of an earlier edifice built by Hincmar and destroyed in 1211. The nave and aisles of the western arm are broadened out in the eastern arm into a nave and double aisles so as to include the projecting transepts and thus give space for coronation ceremonies. The western façade has recessed portals exquisitely carved with some five hundred statues. The tympana are occupied by rose windows framed by five rings of statues and

enclosed by richly ornamented gables of which the central one contains the group of the Coronation of the Virgin. The magnificent rose window above the central portal is 40 ft. in diameter, flanked by high traceried openings, while in the upper stage is a band of tabernacled statues of the kings of France. The two lofty western towers were originally surmounted by spires. The interior gives an impression of great space and is grand in the extreme. In the treasury is preserved the chalice of St. Remigius from which the kings of France used to communicate under the species of wine at the end of the coronation ceremonies, and which, according to tradition, was cut from the gold of the celebrated vase of Soissons broken by one of Clovis' soldiers. In 1886 the cathedral was affiliated to the Lateran Basilica, thereby participating in the privileges of all the indulgences and spiritual favors attached to the cathedral of Rome. In 1892 a part of the relics of St. Petronilla was translated from St. Peter's at Rome to the cathedral of Reims.

Rome: St. John Lateran. Cathedral of the Bishop of Rome, mother and head of all the churches of the earth. Basilican originally, but has been so much altered at various times as to have lost its Early Christian character. It was originally the palace of the family of the Laterani and came eventually into the hands of Constantine. He gave it to Popes Melchiades and Sylvester I, who opened a chapel in it. It was plundered by the Vandals in the fifth century and destroyed by fire in 1308, and again in 1360. The present church was restored by Borromini, and the façade designed by Galliei in 1726. The plan is a Latin cross with one nave and four aisles. The apse was enlarged in 1878 and the ancient mosaics replaced successfully in the new setting. A transverse nave was introduced by Clement V. The high altar has no saint buried beneath it, and is unique among all the altars of the Catholic world in being of wood and not of stone,

and enclosing no relics of any kind. The reason of this is that it is itself a relic of unique interest, being the actual altar used by St. Peter in celebrating Mass during his residence in Rome. Above the altar, in the upper part of the canopy, are preserved the heads of the Apostles Peter and Paul, the great treasure of the basilica. At the entrance is an inscription commemorating the dream of Innocent III, when he saw the church of the Lateran upheld by St. Francis of Assisi. In the archives of the Basilica rests the *tabula magna*, or catalogue of all the cathedral relics.

Salisbury Cathedral, dedicated to Our Lady, 1220-66, Early English. Begun by the seventh Bishop of Salisbury, Richard Poore, who laid the foundation stones beginning with the Lady Chapel which was consecrated in 1225. Among those present was St. Edmund, afterwards Bishop of Canterbury, and at this time treasurer of Salisbury. This characteristic English Gothic church has double transepts with the loftiest spire in England (404 ft.) above the crossing of the more westerly one. Salisbury Cathedral stands alone among English cathedrals in having been built all of a piece, and thus possesses an architectural unity which is exceptional. Francis Mallet was named the last Catholic bishop of the cathedral, but was ejected by Elizabeth before his consecration.

Seville Cathedral, 1401-1520, Spanish Gothic. The largest medieval cathedral in Europe and, with the exception of St. Peter's in Rome, the largest church in the world. It owes its plan and size, with nave, double aisles and side chapels, to its erection on the site of a mosque built in 1171 and remodelled by the Catholics soon after the reconquest of Seville by St. Ferdinand. However this converted mosque became too small, and the cathedral chapter resolved in 1401 to rebuild it on so vast a scale that posterity should deem it the work of madmen. It is rectangular in outline, 400 ft. by 250 ft. The ca-

thedral is about eight times the width of the nave in Westminster Abbey. The interior is impressive because of its great size and height; the exterior, because of many additions, has a certain shapelessness and absence of skyline, and bears a general resemblance to Milan Cathedral, although of a simpler Gothic type and less fanciful in detail. The slender Giralda, one of the most celebrated and beautiful towers in the world was originally the minaret of the mosque, and gives this massive group a curiously Oriental aspect. The magnificent reredos of the high altar was designed by Danchart in 1482 and is the largest in Spain. In the sacristy are preserved the Alphonsine Tables, a reliquary left by the Wise King. The Chapel of San Antonio holds Murillo's famous picture of the Saint's ecstasy. The chapel royal contains the tombs of St. Ferdinand, Alphonso the Wise and his consort, Beatriz, and Christopher Columbus. Among the sacred vessels is the great silver monstrance of Juan Arfe, which requires 24 men to bear it in procession.

Siena Cathedral, 1245-1380, Italian Gothic. One of the most stupendous undertakings after the building of Pisa Cathedral. Said to occupy the site of a temple of Minerva. The plan, only a part of the intended scheme, is cruciform with an unusual, irregular hexagon, at the crossing, covered by a dome and lantern. Because of a slope of the ground, the sanctuary is built over the Baptistry of S. Giovanni which thus forms a crypt and is entered from the lower level. The interior is striking in its zebra marble striping on wall and pier and the incised marble floor. The building stands on a stepped platform which gives dignity to the composition. The Chapel of San Giovanni contains a statue of the saint by Donatello, besides statues by other sculptors and frescoes by Pinturicchio. The library of the cathedral possesses ancient choir books and other manuscripts, and is adorned

throughout with frescoes by Pinturicchio, representing scenes from the life of Pius II. In the center of the library is the celebrated group of the Three Graces, presented by Pius II.

Strasbourg Cathedral, 1250-90, French Gothic and Romanesque. The Gothic nave was added by Bishop Conrad of Lichtenberg to the Romanesque choir and transepts built in 1179. The beautiful western façade, the work of Erwin of Steinbach, has a recessed portal, richly carved, surmounted by an open-work gable and tracery in two planes, above which is a rose window, 42 ft. in diameter, flanked with double traceried windows and two western towers, one of which terminates in an open-work spire 466 ft. high, erected in 1439. It is the outcome of four centuries of work. The minster is rich in stained glass of the period from the twelfth to the fifteenth century.

Syracuse Cathedral, Sicily, Early Christian. A pagan temple of Athena built in the sixth century B. C., converted into a Christian church in 640 by the construction of a wall between the range of columns (peristyle columns) surrounding the court and by the formation of openings in the cella walls. The present cathedral is built on the ruins of this temple, and of the 36 columns only 22 remain. In front of the cathedral are statues of St. Peter and St. Paul by Marabitti; in the interior are the famous silver statue of St. Lucy and several pictures by Scilla who also painted the frescoes of the vault of the Blessed Sacrament Chapel. The baptismal font is made from a large Greek crater, resting upon seven small lions of bronze, found in the catacombs of San Giovanni. Among the furniture is a historiated amber chalice.

Toledo Cathedral, 1227-1493, Spanish Gothic. Commenced by King St. Ferdinand and Archbishop Jimenez de Rada and built upon the site of a mosque which was formerly used as a Christian church. Similar to Burgos Cathedral in gen-

eral plan, with five aisles, a range of side chapels, and choir enclosure, as usual in Spain, west of the crossing. A singularly shallow sanctuary with immense wooden retablo, flanked by tiers of arcaded statuary completes a most impressive interior. The Chapel of Santiago erected by Count de Luna in 1435 as a mortuary chapel had doorways with elaborate screenwork and great frilled arches supporting the octagonal vault. There are fine stained-glass windows, beautiful carved choir stalls and a treasury containing the famous silver-gilt Custodia, the flower of Spanish Gothic miniature art.

Tournai Cathedral, Notre Dame, 1066-1338. Illustrates the styles of three successive periods and is largely built of the famous black Tournai marble. The nave is Romanesque, the circular-ended transepts and the central lantern are Transitional, and the choir is fully developed Gothic, very light and elegant in character after the French manner. The whole is surmounted by five towers and spires. This cathedral contains the tomb of St. Piat.

Treves Cathedral, 1016-47, German Romanesque. This oldest church of a Christian Bishop on German soil succeeded a basilican church several times destroyed by the Franks and Normans. It has an eastern apse and also a western apse flanked by entrances. The cathedral contains the remains of twenty-five archbishops and electors as well as those of the last four bishops. The most precious of its numerous treasures is the Holy Coat of Christ, given to the Church by St. Helena.

Valldolid Cathedral, 1585, Spanish Renaissance. Designed and built by Juan de Herrera, the Spanish Palladio (the greatest architect of the later Renaissance). It has a rectangular plan, 400 ft. by 200 ft., and contains some fine choir stalls. The imposing exterior was never completed. The principal facade has four Doric columns sup-

porting the entablature of the first story; between each column rises a magnificent arch overhanging a rectangular door over which is placed the figure of the Assumption, the titular of the cathedral. In the inter-columnar spaces are statues of St. Peter and St. Paul. The tabernacle built by Juan Arce in 1590 and the choir stalls brought from the Dominican church are two of the precious possessions of this cathedral.

Venice: St. Mark, 1042-1071, Byzantine. Stands on the site of an original basilican church founded in 864 to receive the body of St. Mark. Between 1042 and 1071 the plan was completely transformed to resemble that of the Byzantine Church of the Apostles in Constantinople. Transepts were added, the sanctuary was extended, a long arcaded porch (narthex) was built along the north and south sides, and the interior altered from the basilican to the Byzantine plan of a Greek cross surmounted by domes. There is a central dome 42 ft. in diameter and a dome over each arm of the cross. The great piers, 28 ft. by 21 ft., carrying the dome, are pierced on the ground and gallery levels, and arcades support passages connecting the central piers to the extremities of the nave and transepts. In the treasury is an episcopal chair of the seventh century.

Worms Cathedral, 1110-1200, German Romanesque. The representative church of this period and the smallest and latest of the Romanesque cathedrals on the upper Rhine. Octagonal apses at both ends; one vaulting bay of the nave corresponds to two of the aisles with cross vaults used in both cases. Twin towers flank the eastern and western apses and the crossing of the nave and transept is covered by a low octagonal tower. The entrances are in the aisles, a characteristic of German Romanesque. This building makes a strong impression by the imposing force and richness of its exterior and its unity of appearance as a whole.

PRINCIPAL FEASTS

Arranged in Chronological Order

The Circumcision is a feast in memory of the day upon which Our Lord was circumcised according to the Jewish law and received the adorable name of Jesus, brought down from heaven and made known to the Blessed Virgin by the Angel Gabriel. It is commemorated on the eighth day after Christmas, and is a very ancient one. In the sixth century the Church made it a solemn feast, in order to atone in some way for the crimes committed by the pagans on that day, which is the first in the year, and is consequently called New Year's Day.

The Epiphany is a feast observed January 6, in honor of Christ's manifestation to the Gentiles, represented by the Three Kings of the East, who guided by a miraculous star, came to adore Him. It also commemorates the baptism of Christ and the miracle of the marriage feast of Cana. It is sometimes called Twelfth Night, as it comes twelve days after Christmas.

The Purification, on February 2, is a feast in honor of (1) the Purification of the Blessed Virgin in the Temple of Jerusalem, and (2) the Presentation of our Lord on the same occasion, according to the law of Moses. This feast is also called Candlemas, because candles are blessed before the Mass of this day and carried in solemn procession by the faithful while the choir sings the canticle of the highpriest Simeon: "A light to the revelation of the Gentiles, and the glory of His people Israel." This procession represents the entry of Christ Who is the Light of the World into the Temple of Jerusalem.

Ash Wednesday is a day of public penance, and is so called from the ceremony of blessing ashes on that day, with which the priest signs the people with a cross on their foreheads, at the same time saying, "Remember, man, thou art of dust, and to dust thou shalt return." Lent begins with this day.

The Annunciation, on March 25, is a feast in memory of the Angel Gabriel being sent to the Blessed Virgin, at Nazareth, to announce to her that she was to be the Mother of God.

Palm Sunday is the Sunday immediately preceding Easter Sunday, commemorating our Lord's triumphant entry into Jerusalem. It receives its name from the palm branches which the people threw under the feet of Jesus, crying out, "Hosanna to the Son of David." On this day palms are blessed and distributed to the faithful.

Maundy Thursday, or Holy Thursday, occurs in Holy Week and commemorates the institution of the Holy Eucharist by our Lord at the Last Supper the night before He died. There is only one Mass in each church on this day; white vestments are used because of the joyful commemoration, but at the same time there are certain signs of the mourning proper to Holy Week, such as the silencing of the bells. The celebrant consecrates two Hosts, one of which he receives, while the other is placed in a chalice and carried in solemn procession to an altar prepared for its reception called the Altar of Repose or Repository. Here it remains for the adoration of the faithful until Good Friday when it is taken back to the high altar and received by the priest at the Communion in the Mass of the Presanctified. After the procession of the Blessed Sacrament on Holy Thursday, the altars are stripped to remind us of the way our Lord was stripped of His garments. Then follows the washing of the feet, known as the "Mandatum" from the first word of the antiphon recited during the ceremony; whence the name "Maundy" Thursday.

Good Friday commemorates the Passion and Crucifixion of our Lord. It has been a day of fasting

and penance from the earliest ages of the Church, and the liturgy is in every way of an exceptional character, befitting the day of the Great Atonement. Black vestments are worn, the altar is covered only by a single linen cloth and there are no lights. The distinctive feature is the Mass of the Presanctified said on this day, in which there is no Consecration, the Host having been consecrated in the Mass the day before. The service consists of: (1) lessons from Holy Scripture and prayers, terminating with the chanting of the Passion; (2) solemn supplication for all conditions of men; (3) veneration of the Holy Cross; (4) procession of the Blessed Sacrament from the Repository and the priest's Communion, or the Mass of the Presanctified proper.

Holy Saturday is the day before Easter. During the twelfth century the custom of anticipating the vigil Office was creeping in. Now the time has been changed but the words of the Office remain the same. This explains the joyous character of the Mass, and the fact that the history of the Resurrection is sung in the Gospel. The ceremonies begin early in the morning with the blessing of the new fire and the Paschal Candle, which is followed by the reading of the twelve prophecies. The priest then goes in procession to bless the font, and the water is scattered toward the four quarters of the world to indicate the catholicity of the Church and the worldwide efficacy of her sacraments. Solemn High Mass is then sung, white vestments are used, flowers and candles set upon the altar, statues unveiled, the organ is heard and the bells, silent since Holy Thursday, are joyfully rung. Lent ends officially at noon on this day.

The Resurrection or Easter Sunday commemorates our Lord's rising from the dead by His own power on the third day after His Crucifixion, and occurs on the first

Sunday after the first full moon after the vernal equinox, or March 21. It is named from "Oriens," which signifies the "East" or "Rising," and is one of the titles of Christ: "And His name shall be called 'Oriens.'"

The Invention or Finding of the Holy Cross is a feast established in memory of the miraculous cross which appeared to Constantine A. D. 312, and of the finding of the true Cross by St. Helena A. D. 326, after it had been hidden and buried by the infidels for 180 years. This feast is observed on May 3.

The Patronage of St. Joseph, on the third Wednesday after Easter, honors St. Joseph as the patron of the Universal Church.

The Ascension, on the fortieth day after Easter, commemorates our Lord's Ascension into heaven from the top of Mount Olivet, in the presence of His Blessed Mother and His Apostles and disciples.

Pentecost is a solemn feast on the fiftieth day after Easter in honor of the descent of the Holy Ghost upon the apostles, in the form of fiery tongues. The word "Pentecost" means "fiftieth." The time from Easter to Trinity Sunday is the Paschal time, which is a joyous preparation for this feast. It is also called Whitsunday, from the white garb of the catechumens, who were admitted to baptism on the eve of this feast.

Trinity Sunday is the first Sunday after Pentecost, and is a day on which the Church honors in an especial manner One God in Three Divine Persons.

Corpus Christi is a feast on the Thursday after Trinity Sunday, in honor of the Body and Blood of Christ, really present in the Most Holy Sacrament of the Eucharist. The observance of this feast was extended to the Universal Church by Urban IV in 1264. It was established in order to assist in making reparation for the sins committed against our Lord in the Blessed

Sacrament and to reanimate the devotion of Christians toward the adorable Mystery.

The Feast of the Sacred Heart, on the Friday after the Octave of Corpus Christi, is a day on which we honor the Heart of Jesus as a symbol of His love for us and render love to Him. The feast was extended to the Universal Church in 1856 and raised to the highest rank in 1929. An act of reparation is recited in all churches on that day.

The Feast of SS. Peter and Paul, on June 29, honors the Prince of the Apostles, and the great Apostle of the Gentiles, who were both martyred on this day at Rome. St. Peter was crucified with his head downwards, as he felt himself unworthy to die in the same manner and posture as his Divine Master. St. Paul, being a Roman citizen, was beheaded.

The Precious Blood is a feast established by Pius IX and celebrated on July 1, in honor of the Blood of our Saviour shed for the redemption of mankind.

The Visitation is celebrated on July 2, in memory of the Blessed Virgin's visit to her cousin St. Elizabeth. This feast was established by Pope Urban VI, and was afterwards extended to the whole Church, in the fourteenth century, by Pope Boniface IX.

The Assumption, on August 15, commemorates the Blessed Virgin's being taken up, soul and body, into heaven, after her death.

The Nativity of the Blessed Virgin is a feast in honor of her birth, and is kept on September 8. It is of very ancient origin.

The Exaltation of the Holy Cross is a feast established in the seventh century in memory of the exaltation or setting up of the Cross by Heraclitus the emperor, who regained it from the Persians. He carried it on his own shoulders to Mount Calvary. This feast is observed on September 14.

Michaelmas, on September 29, is a feast in honor of St. Michael, prince of the heavenly host, who remained faithful to God and defeated Lucifer and the apostate angels in the great battle fought in heaven in defense of God's honor.

The Feast of Christ the King, instituted by Pius XI, is celebrated on the last Sunday in October to give public homage to Christ the Ruler of the World. The consecration of the world to the Sacred Heart is yearly renewed on this day.

The Feast of All Saints, on November 1, was established at Rome by Pope Boniface IV. On this day we honor all the saints, especially those who have no fixed festivals during the year.

All Souls' Day, on November 2, is a day set apart by the Church to pray for all the faithful departed in purgatory. The clergy recite the Office of the Dead, and by a decree of Benedict XV all priests may say three Masses: one for the souls in Purgatory, one for the intention of the Pope, and one for the priests.

The Presentation of the Blessed Virgin is a feast commemorating her presentation in the Temple of Jerusalem at the age of three by her parents St. Joachim and St. Anne. It is observed on November 21.

The Immaculate Conception is a feast commemorating the preservation of the Blessed Virgin from the stain of original sin from the moment of her conception. It is the patronal feast of the United States, observed December 8.

The Nativity is a solemn feast observed December 25, commemorating the birth of Christ. It is also called Christmas from the Mass of the birth of Christ. On this day priests are allowed to say three Masses in honor of the three births of our Lord: (1) His eternal birth in the bosom of His Father, (2) His temporal birth in the stable at Bethlehem, (3) His spiritual birth in the hearts of the just.

PRINCIPAL DEVOTIONS

The Stations of the Cross is a devotional exercise instituted as a means of helping us to meditate on and have sympathy for the sufferings of our Divine Lord. The early Christians had the deepest love and veneration for those places made sacred by the sufferings and presence of Jesus Christ. Devout pilgrims went to the Holy Land from the farthest parts of the earth, to visit Jerusalem, the Garden of Olives and Mount Calvary. To encourage the piety and devotion of her children, the Church granted many and great indulgences to those who with true sorrow visited the scenes of our Lord's Passion. Unable, through various causes, to share in this devotion, as well as the spiritual blessings attached to it, were many who wished to do so. Therefore, the Church sanctioned the establishment in churches of the Stations of the Cross, which represent fourteen scenes from the Passion of our Lord. To this devotion are granted: (a) one plenary indulgence as often as one makes the Way of the Cross in some church or place where it is legitimately erected; (b) another plenary indulgence if on the day when one makes the Way of the Cross one receives Holy Communion, or once a month on the day on which one receives Holy Communion, if one has made the Way of the Cross ten times during the month.

The Three Hours' Agony is a devotion practised on Good Friday, in memory of the three hours our Lord hung upon the Cross. It begins at twelve o'clock, the hour our Lord was nailed to the Cross, includes prayers, hymns and meditations upon His sufferings and His seven last words, and ends at three o'clock, the hour at which He died.

The Sacred Heart — We owe the Sacred Heart of our Lord the same worship we owe to His humanity for it is personally united to His divinity. By practising this devo-

tion we honor the infinite love of the Heart of Jesus for all mankind, and in some measure repair the outrages to which He is exposed in the Blessed Sacrament. This devotion was revealed to St. Margaret-Mary Alacoque at the Visitation monastery of Paray-le-Monial, France, in the seventeenth century. The feast is celebrated on the third Friday after Pentecost. The Holy Hour and the Communion of Reparation on the First Friday of each month are special manifestations of this devotion. Our Lord promised the "grace of final perseverance" to those who receive Communion on nine consecutive First Fridays.

The Five Wounds—We honor the five Sacred Wounds of our Lord, and have devotion to them, because they are the channels through which the Precious Blood flowed for our redemption. This feast is observed on the third Friday in Lent.

The Precious Blood—We honor the Precious Blood of our Lord, and have devotion to It, because It is the price of our redemption, for our salvation is due to the merits of Jesus Christ Who shed His Blood for us. This feast is celebrated on the fourth Friday in Lent and a second commemoration is on July 1.

The Forty Hours' Adoration is a most solemn form of exposition of the Blessed Sacrament. This devotion was first instituted in Milan in 1534, and received the formal sanction of Pope Clement VIII in 1592. It begins and ends with a High Mass and procession and the Litany of the Saints.

Benediction is a short exposition of the Blessed Sacrament which takes place sometimes after Mass but usually after Vespers or as an evening service. At the close of the exposition, following the singing of the "Tantum Ergo," the priest makes the Sign of the Cross with the Blessed Sacrament over the people.

Vespers and Compline form a part of the Divine Office which all

priests are obliged to say every day, and which is divided into seven hours or portions to be said at certain hours. Of these the evening hours are called Vespers, which means "evening," and Compline, which means "finishing," because it finishes the Office for the day.

The order of Vespers is as follows: (1) five psalms, with antiphons; (2) the capitulum, or little chapter; (3) a hymn; (4) versicle and response; (5) the Magnificat, with its antiphon; (6) the prayer; (7) conclusion, after which comes an anthem to the Blessed Virgin. Of these anthems there are four, which are taken in turn according to the season.

The order of Compline is as follows: (1) three psalms with an antiphon; (2) a hymn "Te Lucis ante Terminum"; (3) a little chapter, with responses; (4) the canticle of Holy Simeon, the "Nunc Dimittis"; (5) the prayer, "Visita, Quaesumus"; (6) one of the four anthems used at Vespers.

The Angelus is a devotion in honor of the Incarnation of Jesus Christ. It consists of three versicles or little verses, each followed by a "Hail Mary," and concludes with a special prayer. This devotion reminds us of how the mystery of our Lord's coming into this world was made known to Mary, and how, on her giving her assent to be the Mother of God, the Incarnation actually took place. It receives its name from the word with which it commences.

The Rosary is a form of prayer in honor of our Lady made up of a series of ten "Hail Marys" or decades, each beginning with an "Our Father" and ending with a "Glory be to the Father." The complete rosary is made up of fifteen decades and each five decades is devoted to meditation on certain mysteries: joyful, sorrowful and glorious. These mysteries commemorate some event either in the life of our Lord or in that of the Blessed Virgin. Our Lady confirmed the efficacy of this devotion by an appearance to St. Dominic

in the thirteenth century when he was preaching to the Albigenses in France. Rosary beads have been devised to aid us in counting the prayers without distraction, and the usual form is a chaplet of five decades, pendant from a crucifix and five beads on which at the beginning of the rosary are said the "Apostles' Creed," one "Our Father," three "Hail Marys" and one "Glory be to the Father," and connected by a medallion usually bearing the image of the Blessed Virgin, on which at the completion of the rosary a "Hail, Holy Queen" is said. A plenary indulgence is granted to all who after confession and Holy Communion say five decades of the rosary in a church or chapel where the Blessed Sacrament is reserved. A feast has been instituted in honor of the Most Holy Rosary, on the seventh day of October, and the whole month is dedicated to it.

The Scapular consists of two square pieces of woolen stuff, joined to each other by two strings, so that one piece may hang over the breast and the other over the back of the wearer. It represents the habit of dress of a religious order. The scapular must be blessed and put on each person in due form, by those who have the right of investiture with it. If the scapular is worn out, or lost, it may be replaced and worn with the same advantages and privileges as the first without a new blessing. This does not apply to the scapular of the Blessed Trinity which must be blessed every time it is renewed. The scapulars are each made of a different colored material, according to the color of the religious habit they represent, such as the Brown Scapular of the Carmelites, or a color appropriate to the special devotion, as the Red Scapular of the Passion. There are eighteen kinds of scapulars in popular use. (See page 219).

By regulation of the Holy Office, December 16, 1910, it is permitted to wear a medal of metal in place of one or more of the small scapulars. The scapular medal has on

one side a representation of the Sacred Heart and on the other an image of the Blessed Virgin. These medals, now in general use, must be blessed by a priest who has power to invest with the scapular which the medal represents.

Large scapulars are worn by religious and members of the third orders for the laity, such as that of the Third Order of St. Francis.

The Miraculous Medal devotion owes its origin to apparitions accorded in 1830 to Blessed Catherine Laboure, a Sister of the Daughters of Charity of St. Vincent de Paul. When the Blessed Virgin appeared to the Sister, she was standing on a globe, and from her hands were emitted rays of dazzling light: a "symbol of the graces I shed upon those who ask for them." Around the figure appeared an oval frame bearing in gold letters the inscription: "O Mary, conceived without sin, pray for us who have recourse to thee." The vision reversed and Sister Catherine beheld the letter M surmounted by a cross with a crossbar beneath it and under all the Sacred Hearts of Jesus and Mary. A command was given to have a medal modeled like the apparition, and great graces were promised to all who would wear such a medal. The first medal was

struck in 1832, with ecclesiastic approbation, and the devotion spread rapidly. So extraordinary were the favors received that the medal soon became known as the "Miraculous Medal." The feast of the Miraculous Medal is celebrated on November 27. Various indulgences may be gained by those who wear the medal, provided it be blessed by a priest having proper faculties; other indulgences can be gained only by those who have been invested in the medal. Miraculous Medal devotions are now held in many parish churches throughout the United States. The Central Association of the Miraculous Medal is located at 100 E. Price St., Germantown, Philadelphia, Pa.

Mother of Sorrows devotion is a popular novena devotion to the Sorrows of Our Lady, held in many churches every Friday of the year. It consists in the recitation of approved prayers, a sermon on the Blessed Virgin, the Via Matris and Benediction of the Most Blessed Sacrament. The Via Matris, or Stations of the Cross of Our Sorrowful Mother, represent the Seven Sorrows of the Blessed Virgin Mary. Upon application to the Father General of the Servite Fathers these Stations may be canonically erected in any church.

THIRD ORDERS

Affiliated with certain religious orders and sharing in their good works are associations of the laity called third orders secular and communities of religious known as third orders regular. Permission of the Holy See to establish third orders has been granted to the Augustinians, Carmelites, Dominicans, Friars Minor, Marists, Minims, Premonstratensians, Salesians, Servites, and Trinitarians. The members are called tertiaries.

The Third Order of St. Francis is the largest of the nine tertiary bodies represented in the United States. These are:

1. The Third Order of St. Francis.
2. The Third Order of St. Dominic.

3. The Third Order of St. Augustine.
4. The Third Order of Servites.
5. The Third Order of Our Lady of Mount Carmel.
6. The Third Order of Premonstratensians or Norbertines.
7. The Oblates of St. Benedict.
8. The Pious Union of Salesian Co-operators.
9. The Third Order of the Society of Mary.

The Oblates of St. Benedict are not, strictly speaking, a third order, for St. Benedict wrote but one rule for all his children to follow. However, they have a rule of life which resembles those of the various tertiaries, and may be classified with them.

PATRON SAINTS AND THEIR FEAST DAYS

- Actors — St. Genesius, Aug. 25.
 Alpinists — St. Bernard of Menthon, May 28.
 Altar Boys — St. John Berchmans, Aug. 13.
 Archers — St. Sebastian, Jan. 20.
 Architects — St. Thomas Apostle, Dec. 21; St. Barbara, Dec. 4.
 Armors — St. Dunstan, May 19.
 Art — St. Catherine of Bologna, March 9.
 Artillerymen — St. Barbara, Dec. 4.
 Artists — St. Luke, Oct. 18.
 Astronomers — St. Dominic, Aug. 4.
 Athletes — St. Sebastian, Jan. 20.
 Automobilists — St. Christopher, July 25.
 Aviators — Our Lady of Loretto, Dec. 10; St. Therese of Lisieux, Oct. 3; St. Joseph of Cupertino, Sept. 18.
 Bakers — St. Elizabeth of Hungary, Nov. 19; St. Nicholas of Myra, Dec. 6.
 Bankers — St. Matthew, Sept. 21.
 Barbers — SS. Cosmas and Damian, Sept. 27; St. Louis, Aug. 25.
 Barren Women — St. Anthony of Padua, June 13.
 Basket-makers — St. Anthony, Abbot, Jan. 17.
 Beggars — St. Alexius, July 17.
 Belt-makers — St. Alexius, July 17.
 Blacksmiths — St. Dunstan, May 19.
 Bookbinders — St. Peter Celestine, May 19.
 Booksellers — St. John of God, March 8.
 Boy Scouts — St. George, April 23.
 Brewers — St. Arnulf of Metz, July 18; St. Augustine of Hippo, Aug. 28; St. Luke, Oct. 18; St. Nicholas of Myra, Dec. 6.
 Brush-makers — St. Anthony, Abbot, Jan. 17.
 Builders — St. Vincent Ferrer, April 5.
 Butchers — St. Anthony, Abbot, Jan. 17; St. Hadrian, Sept. 8; St. Luke, Oct. 18.
 Cab-drivers — St. Fiacre, Aug. 30.
 Cabinet-makers — St. Anne, July 26.
 Canonists — St. Raymond of Penafort, Jan. 23.
 Carpenters — St. Joseph, March 19.
 Catechists — St. Viator, Oct. 21; St. Charles Borromeo, Nov. 4; St. Robert Bellarmine, May 13.
 Catholic Action — St. Francis of Assisi, Oct. 4.
 Chandlers — St. Ambrose, Dec. 7; St. Bernard of Clairvaux, Aug. 20.
 Charcoal burners — St. Alexander, Aug. 11; St. Maurus, Jan. 15.
 Charitable Societies — St. Vincent de Paul, July 19.
 Clerics — St. Gabriel of the Sorrowful Mother, Feb. 27.
 Cobblers — SS. Crispin and Crispinian, Oct. 25.
 Confessors — St. John Nepomucene, May 16.
 Comedians — St. Vitus, June 15.
 Cooks — St. Lawrence, Aug. 10; St. Martha, July 29.
 Coopers — St. Nicholas of Myra, Dec. 6.
 Coppersmiths — St. Maurus, Jan. 15.
 Deaf — St. Francis de Sales, Jan. 29.
 Dentists — St. Apollonia, Feb. 9.
 Desperate Situations — St. Gregory of Neocaesarea, Nov. 17; St. Jude Thaddeus, Oct. 28.
 Doctors — See Physicians.
 Domestic Animals — St. Anthony, Abbot, Jan. 17.
 Druggists — SS. Cosmas and Damian, Sept. 21; St. James the Less, May 1.
 Dyers — SS. Maurice and Lydia, Aug. 3.
 Engineers — St. Ferdinand III, May 30.
 Eucharistic Associations and Congresses — St. Pascal Baylon, May 17.
 Falsely Accused — St. Raymond Nonnatus, Aug. 31.
 Farmers — St. George, April 23; St. Isidore, May 15.
 Farriers — St. John Baptist, Aug. 29.
 Fire Prevention — St. Catherine of Siena, April 29.
 First Communicants — Bl. Imelda, May 12; St. Tarcisius, Aug. 15.
 Fishermen — St. Andrew, Nov. 30.
 Florists — St. Dorothy, Feb. 6.
 Founders — St. Barbara, Dec. 4.
 Fullers — St. Anastasius the Fuller, Sept. 7; St. James the Less, May 1.
 Funeral Directors — St. Joseph of Arimathea, March 17.
 Gardeners — St. Dorothy, Feb. 6; St. Adalard, Jan. 2; St. Tryphon, Nov. 10; St. Fiacre, Aug. 30.
 Glass-workers — St. Luke, Oct. 18.

Goldsmiths — St. Dunstan, May 19; St. Anastasius, Sept. 7.
 Grave-diggers and Graveyards — St. Anthony, Abbot, Jan. 17.
 Greetings — St. Valentine, Feb. 14.
 Grocers — St. Michael, Sept. 29.
 Hatters — St. Severus of Ravenna, Feb. 1; St. James the Less, May 1.
 Haymakers — SS. Gervase and Pro-
 tase, June 19.
 Hospitals — St. Camillus de Lellis,
 July 18; St. John of God, March
 8; St. Jude Thaddeus, Oct. 28.
 Housewives — St. Anne, July 26.
 Hunters — St. Hubert, Nov. 3.
 Huntsmen — St. Eustachius, Sept. 20.
 Inn-keepers — St. Amand, Feb. 6.
 Invalids — St. Roch, Aug. 17.
 Jewellers — St. Eligius, Dec. 1.
 Journalists — St. Francis de Sales,
 Jan. 29.
 Jurists — St. Catherine of Alexan-
 dria, Nov. 25.
 Knights — St. Michael, Sept. 29.
 Laborers — St. Isidore, May 10; St.
 James, July 25.
 Lawyers — St. Ivo, May 19; St.
 Genesius, Aug. 25.
 Learning — St. Acca, Nov. 27.
 Librarians — St. Jerome, Sept. 30.
 Locksmiths — St. Dunstan, May 19.
 Lovers — St. Raphael, Oct. 24.
 Maids — St. Margaret, July 20; St.
 Zita, April 27.
 Marble-workers — St. Clement I,
 Nov. 23.
 Mariners — St. Michael, Sept. 29;
 St. Nicholas of Tolentino, Sept. 10.
 Merchants — St. Francis of Assisi,
 Oct. 4; St. Nicholas of Myra, Dec. 6.
 Messengers — St. Gabriel, March 24.
 Metal-workers — St. Eligius, Dec. 1.
 Midwives — St. Pantaleon, July 27;
 St. Raymond Nonnatus, Aug. 31.
 Millers — St. Arnulph, Aug. 15; St.
 Victor, July 21.
 Miners — St. Barbara, Dec. 4.
 Missions — St. Francis Xavier, Dec.
 3; St. Therese of Lisieux, Oct. 3.
 Musicians — St. Cecilia, Nov. 22;
 St. Dunstan, May 19.
 Nail-makers — St. Cloud, Sept. 7.
 Negro Missions — St. Peter Claver,
 Sept. 8.
 Notaries — St. Luke, Oct. 18; St.
 Mark, April 25.
 Nurses — St. Agatha, Feb. 5; St.
 Camillus de Lellis, July 18; St.
 Alexius, July 17; St. John of God,
 March 8; St. Raphael, Oct. 24.
 Old Maids — St. Andrew, Nov. 30.
 Orators — St. John Chrysostom,
 Jan. 27.
 Organ Builders — St. Cecilia, Nov. 22.
 Orphans — St. Jerome Emiliani,
 July 20.
 Painters — St. Luke, Oct. 18.
 Pawnbrokers — St. Nicholas of My-
 ra, Dec. 6.
 Philosophers — St. Catherine of
 Alexandria, Nov. 25.
 Physicians — St. Pantaleon, July
 27; SS. Cosmas and Damian,
 Sept. 27; St. Luke, Oct. 18; St.
 Raphael, Oct. 24.
 Pilgrims — St. Alexius, July 17; St.
 James, July 25.
 Plasterers — St. Bartholomew, Aug.
 24.
 Poets — St. David, Dec. 29; St. Ce-
 cilia, Nov. 22.
 Poor — St. Lawrence, Aug. 10; St.
 Anthony of Padua, June 13.
 Porters — St. Christopher, July 25.
 Possessed — St. Bruno, Oct. 6; St.
 Denis, Oct. 9.
 Postal Employees — St. Gabriel,
 March 24.
 Pregnant Women — St. Margaret,
 July 20; St. Raymond Nonnatus,
 Aug. 31; St. Gerard Majella, Oct. 16.
 Priests — St. Jean-Baptiste Vian-
 ney, Aug. 9.
 Printers — St. John of God, March
 8; St. Augustine of Hippo, Aug.
 28; St. Genesius, Aug. 25.
 Prisoners — St. Barbara, Dec. 4.
 Retreats — St. Ignatius Loyola, July
 31.
 Saddlers — SS. Crispin and Crispin-
 ian, Oct. 25.
 Sailors — St. Cuthbert, March 20;
 St. Brendan, May 16; St. Eulalia,
 Feb. 12; St. Nicholas of Tolen-
 tino, Sept. 10; St. Peter Gonzales,
 April 15; St. Erasmus, June 2.
 Scholars — St. Brigid, Feb. 1.
 Schools — St. Thomas Aquinas,
 March 7.
 Sculptors — St. Claude, Nov. 8.
 Servants — St. Martha, July 29; St.
 Zita, April 27.
 Shoemakers — SS. Crispin and
 Crispinian, Oct. 25.
 Sick — St. Michael, Sept. 29; St.
 John of God, March 8; St. Ca-
 millus de Lellis, July 18.

Silversmiths — St. Andronicus, Oct. 11.
 Singers — St. Gregory, March 12; St. Cecilia, Nov. 22.
 Soldiers — St. Hadrian, Sept. 8; St. George, April 23; St. Ignatius, July 31; St. Sebastian, Jan. 20.
 Stenographers — St. Genesius, Aug. 25.
 Stone-cutters — St. Clement I, Nov. 23.
 Stone-masons — St. Stephen, Dec. 26; St. Barbara, Dec. 4.
 Students — St. Thomas Aquinas, March 7; St. Catherine of Alexandria, Nov. 25.
 Surgeons — SS. Cosmas and Damian, Sept. 27.
 Swordsmiths — St. Maurice, Sept. 22.
 Tailors — St. Homobonus, Nov. 13.
 Tanners — SS. Crispin and Crispinian, Oct. 25; St. Simon, May 10.
 Tax-gatherers — St. Matthew, Sept. 21.
 Teachers — St. Gregory the Great, March 12; St. Catherine of Alexandria, Nov. 25.
 Tertiaries — St. Louis of France, Aug. 24; St. Elizabeth of Hungary, Nov. 19.

PATRONS OF COUNTRIES

Argentina — Our Lady Immaculate of Lujan.
 Armenia — St. Gregory the Illuminator.
 Asia Minor — St. John, Evangelist.
 Belgium — St. Joseph.
 Bohemia — St. John Nepomucene; St. Ludmilla.
 Borneo — St. Francis Xavier.
 Brazil — Apparition of the Immaculate Virgin Mary ("Land of the Holy Cross").
 Canada — St. Joseph.
 Chile — St. James.
 Congo — Our Lady.
 Corsica — Immaculate Conception.
 England — St. George.
 East Indies — St. Thomas, Apostle.
 Ecuador — Sacred Heart.
 Finland — St. Henry.
 France — Our Lady of the Assumption; St. Joan of Arc.
 Germany — St. Boniface; St. Michael.
 Greece — St. Nicholas of Myra.
 Holland — St. Willibrord.
 Hungary — St. Stephen.
 Ireland — SS. Patrick, Brigid and Columba.

Theologians — St. Augustine, Aug. 28.
 Travelers — St. Anthony of Padua, June 13; St. Nicholas of Myra, Dec. 6; St. Christopher, July 25; St. Raphael, Oct. 24.
 Universal Church — St. Joseph, March 19.
 Universities — St. Thomas Aquinas, March 7.
 Watchmen — St. Peter of Alcantara, Oct. 19.
 Weavers — St. Paul the Hermit, Jan. 15; St. Anastasius the Fuller, Sept. 7; St. Anastasia, Dec. 25.
 Wine-growers — St. Vincent, Jan. 22.
 Wine-merchants — St. Amand, Feb. 6.
 Wheelwrights — St. Catherine of Alexandria, Nov. 25.
 Women in labor — St. Anne, July 26.
 Women who wish to have children — St. Felicitas, Nov. 23.
 Workingmen — St. Joseph, March 19.
 Writers — St. Francis de Sales, Jan. 29; St. Lucy, Dec. 13.
 Yachtsmen — St. Adjutor, Sept. 1.
 Youth — St. Aloysius Gonzaga, June 21; St. John Berchmans, Aug. 13; St. Gabriel Possenti, Feb. 27.

Italy — St. Francis of Assisi; St. Catherine of Siena.
 Japan — St. Peter Baptist.
 Lithuania — St. Cunegunda.
 Mexico — Our Lady of Guadalupe.
 Norway — St. Olaf.
 Paraguay — Our Lady Immaculate of Lujan.
 Philippines — Our Lady of Guadalupe.
 Poland — St. Casimir; St. Cunegunda.
 Portugal — St. Francis Borgia; St. Anthony of Padua.
 Russia — St. Andrew; St. Nicholas of Myra; St. Therese of Lisieux.
 Santo Domingo — St. Dominic.
 Scotland — St. Andrew; St. Columba.
 Silesia — St. Hedwig.
 Slovakia — Our Lady of Sorrows.
 South America — St. Rose of Lima.
 Spain — St. James; St. Teresa.
 Sweden — St. Bridget.
 United States — Immaculate Conception.
 Uruguay — Our Lady Immaculate of Lujan.
 Wales — St. David.
 West Indies — St. Gertrude.

APOSTLES OF NATIONS, PEOPLES AND PLACES

- Agaus (Africa) — Louis de Azevedo.
 Alps — St. Bernard of Menthon.
 Andalusia (Spain) — Blessed John of Avila.
 Antioch — St. Barnabas.
 Ardennes (France) — St. Hubert.
 Armenia — St. Gregory the Illuminator; St. Bartholomew.
 Artois (France) — St. Vedast.
 Austria — St. Severine.
 Auvergne (France) — St. Austremonius.
 Bassein (India) — Antonio de Porto.
 Bavaria — St. Killian.
 Brabant (France) — St. Willibrord.
 Brazil — Jose Anthieta.
 Brittany (France) — St. Paul de Leon.
 Burgundy (France) — St. Benignus.
 Carinthia (Jugoslavia) — St. Vigil.
 Chablais (France) — St. Francis de Sales.
 Corsica — St. Alexander Sauli.
 Crete — St. Titus.
 Cyprus — St. Barnabas.
 Denmark — St. Anschar.
 East Anglia — St. Felix.
 England — St. Augustine of Canterbury.
 Ethiopia — St. Frumentius.
 Finland — St. Henry.
 Flanders — SS. Livinus, Willibrord and Amand.
 Florence — St. Andrew Corsini.
 France — St. Martin of Tours; St. Denis.
 Friesland (Germany) — St. Suithbert; St. Willibrord.
 Gauls — St. Irenaeus.
 Gentiles — St. Paul.
 Georgia (Russia) — St. Nino.
 Germany — St. Boniface.
 Gothland (Sweden) — St. Sigfrid.
 Guelderland (Holland) — St. Plecheln.
 Highlanders (Scotland) — St. Columba.
 Holland — St. Willibrord.
 Indies — St. Francis Xavier.
 Ireland — St. Patrick.
 Iroquois — Francois Picquit.
 Italy — St. Bernardine of Siena.
 Livonia — Bishop Albert of Riga.
 Magyars (Hungarians) — Anastasius Astericus.
 Maryland — Andrew White, S. J.
 Mechlin (Belgium) — St. Rumold.
 Mecklenburg (Wends) — Bishop Werno.
 Mercia (England) — St. Ceadda.
 Mexico — The Twelve Apostles of Mexico (Franciscans), headed by Fra. Martin de Valencia.
 Negro Slaves — St. Peter Claver.
 North (Scandinavia) — St. Anschar.
 North Britain (Picts) — St. Ninian.
 Northumbria (Britain) — Pope Adrian IV.
 Norway — St. Olaf.
 Ohio — Edward Fenwick, O. P.
 Ottowas (Indians) — Claude Allouez, S. J.
 Persia — St. Maruthas.
 Philadelphia — Felix Barbelin, S. J.
 Pomerania — St. Otto.
 Portugal — St. Christian.
 Provence (France) — SS. Lazarus and Martha.
 Prussia (Slavs) — St. Adalbert; St. Bruno of Querfurt.
 Rome — St. Philip Neri.
 Rouergue (South France) — St. Antoninus.
 Ruthenia — St. Bruno.
 Sardinia — St. Ephesus.
 Saxony — St. Willhad.
 Scotland — St. Palladius.
 Slavs — SS. Cyril and Methodius.
 Spain — SS. Euphrasius and Felix.
 Sussex (England) — St. Wilfrid.
 Sweden — St. Anschar.
 Switzerland — St. Andeol.
 Tournai (Belgium) — St. Eloi; St. Plat.
 Tyrol — St. Valentine.
 Wessex (England) — St. Birinus.
 Westphalia — St. Ludger.

**SAINTS INVOKED
FOR SPECIAL FAVORS AND AGAINST PARTICULAR EVILS**

St. Adalard	Against	Typhus and fevers
St. Agapitus	"	Colic
St. Aloysius	"	Sore eyes and pestilence
St. Amalberga	"	Bruises and fever
St. Anastasius	"	Headaches
St. Andrew	"	Gout and sore throat
St. Anthony Avellino	"	Apoplexy and sudden death
St. Anthony of Padua	For	Lost things; against shipwreck
St. Apollonia	Against	Toothache
St. Arnolph	For	Recovery of lost things
St. Augustine	Against	Sore eyes
St. Barbara	"	Lightning, thunderstorms, fire, impenitence, sudden death
St. Benedict Nursia	"	Poisoning
St. Blaise	"	Throat troubles
St. Cadoc	"	Scrofula, deafness
St. Casimir	"	Plague
St. Catherine of Alexandria...	"	Diseases of the tongue
St. Christopher	"	Storms, sudden death
St. Clare	"	Sore eyes
St. Colomban	"	Inundations
St. Denis	"	Headache
St. Dymrna	"	Insanity
St. Elizabeth of Portugal....	For	Peace
St. Erasmus	Against	Intestinal trouble
St. Eulalia	"	Drought
St. Francis Borgia	"	Earthquakes
St. Genesis of Arles.....	"	Chilblains and scurf
St. George	"	Fever
SS. Gervase and Protase	For	Discovery of thieves
St. Giles	Against	Epilepsy, insanity, sterility
St. Gregory of Neocaesarea...	"	Inundations
St. Hadrian	"	Pestilence
St. Hermenegild	"	Storms, drought, inundations
St. Hilary	"	Snakes
St. Hubert	"	Hydrophobia
St. James	"	Rheumatism
St. John	"	Lightning, rain, hail, pestilence
St. Lawrence	"	Fire, lumbago
St. Liberius	"	Gravel, gall-stones
St. Lucy	"	Sore eyes, sore throat, hemor- rhages, epidemics
St. Mark	"	Lightning, hail
St. Maurice	"	Gout, cramps
St. Maurus	"	Gout, hoarseness
St. Pantaleon	"	Consumption
St. Paul	"	Poisonous snakes, storms
St. Peregrinus	"	Cancer
St. Raymond	"	False accusations
St. Servelus	"	Paralysis
St. Stanislaus Kostka	"	Dying without the last sacraments
St. Teresa of Avila	"	Headaches
St. Timothy	"	Stomach trouble
St. Tryphon	"	Insects
St. Victor of Marseilles.....	"	Foot diseases
St. Vitus	"	Epilepsy, nervousness

EMBLEMS OF THE SAINTS

Saints are represented in art with emblems indicative of something specific in their lives or the instrument of their martyrdom. The emblems of the Evangelists refer to their sacred writings. Thus a man is representative of St. Matthew because he begins his Gospel with the human ancestry of Christ. The lion of the desert is emblematic of St. Mark because he opens his narrative with the mission of St. John, "the voice of one crying in the wilderness." The sacrificial ox is the emblem of St. Luke whose Gospel begins with the Highpriest Zachary. The eagle soaring heavenward is emblematic of St. John who with the opening words of his Gospel carries us to heaven itself. Emblems of various saints are as follows:

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|---|--|
| St. Agatha — Tongs, veil. | St. Christopher — Giant, torrent, tree, Child Jesus on his shoulders. |
| St. Agnes — Lamb. | St. Clare of Assisi — Monstrance. |
| St. Ambrose — Bees, dove, ox, pen. | St. Collette — Lamb, birds. |
| St. Andrew — Transverse cross. | SS. Cosmas and Damian — A phial. |
| St. Augustine of Hippo — Dove, child, shell, pen. | St. Cyril of Alexandria — Blessed Virgin holding in her arms the Child Jesus, pen. |
| St. Angela Merici — Ladder, cloak. | St. Cyril of Jerusalem — Purse, book. |
| St. Anne, Mother of the Blessed Virgin — A door. | St. Dominic — Rosary. |
| St. Anthony of Padua — Infant Jesus, bread, book, lily. | St. Dorothy — Flowers, fruit. |
| St. Barbara — Tower, palm, chalice, cannon. | St. Edmund the Martyr — Arrow, sword. |
| St. Barnabas — Stones, ax, lance. | St. Elizabeth of Hungary — Alms, flowers, bread, the poor, a pitcher. |
| St. Bartholomew — Knife, flayed and holding his skin. | St. Francis of Assisi — Deer, wolf, birds, fish, the Stigmata. |
| St. Benedict — Broken cup, raven, bell, crozier, bush. | St. Francis Xavier — Crucifix, bell, vessel, Negro. |
| St. Bernardine of Siena — Chrism. | St. Genevieve — Bread, keys, herd, candle. |
| St. Bernard of Clairvaux — Pen, bees, instruments of Passion. | St. Gertrude — Crown, taper, lily. |
| St. Blaise — Wax taper, iron comb. | SS. Gervasius and Protasius — Scourge, club, sword. |
| St. Boniface — Oak, ax, book, fox, scourge, fountain, raven, sword. | St. Giles — Crozier, hind, hermitage. |
| St. Bonaventure — Communion, ciborium, cardinal's hat. | St. Hilary — Stick, pen. |
| St. Catherine of Ricci — Ring, crown, crucifix. | St. Ignatius Loyola — Communion, chasuble, book, apparition of Our Lord. |
| St. Catherine of Alexandria — Wheel, lamb, sword. | St. Isidore — Bees, pen. |
| St. Catherine of Siena — Stigmata, cross, ring, lily. | St. James the Greater — Pilgrim's staff, shell, key, sword. |
| St. Catherine of Sweden — Hind, lily, pilgrim's costume, cross, church in hand. | St. James the Lesser — Square rule, halberd, club. |
| St. Charles Borromeo — Communion, coat of arms bearing word "Humilitas." | St. Jerome — Lion. |
| | St. John Berchmans — Rule of St. Ignatius, cross, rosary. |

- St. John Chrysostom — Bees, dove, pan.
 St. John Climacus — A ladder.
 St. John of God — Alms, a heart, crown of thorns.
 St. John the Baptist — Lamb, head cut off on platter, skin of an animal.
 St. John the Evangelist — Eagle, chalice, kettle, armor.
 St. Josaphat Kuncevyč — Chalice, crown, winged deacon.
 St. Joseph, Spouse of the Blessed Virgin — Infant Jesus, lily, rod, plane.
 St. Jude — Sword, square rule, club.
 St. Justin Martyr — Ax, sword.
 St. Lawrence — Cross, book of the Gospels, gridiron.
 St. Leander of Seville — A pen.
 St. Liborius — Pebbles, peacock.
 St. Longinus — In arms at foot of the cross.
 St. Louis IX of France — Crown of thorns, nails.
 St. Lucy — Cord, eyes.
 St. Luke — Ox, book, brush, palette.
 St. Mark — Lion, book.
 St. Martha — Holy water sprinkler, dragon.
 St. Mathias — Lance.
 St. Matilda — Purse, alms.
 St. Matthew — Winged man, purse, lance.
 St. Maurus — Scales, spade, crutch.
 St. Meinrad — Two ravens.
 St. Michael — Scales, banner, sword, dragon.
 St. Monica — Girdle, tears.
 St. Oswald — Dove, demon, church, stone, ship.
 St. Patrick — Cross, harp, serpent, baptismal font, demons, shamrock, purgatory.
 St. Paul — Sword.
 St. Peter — Keys, boat, cock.
 St. Philip, Apostle — Column.
 St. Philip Neri — Altar, chasuble, vial.
 St. Roch — Angel, dog, bread.
 St. Rose of Lima — Crown of thorns, anchor, city.
 St. Sebastian — Arrows, crown.
 SS. Sergius and Bacchus — Military garb, palm.
 St. Simon — Saw, cross.
 St. Simon Stock — Scapular.
 St. Teresa of Avila — Heart, arrow, book.
 St. Therese of Lisieux — Roses, crucifix.
 St. Thomas, Apostle — Lance, ax.
 St. Thomas Aquinas — Chalice, monstrance, dove, ox, person trampled under foot.
 St. Ursula and Companions — Ship, clock, arrow.
 St. Vincent de Paul — Children.
 St. Vincent Ferrer — Pulpit, cardinal's hat, trumpet, captives.
 St. Vincent, Deacon of Saragossa — Gridiron, boat, pruning knife.

FAMOUS LIVES OF THE SAINTS

Standard Reference works giving information on the lives of the saints include:

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|--|--|
| 265-340 — Ecclesiastical History of Eusebius | 1926-39 — Butler's Lives of the Saints, edited by Thurston (12 vols.) |
| 404 — Poems of Prudentius | 1516 — Saints of England — Capgrave |
| 900 — Compiled Byzantine Menologies | 1613 — Saints of Italy — Ferrari |
| 1298 — Golden Legends of Jacopo | 1615 — Saints of Germany — Rader |
| 1681 — Acts of the First Martyrs by Ruinart | 1662 — Saints of Spain — de Salazar |
| 1617 — Acts of the Saints — Bollandists | 1828 — Scottish Saints — Dempster |
| 1770 — Lives of the Saints — Butler | 1875 — Irish Saints — O'Hanlon |
| 1924 — Biographical Dictionary of the Saints — F. G. Holweck | 1885 — Lives of the Saints and Blessed of the Three Orders of St. Francis — Leon |
| 1934 — The Book of Saints — Macmillan | 1938 — The Golden Book of Eastern Saints — D. Attwater |

Religious Orders

Canon Law defines the religious state as "a stable manner of community life in which the faithful besides observing the common precepts bind themselves to the observance of the evangelical counsels by the vows of obedience, chastity and poverty." Religious life, then, is a striving after perfection through intensified love of God and of neighbor.

Over and above the common end of religious life which makes it a school of perfection, the various religious communities have particular objects of their own which divide them into contemplative, active, and mixed communities. Contemplative are those which devote themselves to union with God in a life of solitude and retirement; active, those which expend their energy in doing good to men, for example, caring for the sick and the orphans. If their activity is spiritual in its objects and requires contemplation for its attainment, they are called mixed communities.

Though the following lists comprehend all three types of religious bodies, they do not include all the orders and congregations in the world. Only those communities are included which live and work in the United States.

RELIGIOUS ORDERS, COMMUNITIES, ETC., OF MEN IN THE UNITED STATES

(Figures indicate the number of professed members in the United States, according to the latest available information.)

African Missions Society of the: S. M. A.—Founded in Lyons, France, 1856, by Msgr. Di Bresillac and Fr. Planque. General Motherhouse, Paris, France. Devoted to mission work. Found in the Archdioceses of Baltimore, Los Angeles and Newark, and the Dioceses of Belleville and Savannah-Atlanta. Priests, 26.

Alexian Brothers: C. F. A.—Founded by Tobias in France in the fifteenth century to nurse the sick and bury the dead during the Black Death. General Motherhouse, Aix-la-Chapelle, France. They have charge of hospitals and asylums today. Found in the Archdioceses of Chicago, Newark and St. Louis and the Dioceses of Green Bay and Nashville. Brothers, 155.

Assumption, Augustinians of the (Assumption Fathers): A. A.—Originated in the College of the Assumption, Nîmes, France, in 1843 by the Rev. Emmanuel d'Alzon to combat irreligion and schism. General Motherhouse, Rome, Italy. Devoted to parochial and educational work. Found in the Archdiocese of New York and the Diocese of Springfield, Mass. Priests, 30; Brothers, 11.

Atonement, Society of the: S. A.—A branch of the Third Order Regular of St. Francis, founded 1899 by Fr. Paul James Francis. General Motherhouse, Garrison, N. Y. Devoted to charitable work. Found in the Archdioceses of Baltimore and New York and the Dioceses of Amarillo and Raleigh. Priests, 46; Clerics, 65; Brothers, 21.

Augustine, Hermits of St. (Augustinians): O. S. A.—Founded at Hippo, by the union of several Monastic Societies following the Rule of St. Augustine which consists in a great measure of extracts from a letter written by the Saint, in 423, to the nuns of Hippo. General Motherhouse: Rome, Italy. Dedicated to educational, missionary and parochial activities. Found throughout the United States. Priests, 302; Clerics, 153; Brothers, 5.

Augustinian Recollects: O. R. S. A.—Founded 1851. Motherhouse, Rome, Italy. Found in the Archdiocese of Los Angeles and the Dioceses of Concordia, El Paso, Leavenworth, Monterey-Fresno, Omaha and San Diego. Priests, 45; Clerics, 12; Brothers, 4.

Basil, Congregation of the Priests of St. (Basilians): C. S. B. — Under the name of Basilians are included all the religious who follow the Rule of St. Basil. At Annonay in France, a religious community of men was formed (1822) under the Rule of St. Basil, which has a branch at Toronto, Canada. Devoted to parochial and educational work. Found in the Archdiocese of Detroit and the Dioceses of Galveston and Rochester. Priests, 66; Clerics, 17.

Basil the Great, Order of St. (Ukrainian): O. S. B. M. — General Motherhouse, Leopold, Poland. Found in the Archdioceses of Chicago, New York and Washington. Priests, 12.

Basil the Martyr, Order of St. (Syrian): O. S. B. M. — Found in the Archdiocese of Chicago. Priests, 1.

Benedict, Order of St. (Benedictines): O. S. B. — Founded 529, by St. Benedict of Nursia, in Italy. Devoted to personal sanctification and any other work compatible with community life. Found throughout the United States. Priests, 1,409; Clerics, 299; Brothers, 318.

Benedictines, Sylvestrine: S.O.S.B. — Founded by Sylvester Gozzolini, in Italy, 1231. Followed the rule of St. Benedict with the strictest observance of poverty. General Motherhouse, Rome, Italy. Found in the Archdiocese of Detroit. Priests, 8; Brothers, 2.

Blood, Priests of the Most Precious: C. PP. S. — Founded in Italy in 1815, by Bl. Gaspare del Bufalo. General Motherhouse, Rome, Italy. Devoted to mission and retreat work. Found throughout the United States. Priests, 335; Clerics, 47; Brothers, 82.

Borromeo, Pious Society of the Missionaries of St. Charles (Scalabrinians): P. S. S. C. — Founded by Msgr. Scalabrini, Piacenza, Italy, 1888. Devoted to the spiritual and temporal care of Italian emigrants to America. General Motherhouse, Rome, Italy. Found throughout the United States. Priests, 76; Brothers, 6.

Camillians — See: Sick, Clerks Regular for the Care of the.

Capuchins — See: Friars Minor Capuchin, Order of.

Carmel, Order of Our Lady of Mt. (Carmelites): O. Carm. — The order claims for its founders Elias and Eliseus. General Motherhouse, Rome, Italy. Devoted to education and charitable works. Found in the Archdioceses of Baltimore and Washington, Chicago, Los Angeles, Newark and New York and the Dioceses of Altoona, Leavenworth, Pittsburgh and San Diego. Priests, 171; Clerics, 102; Brothers, 37.

Carmelites, Order of Discalced: O. C. D. — A Reform of the Order of Our Lady of Mt. Carmel, 1562. General Motherhouse, Rome, Italy. Found throughout the United States. Priests, 72; Clerics, 42; Brothers, 23.

Charity, Brothers of: C. C. F. — Founded by Canon Peter J. Triest, in Belgium, 1807. General Motherhouse, Ghent, Belgium. Devoted to charity, caring for the sick, sheltering poor workmen, teaching the young, caring for the aged, the insane and idiotic. Found in the Archdiocese of Boston. Brothers, 38.

Charity, Congregation of the Fathers of: C. F. C. — General Motherhouse, Rome, Italy. Known as the Congregation of Our Lady of the Rosary in the Archdiocese of Newark where an establishment was made in 1918. Priests, 1; Brothers, 1.

Charity, Institute of (Rosminians): I. C. — Founded 1828, by Antonio Rosmini-Serbat, in Italy. General Motherhouse, Rome, Italy. Devoted to contemplation and charitable works. Found in the Diocese of Peoria. Priests, 10; Brothers, 4.

Christian Brothers of Ireland — Founded 1802, at Waterford, by Edmund Ignatius Rice. General Motherhouse, Dublin, Ireland. Found in the Archdioceses of Chicago and New York and the Dioceses of Helena and Seattle. Brothers, 244.

Christian Instruction, Brothers of (La Mennais Brothers): I. C. — Founded 1817, in France, by Abbe

de la Mennais at St. Brieuc and by Abbe Deshayes at Auray; the two branches united in 1819. General Motherhouse, Jersey Island, England. Devoted to the instruction of the young. Found in the Dioceses of Fall River, Ogdensburg and Portland, Me. Brothers, 72.

Christian Schools, Brothers of the (Christian Brothers): F. S. C. — Founded by St. Jean Baptiste de la Salle at Reims, France, 1680. General Motherhouse, Rome. Devoted to primary and secondary education, and industrial and agricultural training; and orphans. Found throughout the United States. Brothers, 1,569.

Cistercians of the Strict Observance, Order of (Trappists): O. C. S. O. — Founded 1098 by St. Robert. Reformed 1664. New Constitutions 1894. General Motherhouse, N. D. de Citeaux, par Nuits-Saint Georges, France. Found in the Archdioceses of Dubuque and Louisville, and the Diocese of Providence. Priests, 85; Clerics, 28; Brothers, 30.

Citeaux, Order of (Cistercians): S. O. Cist. — Established in France in 1098 by St. Robert to restore the gravity and simplicity of monastic ceremonies and the stricter observance of the rule of St. Benedict. General Motherhouse in Austria. Found in the Archdiocese of Milwaukee and the Diocese of Natchez. Priests, 6; Clerics, 1; Brothers, 3.

Claretians — See: Mary, Missionary Sons of the Immaculate Heart of.

Clerks Regular, Congregation of (Theatine Fathers): C. R. — Founded in Rome, 1524, by St. Gaetano to combat the errors of the Reformation. General Motherhouse, Rome, Italy. Found in the Archdiocese of Denver and the Diocese of Pueblo. Priests, 11.

Columban, Chinese Mission Society of St.: S. S. C. — Founded 1916, in Ireland by Rt. Rev. Edward J. Galvan. General Motherhouse, Navan, Ireland. Devoted to mission work. Found in the Archdiocese of Los Angeles and the Dioceses of Buffalo, Omaha, Providence and San Diego. Priests, 49; Clerics, 40.

Conventuals — See: Friars Minor Conventual, Order of.

Cross, Canons Regular of the Holy (Crosier Fathers): O. S. C. — Founded 1211 by Bl. Theodore Celles in Belgium. General Motherhouse, St. Agatha, Holland. Devoted to mission, retreat and educational work. Found in the Dioceses of Duluth, Fargo, Fort Wayne, Lincoln and St. Cloud. Priests, 27; Clerics, 16; Brothers, 10.

Cross, Congregation of the Holy: C. S. C. — An amalgamation of the Brothers of St. Joseph or Josephites and the Fathers of the Holy Cross or Salvatorians. Established in 1842, at Notre Dame, Ind. General Motherhouse, Brookland, D. C. Devoted to teaching. Found throughout the United States. Priests, 320; Clerics, 135; Brothers, 418.

Dominicans — See: Friars Preachers, Order of.

Edmund, Society of St.: S. S. E. — Founded 1843 in France by Fr. Jean Baptiste Murard, for the work of missions. General Motherhouse, Pontigny, France. Found in the Dioceses of Burlington, Mobile and Raleigh. Priests, 53; Clerics, 10; Brothers, 6.

Family, Congregation of the Missionaries of the Holy: M. S. F. — Founded 1895. General Motherhouse, Grave, Holland. Found in the Archdioceses of St. Louis and San Antonio and in the Dioceses of Duluth and Corpus Christi. Priests, 32; Clerics, 1; Brothers, 5.

Family, Sons of the Holy: S. F. — Founded 1864. General Motherhouse, Barcelona, Spain. Found in the Archdioceses of Denver and Santa Fe and the Diocese of Pueblo. Priests, 9.

Francis, Third Order Regular of St.: T. O. R. — General Motherhouse, Rome, Italy. Represented in the Archdioceses of Baltimore and Newark and the Dioceses of Altoona, Sioux Falls, Dallas, Galveston, Pittsburgh and Raleigh. Priests, 100; Clerics, 45; Brothers, 12.

Franciscan Brothers of Brooklyn: O. S. F. — Founded in Brooklyn, 1858. Devoted to educational work. Brothers, 100.

Franciscan Friars of the Atonement — See: Atonement, Society of the.

Franciscan Missionary Brothers of the Sacred Heart of Jesus: O. S. F. — Motherhouse, Eureka, Mo. Found in the Archdiocese of St. Louis. Brothers, 18.

Franciscans — See: **Friars Minor, Order of.**

Francis de Sales, Oblates of St.: O. S. F. S. — Founded in 1871, by Fr. Louis Brisson. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore and Washington, and Philadelphia, and the Dioceses of Camden, Oklahoma City and Tulsa, Toledo and Wilmington. Priests, 110; Clerics, 70; Brothers, 10.

Francis de Sales, Society of St. (Salesians): S. C. — Founded 1844 in Italy by St. John (Don) Bosco for the purpose of religious instruction. General Motherhouse, Turin, Italy. Found in the Archdioceses of Newark, New Orleans, New York, Los Angeles and San Francisco and the Dioceses of Monterey-Fresno, Paterson, San Diego and St. Augustine. Priests, 112; Clerics, 106; Brothers, 24.

Francis Seraphicus, Brothers of the Poor of St.: C. F. P. — General Motherhouse, Ker Krade, Holland. The province is represented in the Archdiocese of Cincinnati and the Diocese of Little Rock. Brothers, 58.

Francis Xavier, Brothers of St.: C. F. X — Founded 1839 in Belgium by Theodore J. Ryken for the purpose of instructing youth. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore, Boston, Detroit and Louisville, and the Dioceses of Brooklyn, Portland, Me., Richmond, Springfield (Mass.) and Syracuse. Brothers, 423.

Friars Minor, Order of (Franciscans): O. F. M. — General Motherhouse, Rome, Italy. Devoted to preaching, missionary work, education, works of charity, etc. Found throughout the United States. Priests, 1,360; Clerics, 621; Brothers, 436.

Friars Minor Capuchin, Order of: O. F. M. Cap. — A Reform in 1525,

aiming at a stricter observance of the Rule of St. Francis. Devoted to mission work and combating the errors of the Reformation. General Motherhouse, Rome, Italy. Found throughout the United States. The English province of the Capuchins uses the form O. S. F. C. Priests, 394; Clerics, 130; Brothers, 88.

Friars Minor Conventual, Order of: O. M. C. — General Motherhouse, Rome, Italy. Found throughout the United States. Priests, 478; Clerics, 165; Brothers, 52.

Friars Preachers, Order of (Dominicans): O. P. — Founded 1215 by St. Dominic in France. General Motherhouse, Rome, Italy. Devoted to preaching, literary and scientific pursuits. Found throughout the United States. Priests, 958; Clerics, 194; Brothers, 89.

Holy Ghost and of the Immaculate Heart of Mary, Congregation of the: C. S. Sp. — Founded 1703 in Paris by Claude Francois Poullart des Places. General Motherhouse, Paris, France. Devoted to missionary work and education. Found throughout the United States. Priests, 217; Clerics, 87; Brothers, 27.

Infancy and Youth of Jesus, Brothers of the Holy — Founded 1853 by the Rev. John Timon, Bishop of Buffalo, for the care of poor and wayward boys and their instruction in the arts and industries. Motherhouse, Lackawanna, N. Y. Found in New York State. Brothers, 36.

Jesus, Society of (Jesuits): S. J. — Founded 1534 in France by St. Ignatius Loyola. General Motherhouse, Rome, Italy. Devoted to preaching, teaching, administering the sacraments, writing books, conducting missions, etc. Found throughout the United States. Priests, 2,636; Scholastics, 1,656; Brothers, 514.

John of God, Order of St.: O. S. J. D. — Founded in Spain in the 16th century. General Motherhouse, Rome, Italy. Nursing Brothers devoted to caring for needy men. Found in the Archdiocese of Los Angeles, Brothers, 6.

Joseph, Oblates of St.: O. S. J. — Founded 1878. General Motherhouse in Asti, Italy. Devoted to parochial and educational work. Found in the Dioceses of Monterey-Fresno and Sacramento. Priests, 14; Brothers, 1.

Joseph's Society of the Sacred Heart, St. (Josephite Fathers): S. S. J. — Originated 1871 at Baltimore, Md. Motherhouse, Baltimore, Md. Devoted to work in colored missions. Found throughout the United States. Priests, 162; Clerics, 54; Brothers, 1.

La Mennais Brothers — See: Christian Instruction, Brothers of.

La Salette, Missionaries of: M. S. — Founded 1852 by Msgr. de Bruillard. Motherhouse, Turin, Italy. Devoted to combating the crimes of the day. Found throughout the United States. Priests, 164; Clerics, 73; Brothers, 25.

Lazarists—See: Vincent de Paul, Congregation of the Mission of St.

Marian Fathers: M. I. C. — General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore and Washington, Chicago and Milwaukee, and the Dioceses of Buffalo and Hartford. Priests, 44; Clerics, 34; Brothers, 17.

Marianhill, Congregation of the Missionaries of: C. M. M. — Founded 1882 in Cape Colony, Africa, by the Rev. Francis Pfanner. General Motherhouse, Marianhill, South Africa. Dedicated to mission work. Found in the Archdiocese of Detroit and the Dioceses of Lansing and Sioux Falls. Priests, 17; Brothers, 11.

Marist Brothers: F. M. S. — Founded 1817 in France, by Ven. Benedict Champagnat. General Motherhouse, Grugliasco, Italy. Found in the Archdioceses of Boston and New York and the Dioceses of Corpus Christi, Manchester, Savannah and Wheeling. Brothers, 250.

Mary, Missionaries of the Company of (Priests): S. M. M. — Founded by Blessed Louis Marie Grignon de Montfort, 1715. General Motherhouse, St. Laurent-sur-Sevre,

France. Devoted to the Blessed Virgin and missions. Found in the Diocese of Brooklyn. Priests, 17; Brothers, 3.

Mary, Missionary Sons of the Immaculate Heart of (Claretians): C. M. F. — Founded in Vich, Spain, 1849, by Bl. Anthony Mary Claret. General Motherhouse: Rome, Italy. Devoted to missionary work, preaching, writing and to parochial and educational pursuits. Found throughout the United States. Priests, 94; Clerics, 31; Brothers, 40.

Mary, Order of the Servants of (Servites): O. S. M. — Founded 1233 by seven youths of Florence. General Motherhouse, Rome, Italy. Devoted to a special veneration of the Seven Dolours of Our Lady, missionary work and teaching. Found in the West and Southwest. Priests, 82; Clerics, 38; Brothers, 16.

Mary, Society of (Marist Fathers): S. M. — Founded 1816 in Lyons, by Jean Claude Colin. General Motherhouse, Rome, Italy. Devoted to the education of youth and training of clerics. Found throughout the United States. Priests, 168; Clerics, 88; Brothers, 17.

Mary, Society of, of Paris (Mari-anists): S. M. — Founded 1817 in Bordeaux, France, by Guillaume Joseph Chaminade. General Motherhouse, Nivelles, Belgium. Devoted to the education of children. Found throughout the United States. Priests, 85; Clerics, 100; Brothers, 672.

Marist Fathers — See: Mary, Society of.

Mary Immaculate, Oblates of: O. M. I. — Founded 1816 by Charles Joseph Eugene de Mazenod in France. General Motherhouse, Rome, Italy. Devoted to the instruction and conversion of the poor, missions, retreats, and catechism courses. Found throughout the United States. Priests, 512; Clerics, 105; Brothers, 59.

Maryknoll Missionaries: M. M. — Founded 1911 by Revs. Thomas F. Price and James A. Walsh. General Center, Maryknoll, N. Y. Found throughout the United States. Priests, 135; Clerics, 178.

Mercy, Brothers of: F. M. M.—Founded 1856 in Germany. General Motherhouse, Montabaur, Germany. Found in the Diocese of Buffalo. Brothers, 17.

Mercy, Order of Our Lady of: O. D. M.—Founded 1218 in Spain, by St. Peter Nolasco. General Motherhouse, Rome, Italy. Found in the Archdiocese of Milwaukee and the Diocese of Cleveland. Priests, 6; Clerics, 1.

Mercy of the Immaculate Conception, Society of Priests of (Fathers of Mercy): S. P. M.—Founded 1808 in France by Rev. Jean Baptiste Rauzan. General Motherhouse, Paris, France. Devoted to mission work. Found in the Archdioceses of Baltimore and New York and the Diocese of Brooklyn. Priests, 28; Brothers, 9.

Michael, Foreign Mission Brothers of St.: M. M.—Branch of the Catholic Foreign Mission Society of America (Maryknoll). Devoted to mission work. Found throughout the United States. Brothers, 70.

Missionaries of St. Charles, Pious Society of the: P.S.S.C.—Founded by Msgr. Scalabrini, Piacenza, Italy, 1888, for the spiritual and temporal care of Italian emigrants to America. General Motherhouse, Rome, Italy. Found in the Archdioceses of Boston, Chicago, Cincinnati, Milwaukee and New York and in the Dioceses of Buffalo, Duluth, Hartford, Kansas City, Providence and Syracuse. Priests, 76; Brothers, 6.

Missions, Pious Society of (Pallottines): P. S. M.—Founded 1835 in Rome by Ven. Vincent Pallotti. General Motherhouse, Rome, Italy. Devoted to spreading, rekindling and defending the Catholic faith. Found throughout the United States. Priests, 27; Clerics, 10; Brothers, 9.

Oratory of St. Philip Neri, Congregation of the (Oratorian Fathers): Cong. Orat.—Founded 1575 in Rome by St. Philip Neri. Each house is autonomous. Dedicated to prayer, preaching and administration of the sacraments. Found in the Archdioceses of New-

ark and New York and the Diocese of Charleston. Priests, 11; Clerics, 1; Brothers, 5.

Pallottines—See: Missions, Pious Society of.

Passion, Congregation of the (Passionists): C. P.—Founded 1727 by St. Paul of the Cross in Tuscany, Italy. General Motherhouse, Rome, Italy. Members observe the Evangelical Counsels and a fourth vow of promoting the devotion to the Passion of Christ. Found throughout the United States. Priests, 526; Clerics, 119; Brothers, 65.

Paul, Pious Society of St.: S.S.P.—For the Apostolate of the Press. Motherhouse, Alba, Italy. Found in the Archdiocese of New York. Priests, 9; Brothers, 4.

Paul the Apostle, Congregation of St. (Paulists): C. S. P.—Founded in New York in 1858 by Fr. Isaac Thomas Hecker. Devoted to the conversion of America. Motherhouse, New York City. Found throughout the United States. Priests, 143; Clerics, 62.

Premontre, Order of the Canons Regular of (Premonstratensians): O. Praem.—Founded 1120 by St. Norbert at Premontre, France. Devoted to the Eucharist and Immaculate Conception. Found in the Archdiocese of Philadelphia and the Diocese of Wilmington and the Middle West. Priests, 103; Clerics, 20; Brothers, 13.

Providence, Sons of Divine: F. D. P.—General Motherhouse, Tortona, Italy. Found in the Diocese of Indianapolis. Priests, 3.

Redeemer, Congregation of the Most Holy (Redemptorists): C.Ss.R.—Founded 1732 by St. Alphonsus Mary Liguori, in Italy. General Motherhouse, Rome, Italy. Devoted to mission work. Found throughout the United States. Priests, 708; Clerics, 194; Brothers, 131.

Resurrection of our Lord Jesus Christ, Priests of the: C. R.—Founded 1836 under the direction of Bogdan Janski. Motherhouse, Rome, Italy. Devoted to parochial and educational work. Found in the Archdioceses of Chicago, Louisville

and St. Louis and the Dioceses of Albany and Mobile. Priests, 107; Clerics, 50; Brothers, 18.

Rosminians — See: Charity, Institute of.

Sacrament, Society of the Blessed: S. S. S. — Founded 1865 in Paris by Bl. Pierre Julien Eymard. Devoted to the worship of the Holy Eucharist. General Motherhouse, Rome, Italy. Found in the Archdioceses of New York and Chicago and the Diocese of Cleveland. Priests, 70; Brothers, 35.

Sacred Heart, Brothers of the: S. C. — Founded 1821 in France by the Rev. Andre Coindre. General Motherhouse, Renteria, Spain. Devoted to the teaching of boys in parochial and commercial schools and asylums. Found throughout the United States. Brothers, 297.

Sacred Heart of Jesus, Missionaries of the: M. S. C. — Founded 1855 by Jules Chevalier. Devoted to the Sacred Heart and mission work. Found in the Archdiocese of Philadelphia and the Dioceses of La Crosse, Rockford and Toledo. Priests, 49; Clerics, 37; Brothers, 24.

Sacred Heart of Jesus, Priests of the: S. C. J. — Founded in France, 1877. General Motherhouse, Rome, Italy. Devoted to education, preaching and mission work. Found in the Middle West. Priests, 38; Brothers, 18.

Sacred Hearts, Congregation of the: SS. CC. — Founded by Fr. Coudrin. Established on the Rue Picpus, Paris, in 1805. Devoted to missionary and educational work. General Motherhouse, Brain-le-Comte, Belgium. Found in the Archdiocese of Baltimore and the Dioceses of Fall River, Green Bay, Oklahoma City and Tulsa, and Rochester. Priests, 90; Clerics, 33; Brothers, 6.

Salesians — See: Francis de Sales, Society of St.

Saviour, Society of the Divine (Salvatorians): S. D. S. — Founded 1881, in Rome, by Fr. John Baptist Jordan for the purpose of spreading the Faith. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore, Milwau-

kee and Portland, Ore., and the Dioceses of Fort Wayne, Green Bay, Marquette, Mobile and Wilmington. Priests, 52; Clerics, 27; Brothers, 62.

Scalabrinians — See: Borromeo, Pious Society of the Missionaries of St. Charles.

Servites — See: Mary, Order of the Servants of.

Sick, Clerks Regular for the Care of the (Camillians): O. S. Cam. — They are known also as the Fathers of a Good Death. Founded 1582 in Rome by St. Camillus de Lellis. General Motherhouse, Rome, Italy. Dedicated to hospital work. Found in the Archdiocese of Milwaukee. Priests, 9; Clerics, 3; Brothers, 13.

Stigmata of our Lord Jesus Christ, Priests of the Holy (Stigmatine Fathers): C. P. S. — Founded 1816 by Ven. Gaspare Bertoni. General Motherhouse, Rome, Italy. Devoted to parochial work. Found in the Archdioceses of Boston and New York and in the Diocese of Springfield. Priests, 35; Clerics, 47; Brothers, 9.

Sulpice, Society of Priests of St. (Sulpicians): S. S. — Founded 1642 in Paris by Jean Jacques Olier. Devoted to the education and perfection of ecclesiastics. Found in the Archdioceses of Baltimore and San Francisco and the Diocese of Seattle. Priests, 126.

Theatine Fathers — See: Clerks Regular, Congregation of.

Trappists — See: Cistercians of the Strict Observance, Order of.

Trinity, Missionary Servants of the Most Holy: M. S. Ss. T. — Founded 1929, by the Rev. Thomas Augustin Judge. Motherhouse, Holy Trinity, Ala. Devoted to the care of Southern missions. Found in the Archdioceses of Baltimore and Washington, and the Dioceses of Mobile, Paterson and Scranton. Priests, 21; Clerics, 66; Brothers, 26.

Trinity, Order of the Most Holy (Trinitarians): O. Ss. T. — Founded in the 12th century by SS. John Matha and Felix of Valois for the

ransom of captives. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore and Philadelphia and the Diocese of Trenton. Priests, 20; Clerics, 25; Brothers, 10.

Viator, Clerks of St. (Viatorian Fathers): C. S. V. — Founded 1835 in France, by Fr. Louis Joseph Querbes. General Motherhouse, Jette-Saint-Pierre, Belgium. Devoted to teaching. Found throughout the United States. Priests, 103; Clerics, 75.

Vincent de Paul, Congregation

of the Mission of St. (Vincentians): C. M. — Founded 1625 in Paris by St. Vincent de Paul. General Motherhouse, Paris, France. Devoted to instructing the poor. Found throughout the United States. Priests, 524; Clerics, 131; Brothers, 16.

Word, Society of the Divine: S. V. D. — Founded 1875 in Holland by Fr. Arnold Jansen for the propagation of the Faith. General Motherhouse, Rome, Italy. Found throughout the United States. Priests, 155; Clerics, 105; Brothers, 123.

RELIGIOUS ORDERS, COMMUNITIES, ETC., OF WOMEN IN THE UNITED STATES

(Figures indicate the number of Sisters in the United States, where such figures are obtainable.)

Agnes, Sisters of the Congregation of St. — Founded in the United States in 1870. General Motherhouse, Fond du Lac, Wis. Found in the Archdioceses of Chicago, Milwaukee and New York and the Dioceses of Altoona, Concordia, Fort Wayne, Green Bay, Marquette, Pittsburgh, Superior and Toledo. 686.

Allegany Sisters — See: Francis of Assisi, Sisters of the Third Order of St., founded at Allegany, N. Y.

Ann, Sisters of St. — Founded in Vaudreuil, P. Q., Canada, in 1850. General Motherhouse, Lachine, P. Q., Canada. Found in the Archdiocese of Boston and the Dioceses of Albany, Providence, Seattle and Springfield. 410.

Assumption, Little Sisters of the — Founded in France in 1865. General Motherhouse, Paris, France. Found in the Archdioceses of New York and Philadelphia and the Diocese of Providence. 100.

Assumption, Religious of the — Founded in Paris in 1839. Motherhouse, Anthett, near Namur, Belgium. Found in the Archdioceses of Philadelphia.

Assumption B. V. M., Sisters of the — Founded in Canada in 1853. General Motherhouse, Nicolet, P. Q., Canada. Found in the Archdiocese of Boston and the Dioceses of Albany, Burlington, Hartford, Manchester, Providence and Springfield, Mass. 264.

Augustine, Missionary Canonesses of St. — Founded in British India, in 1897. General Motherhouse, Heverle, Belgium. Found in the Archdioceses of New York and Philadelphia. 25.

Auxiliaries of the Apostolate, Sisters — General Motherhouse, Monongah, W. Va. Found in the Diocese of Wheeling. 8.

Basil the Great, Sisters of the Order of St. — Founded in Cappadocia in the 4th century. General Motherhouses, Fox Chase and Uniontown, Pa. Found in Illinois, Maryland, Michigan, New York, Ohio, New Jersey, Pennsylvania, and Washington, D. C., under jurisdiction of the Ukrainian Greek Catholic Diocese and the Diocese of Pittsburgh (Greek Rite). 198.

Benedictine Sisters — Founded in Italy about 529. No General Motherhouse. Found throughout the United States. 5,345.

Benedictine Sisters, French. Founded 1883 in Basses-Pyrenees, France. Motherhouse, Ramsey P. O., La. Found in the Archdiocese of New Orleans and the Diocese of Oklahoma and Tulsa. 43.

Benedictine Sisters, Missionary — Motherhouse at Tutzing, Bavaria. Found in the Diocese of Omaha. 80.

Benedictine Sisters, Olivetan — Founded in Switzerland in 1857. Motherhouse, Jonesboro, Ark. Found in the Dioceses of Dallas and Little Rock. 133.

Benedictine Sisters of Perpetual Adoration — Founded in Italy in 529. General Motherhouse, Clyde, Mo. Found in the Archdiocese of Chicago and the Dioceses of St. Joseph and Tucson. 229.

Bernardine Sisters of the Third Order (Polish) — Founded in Cracow, Poland, in 1459. General Motherhouse, Reading, Pa. Found in the Archdioceses of Boston and Philadelphia, and the Dioceses of Altoona, Buffalo, Erie, Fall River, Harrisburg, Hartford, Pittsburgh, Providence, Scranton and Trenton. 554.

Blessed Virgin Mary, Institute of the — Founded in Bavaria in 1609. General Motherhouse, Loretto Abbey, Armour Heights, Toronto, Canada. Found in the Archdiocese of Chicago and the Diocese of Marquette. 399.

Blood, Sisters Adorers of the Most Precious — Founded in Rome, Italy, in 1834. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, New York, Philadelphia and St. Louis and the Dioceses of Altoona, Belleville, Concordia, El Paso, Fort Wayne, Harrisburg, Lincoln, Oklahoma City and Tulsa, Pittsburgh, Raleigh, Savannah-Atlanta, Springfield, Ill., and Wichita. 823.

Blood, Sisters Adorers of the Precious — Founded in Canada in 1861. General Motherhouse, St. Hyacinth, P. Q., Canada. Found in the Archdiocese of Portland and the Dioceses of Brooklyn, Manchester and Portland. 649.

Blood, Sisters of the Most Precious — Founded 1845 in Steinberg, Switzerland. General Motherhouse, O'Fallon, Mo. Found in the Archdiocese of St. Louis and the Dioceses of Denver, Omaha, Peoria, Lincoln, St. Joseph and Springfield. 456.

Blood, Sisters of the Precious — Founded in Switzerland in 1834. General Motherhouse, Dayton, Ohio. Found in the Archdioceses of Cincinnati and Denver and the Dioceses of Cleveland, Fort Wayne, Kansas City, St. Joseph, San Diego, Toledo and Tucson. 682.

Bon Secours, Sisters of — Found-

ed in France in 1824. General Motherhouse, Paris, France. Found in the Archdioceses of Baltimore, Detroit and Philadelphia. 90.

Bon Secours, Sisters of — Founded in France in 1840. General Motherhouse, Troyes, France. Found in the Archdiocese of New York. 4.

Capuchin Nuns — Founded in Naples, Italy, in 1536. General Motherhouse, Clarksburg, W. Va. Found in the Diocese of Wheeling. 5.

Capuchin Sisters of the Infant Jesus — Founded in the United States in 1927. General Motherhouse, Ringwood, N. J. Found in the Dioceses of Albany, Brooklyn and Paterson. 65.

Carmel, Congregation of Our Lady of Mount — Founded in France in 1825. General Motherhouse, New Orleans, La. Found in the Archdiocese of New Orleans and the Dioceses of Lafayette and Natchez. 117.

Carmelites, Calced — Founded in Naples, in 1536. Found in Allentown, Pa. 26.

Carmelites, Discalced — Founded in Spain in 1562. Motherhouse, Baltimore, Md. Found throughout the United States. 370.

Carmelite Sisters for the Aged and Infirm — Founded 1929 in New York City. Motherhouse, New York City. Found in the Archdioceses of New York and Philadelphia and the Dioceses of Fall River, St. Augustine and Scranton. 150.

Carmelite Sisters of Corpus Christi — Established in England in 1908. General Motherhouse, Port of Spain, Trinidad. Found in the Archdiocese of New York and the Dioceses of Duluth and Grand Island. 45.

Carmelite Sisters of St. Therese of the Infant Jesus — Founded in the United States in 1917. General Motherhouse, Oklahoma City, Okla. Found in the Archdiocese of San Antonio and the Diocese of Oklahoma City and Tulsa. 39.

Carmelite Sisters of the Divine Heart of Jesus — Founded in Sittard, Holland in 1891. General Motherhouse, Sittard, Holland. Found in the Archdioceses of De-

troit, Los Angeles, Milwaukee, St. Louis and San Antonio, and in the Dioceses of Corpus Christi, Fort Wayne, Mobile and San Diego. 172.

Casimir, Sisters of St. — Founded in the United States in 1907. General Motherhouse, Chicago, Ill. Found in the Archdioceses of Baltimore, Chicago, Philadelphia and Santa Fe and the Dioceses of Fort Wayne, Harrisburg, Omaha, Providence, Rockford, Scranton, Sioux City and Springfield, Mass. 360.

Cenacle, Religious of the — Founded in France in 1826. General Motherhouse, Paris, France. Found in the Archdioceses of Boston, Chicago, New York and St. Louis and the Dioceses of Brooklyn and Providence. 294.

Charity, Daughters of Divine — Founded 1868 in Chanty, Austria. General Motherhouse, Vienna, Austria. American Motherhouse, Arrochar, Staten Island, N. Y. Found throughout the United States. 197.

Charity, Sisters of (Grey Nuns) — Founded in Canada in 1738. General Motherhouse, Montreal, Canada. Found in the Archdiocese of Boston and the Dioceses of Fall River, Fargo, Manchester, Springfield, Toledo and Trenton. 389.

Charity, Sisters of (of Leavenworth) — Founded in the United States in 1851. General Motherhouse, Leavenworth, Kans. Found in the Archdioceses of Denver, Los Angeles and Santa Fe and the Dioceses of Cheyenne, Great Falls, Helena, Kansas City, Leavenworth and Lincoln. 619.

Charity, Sisters of (of Nazareth) — Founded in the United States in 1812. General Motherhouse, Nazareth, Ky. Found in the Archdioceses of Baltimore and Washington, Boston and Louisville and the Dioceses of Columbus, Covington, Little Rock, Mobile, Nashville, Natchez, Owensboro and Richmond. 1,261.

Charity, Sisters of (of Providence) — Founded in Canada in 1843. General Motherhouse, Montreal, Canada. Found throughout the United States. 692.

Charity, Sisters of (of St. Augus-

tine) — Founded in France in 1223. Motherhouse, Lakewood, Ohio. Found in the Dioceses of Charleston and Cleveland. 271.

Charity, Sisters of (of St. Louis) — Founded in France about 1805. Motherhouse, Canada. Found in the Diocese of Ogdensburg. 32.

Charity, Sisters of Christian — Founded in Germany in 1849. General Motherhouse, Paderborn, Germany. Found throughout the United States. 1,047.

Charity, Vincentian Sisters of — Founded 1902 in Braddock, Pa. General Motherhouse, Perrysville, Pa. Found in the Dioceses of Altoona, Cleveland, Kansas City, Mobile, Pittsburgh, Springfield, Ill., and Toledo. 302.

Charity of Our Lady, Mother of Mercy, Sisters of — Founded in Holland in 1832. General Motherhouse, Tilburg, Holland. Found in the Diocese of Hartford. 112.

Charity of Refuge, Sisters of Our Lady of — Introduced into America in 1855. Found in the Archdiocese of San Antonio and the Dioceses of Buffalo, Dallas, Green Bay, El Paso, Little Rock, Pittsburgh, Rochester and Wheeling. 270. Magdalen Sisters, 107.

Charity of St. Vincent de Paul, Daughters of — Founded in France in 1633. General Motherhouse in Paris, France. Found throughout the United States. 2,193.

Charity of St. Vincent de Paul, Sisters of — Founded in the United States in 1809. Found throughout the United States. 4,530.

Charity of St. Vincent de Paul, Sisters of (Halifax) — Founded in the United States in 1809. Motherhouse, Halifax, Canada. Found in the Archdioceses of New York and Boston and the Dioceses of Brooklyn, Camden, Ogdensburg, Seattle and Trenton. 367.

Charity of St. Vincent de Paul, Sisters of (Tirol) — Founded in Tirol, Austria in 1825. General Motherhouse, Tirol, Austria. Found in the Archdioceses of St. Louis and Milwaukee. 26.

Charity of the Blessed Virgin Mary, Sisters of — Founded in America in 1833. General Mother-

house, Dubuque, Iowa. Found in the Diocese of Brooklyn and in the Middle West and West. 1,885.

Charity of the Incarnate Word, Congregation of the Sisters of — Founded in France in 1866. Found in the Archdioceses of Chicago, Los Angeles, New Orleans, St. Louis and San Antonio and the Dioceses of Amarillo, Corpus Christi, El Paso, Oklahoma City and Tulsa and St. Joseph. 724

Charity of the Incarnate Word, Congregation of the Sisters of (Houston, Texas). — Founded in the United States in 1866. Motherhouse, Houston, Texas. Found in the Archdiocese of Los Angeles and the Dioceses of Alexandria, Galveston, Lafayette, Little Rock and San Diego. 393.

Charity of the Sacred Heart, Daughters of — Founded in La Salle de Vihiers, France. General Motherhouse, La Salle de Vihiers, France. Found in the Archdioceses of Boston and New York and the Dioceses of Burlington, Ogdensburg and Portland.

Child Jesus, Society of the Holy — Founded in England in 1846. Motherhouse, Rome, Italy. Found in the Archdioceses of Boston, Chicago, Los Angeles, Newark, New York, Philadelphia and Portland, Ore. 358.

Chretienne, Sisters of Ste. — Founded 1807 in France. General Motherhouse, Gard, France. Found in the Archdiocese of Boston and the Dioceses of Portland and Providence. 86.

Christ Our King, Society of — Founded in the United States in 1931. Motherhouse, Danville, Va. Found in the Diocese of Richmond.

Columban, Sisters of St., for Missions among the Chinese — Founded in Ireland in 1922. Motherhouse, Cahiracon, Ireland. Found in the Diocese of Buffalo. 7.

Compassion, Sisters of Divine — Founded in the United States in 1873. General Motherhouse, White Plains, N. Y. Found in the Archdiocese of New York. 98.

Cordi-Marian Sisters — Founded in 1921 in Mexico City. General

Motherhouse, San Antonio, Texas. Found in the Archdioceses of Chicago and San Antonio and the Diocese of El Paso. 26.

Cross, Daughters of the — Founded in 1640 in France. Motherhouse, Shreveport, La. Found in the Archdiocese of New Orleans and the Diocese of Alexandria. 80.

Cross, Grey Nuns of the — Founded in Ottawa, Canada, in 1845. General Motherhouse, Ottawa, Canada. Found in the Archdiocese of Boston and the Diocese of Ogdensburg. 98.

Cross, Sisters of the Holy — Founded in Le Mans, France, 1841. Motherhouse, Notre Dame, Indiana. Found throughout the United States. 1,339.

Cross and of the Seven Dolors, Sisters of the Holy — Founded in Canada in 1847. Motherhouse, St. Laurent, P. Q., Canada. Found in the Dioceses of Burlington, Fall River, Hartford, Manchester, Ogdensburg and Springfield. 271.

Cross and Passion, Daughters of the — Founded in Italy in 1770. Found in the Dioceses of Pittsburgh and Scranton. 62.

Cross and Passion, Sisters of the (Passionist Sisters) — Founded in 1854. General Motherhouse, Bolton, England. Found in the Diocese of Providence. 25.

Cyril and Methodius, Sisters of Sts. — Founded in the United States in 1909. General Motherhouse, Danville, Pa. Found in the Archdioceses of Chicago, New York and Philadelphia and the Dioceses of Fort Wayne, Harrisburg, Hartford, Pittsburgh, Scranton, Syracuse and Trenton. 292.

Daughters of Jesus, Order of the — Founded in France in 1834. General Motherhouse, Kermaria, Locomine, France. Found in the Diocese of Great Falls. 106.

Daughters of Mary, Health of the Sick, The (Mission Health Sisters) — Founded in the United States in 1935. Motherhouse, Cragmoor, N. Y. Found in the Archdiocese of New York.

Daughters of Mary of the Immaculate Conception, Sisters (Polish)

—Motherhouse, New Britain, Conn. Found in the Archdioceses of Newark and New York and the Dioceses of Brooklyn, Hartford and Springfield. 167.

Daughters of the Eucharist, Inc., Society of the — Founded in the United States in 1909. Motherhouse, Catonsville, Md. Found in the Archdiocese of Baltimore. 7.

Doctrine, Sisters of Our Lady of Christian — Founded in New York in 1910. Motherhouse, Nyack, N. Y. Found in the Archdiocese of New York and in the Dioceses of Raleigh and St. Augustine. 55.

Dominic, Foreign Mission Sisters of St. — Founded in the United States in 1912. Motherhouse and Novitiate, Maryknoll, Ossining, N. Y. Found in the Archdioceses of New York, Los Angeles, St. Louis, and San Francisco and the Dioceses of Scranton and Seattle. 120.

Dominic, Sisters of Penance of the Third Order of St. — Founded in the United States in 1925. General Motherhouse, Kettle Falls, Wash. Found in the Dioceses of Helena and Spokane. 80.

Dominic, Sisters of St., of the Congregation of St. Rose of Lima — Founded in the United States in 1896. General Motherhouse, Hawthorne, N. Y. Found in the Archdioceses of New York and Philadelphia and the Dioceses of Fall River, St. Paul and Savannah-Atlanta. 70.

Dominic, Sisters of the Third Order of St. — Founded in France in 1206. Independent motherhouses at: San Jose, Calif.; San Rafael, Calif.; Chicago, Ill.; Springfield, Ill.; Great Bend, Kans.; New Orleans, La.; Adrian, Mich.; Grand Rapids, Mich.; Pontiac, Mich.; Caldwell, N. J.; Blauevelt, N. Y.; Brooklyn, N. Y.; Newburgh, N. Y.; Sparkhill, N. Y.; Akron, O.; Columbus, O.; Nashville, Tenn.; Houston, Tex.; Everett, Wash.; Tacoma, Wash.; Kenosha, Wis.; Racine, Wis.; Sinsinawa, Wis. 8,863.

Dominican Nuns of the Perpetual Rosary — Founded in France in 1880. Found in Maryland, Massachusetts, New Jersey, New York, Pennsylvania and Wisconsin. 224.

Dominican Nuns of the Second Order of Perpetual Adoration — Founded in France in 1206. Found in New York, New Jersey, Michigan, Ohio and California. 191.

Dominican Sisters — Founded in France in 1206. General Motherhouse, St. Catherine, Ky. Found throughout the United States. 592.

Dominican Sisters, Congregation of St. Catherine of Siena — Founded in the United States in 1891. General Motherhouse, Fall River, Mass. Found in the Dioceses of Fall River and Ogdensburg. 122.

Dominican Sisters of Charity of the Presentation of the Blessed Virgin Mary — Founded in France in 1684. Motherhouse in Tours, France. Found in the Diocese of Fall River. 32.

Dominican Sisters of the Congregation of St. Catherine di Ricci — Founded in the United States in 1880. General Motherhouse, Albany, N. Y. Found in the Archdioceses of Cincinnati, New York and Philadelphia and the Dioceses of Albany and Trenton. 105.

Dominican Sisters of the Perpetual Rosary — Founded in France in 1880. Found in the Dioceses of Camden and Syracuse. 49.

Dominican Sisters of the Sick Poor — Founded in the United States in 1879. General Motherhouse, New York City. Found in the Archdioceses of Cincinnati, Denver, Detroit, New York and St. Paul and the Diocese of Columbus. 88.

Dorothy, Institute of the Sisters of St. — Founded in Italy in 1834. General Motherhouse, Rome, Italy. Found in the Archdioceses of Detroit and New York and the Dioceses of Fall River and Providence. 62.

Education, Religious of Christian — Founded in France in 1817. Motherhouse, Tournai, Belgium. Found in the Archdiocese of Boston and the Diocese of Raleigh. 95.

Elizabeth, Grey Sisters of St. — Founded in Germany in 1842. General Motherhouse, Silesia, Germany. Found in the Archdiocese of New York and the Diocese of Erie. 18.

Elizabeth, Sisters of St.—Founded in the United States in 1931. General Motherhouse, Milwaukee, Wis. Found in the Archdiocese of Milwaukee. 9.

Family, Congregation of the Sisters of the Holy (Colored Sisters) — Founded in the United States in 1842. General Motherhouse in New Orleans, La. Found in the Archdioceses of New Orleans and San Antonio and the Dioceses of Galveston, Lafayette, Mobile and Oklahoma City and Tulsa. 232.

Family, Little Sisters of the Holy — Founded in Canada in 1880. General Motherhouse, Sherbrooke, P. Q., Canada. Found in the Archdioceses of Baltimore, Boston, Chicago, Philadelphia and San Francisco and the Dioceses of Manchester and Portland. 951.

Family, Sisters of the Holy — Founded in the United States in 1872. General Motherhouse, San Francisco, Calif. Found in the Archdioceses of Los Angeles and San Francisco and the Dioceses of Reno, Monterey-Fresno, Sacramento and San Diego. 252.

Family of Nazareth, Sisters of the Holy — Founded in Italy, 1875. General Motherhouse, Rome, Italy. Found throughout the United States. 1,534.

Felician Sisters (O. S. F.) — Founded in Poland in 1855. General Motherhouse, Cracow, Poland. Found throughout the United States. 3,143.

Filippini Religious Teachers — Founded in Italy in 1692. First foundation in the United States in 1910. General Motherhouse, Rome, Italy. American Motherhouse, Morristown, N. J. Found in the Eastern States. 230.

Francis, Hospital Sisters of St. — Founded in Germany in 1844. General Motherhouse, Muenster, Germany. Found in the Archdioceses of Chicago, Milwaukee and St. Louis and the Dioceses of Belleville, Green Bay, La Crosse, Peoria and Springfield, Ill. 733.

Francis, Institute of the Third Order of the Sisters of St. — Established by Ven. John N. Neu-

mann in Philadelphia in 1855. General Motherhouse, Glen Riddle, Pa. Under its jurisdiction are four provinces, with houses in eighteen dioceses throughout the United States, and one in Mallow, Ireland. 1,439.

Francis, Missionary Sisters of the Third Order of St. — Founded in Italy in 1860. General Motherhouse, Rome, Italy. Motherhouse of American Province, Peekskill, N. Y. Found in the Archdioceses of Newark, New York and Philadelphia. 408.

Francis, School Sisters of St. — Founded in Germany in 1857. General Motherhouse, Milwaukee, Wis. Found throughout the Middle West. 1,329.

Francis, School Sisters of the Third Order of St. — Founded in 1888 at Slatinany, Bohemia. General Motherhouse, Prague, Bohemia. American Motherhouse, Bellevue Station, Pittsburgh, Pa. Found in the Archdioceses of Philadelphia and Newark and the Dioceses of Altoona, Erie, Paterson, Pittsburgh, Trenton and Wheeling. 130.

Francis, School Sisters of the Third Order of St. (Chillicothe, Mo.) — Founded in Austria in 1842. General Motherhouse, Chillicothe, Mo. Found in the Archdiocese of Dubuque and the Diocese of St. Joseph. 49.

Francis, Sisters of St. (Rice Lake, Wis.) — Founded in the United States in 1907. General Motherhouse, Rice Lake, Wis. Found in the Diocese of Superior. 12.

Francis, Sisters of St., of Perpetual Adoration — Motherhouse, Nevada, Mo. Found in the Diocese of Kansas City. 49.

Francis, Sisters of St. Mary of the Third Order of St. — Founded in the United States in 1872. General Motherhouse, St. Louis, Mo. Found in the Archdioceses of Chicago, Milwaukee and St. Louis and the Dioceses of Kansas City and La Crosse. 510.

Francis, Sisters of the Poor of St. — Founded in Germany in 1845. General Motherhouse, Aix-la-Chapelle, Germany. Motherhouse of Eastern Province, Warwick, N. Y.

Motherhouse of Western Province, Cincinnati, Ohio. Found in the Archdioceses of Cincinnati, Newark and New York and the Dioceses of Brooklyn, Columbus, Covington, Charleston, Indianapolis, Lansing, Leavenworth and Springfield, Ill. 630.

Francis, Sisters of the Third Order of St. — Founded in Switzerland in the 16th century. General Motherhouse, Pasto, Colombia. Found in the Archdiocese of Santa Fe and in the Diocese of Amarillo. 28.

Francis, Sisters of the Third Order of St. — Founded in the United States in 1875. Motherhouse, Peoria, Ill. Found in the Dioceses of Charleston, Davenport, Marquette, Peoria and Rockford. 378.

Francis, Sisters of the Third Order of St. — Motherhouse, Maryville, Mo. Found in the Dioceses of Lincoln, Oklahoma and St. Joseph. 99.

Francis, Sisters of the Third Order of St. — Established in Syracuse about 1860. General Motherhouse, Syracuse, N. Y. Found in the Archdioceses of Baltimore and Newark and the Dioceses of Albany, Camden, Cleveland, Raleigh, Rochester, Syracuse and Trenton. 313.

Francis, Sisters of the Third Order of St. — General Motherhouse, Wappingers Falls, N. Y. Found in the Archdioceses of Newark and New York and the Diocese of Brooklyn. 286.

Francis, Sisters of the Third Order of St. — General Motherhouse, Williamsville, N. Y. Diocesan community of Buffalo. 425.

Francis, Sisters of the Third Order of St. — General Motherhouse, Tiffin, Ohio. Found in the Diocese of Toledo. 135.

Francis, Sisters of the Third Order of St. — Established in Pittsburgh in 1868. General Motherhouse, Millvale, Pa. Found in the Dioceses of Altoona and Pittsburgh. 460.

Francis, Sisters of the Third Order of St. — Motherhouse, Bay Settlement, Wis. Found in the Arch-

diocese of Milwaukee and the Diocese of Green Bay. 95.

Francis, Sisters of the Third Order of St. (Hankinson, N. D.) — Founded in Bavaria in 1241. General Motherhouse, Bavaria. Found in the Archdioceses of Chicago and Washington and the Dioceses of Altoona, Fargo, Leavenworth, St. Cloud and Sioux Falls. 128.

Francis, Sisters of the Third Order Regular of St. — Founded in Austria. General Motherhouse, Oldenburg, Ind. Found in the Archdioceses of Cincinnati, St. Louis and Santa Fe and the Dioceses of Covington, Gallup, Great Falls, Indianapolis, Kansas City and Peoria. 786.

Franciscan Missionaries of Mary — Founded in India in 1877. General Motherhouse in Rome, Italy. Found in the Archdioceses of Boston, Cincinnati and New York and the Dioceses of Albany, Brooklyn, Fall River, Gallup and Providence. 258.

Franciscan Missionary Sisters of the Immaculate Conception of the Third Order of the Seraphic St. Francis — Found in the Archdiocese of Los Angeles. 8.

Franciscan Nuns of the Most Blessed Sacrament (Cloistered) — Founded in France in 1854. Found in the Diocese of Cleveland. 47.

Franciscan Poor Clare Nuns — Founded in Assisi, Italy, in 1212. General Motherhouse, Italy. Found throughout the United States. 344.

Franciscan Sisters, Daughters of the Sacred Hearts of Jesus and Mary — Founded in Germany, 1860. General Motherhouse, Salzkotten, Westphalia, Germany. Found in the Archdioceses of Chicago, Denver, Dubuque, Milwaukee and St. Louis, and the Dioceses of Belleville and Green Bay. 419.

Franciscan Sisters of Baltimore City — Founded in England in 1869. General Motherhouse in London, England. Found in the Archdioceses of Baltimore and New York and the Dioceses of Raleigh and Richmond. 50.

Franciscan Sisters of Calais — General Motherhouse, Calais,

France. Found in the Archdiocese of New Orleans and the Diocese of Alexandria. 25.

Franciscan Sisters of Bl. Kungunda — Founded in the United States in 1894. General Motherhouse, Chicago, Ill. Found in the Archdioceses of Baltimore and Washington, and Chicago and the Dioceses of Altoona, Belleville, Bismarck, Cleveland, Fort Wayne, and Omaha. 385.

Franciscan Sisters of Christian Charity — Founded in the U. S. in 1869. Motherhouse, Manitowoc, Wis. Found in the Archdioceses of Chicago, Los Angeles and Milwaukee and the Dioceses of Columbus, Grand Rapids, Green Bay, La Crosse, Marquette, Omaha, Sioux City, Superior, Tucson and Wheeling. 754.

Franciscan Sisters of Mary, Little — Founded in the United States in 1889. General Motherhouse, Canada. Found in the Dioceses of Portland and Springfield, Mass. 117.

Franciscan Sisters of Mary Immaculate — General Motherhouse, San Francisco, Calif. Found in the Archdiocese of San Francisco. 7.

Franciscan Sisters of Mary Immaculate and St. Joseph for the Dying — Founded in the United States in 1919. General Motherhouse, Monterey, Calif. Found in the Diocese of Monterey-Fresno. 17.

Franciscan Sisters of Our Lady of Perpetual Help — Founded in the United States in 1901. Motherhouse, St. Louis, Mo. Found in the Archdioceses of Chicago, Cincinnati, St. Louis and Santa Fe and the Dioceses of Alexandria, Belleville, Gallop, Kansas City, Leavenworth, Omaha, Sioux City and Wheeling. 250.

Franciscan Sisters of Our Lady of the Angels — Founded in 1863 at Neuwied, Germany. American Provinciate, St. Paul, Minn. Found in the Archdiocese of St. Paul and the Diocese of La Crosse. 29.

Franciscan Sisters of St. Elizabeth — Founded in Naples, Italy, in 1868. General Motherhouse, Naples, Italy. Found in the Archdioceses of Newark and New York. 22.

Franciscan Sisters of St. Joseph

— Founded in the United States in 1896. Motherhouse, Hamburg, N. Y. Found in the Archdioceses of Baltimore, Boston, Detroit and Milwaukee and the Dioceses of Brooklyn, Buffalo, Fall River, Harrisburg, Hartford, Mobile, Peoria, Rochester, Springfield and Trenton. 501.

Franciscan Sisters of the Atonement, Third Order Regular of St. Francis — Founded in the U. S. in 1898. General Motherhouse, Garison, N. Y. Found throughout the United States. 193.

Franciscan Sisters of the Immaculate Conception — Founded in the United States in 1891. General Motherhouse, Little Falls, Minn. Found in the Archdiocese of Milwaukee and the Dioceses of Crookston, Fargo, La Crosse and St. Cloud. 229.

Franciscan Sisters of the Immaculate Conception — Founded in Germany. General Motherhouse, Kloster Bonlanden, Germany. Found in the Archdiocese of Washington and the Dioceses of Belleville and Buffalo. 39.

Franciscan Sisters of the Immaculate Conception, Missionary — Founded in the United States in 1873. General Motherhouse, Rome, Italy. Found in the Archdioceses of Boston, Chicago, Newark, New York and Philadelphia and the Dioceses of Brooklyn, Pittsburgh, Rockford, Savannah, St. Cloud and Syracuse. 323.

Franciscan Sisters of the Immaculate Conception of the Order of St. Francis — General Motherhouse, Rock Island, Ill. Found in the Dioceses of Green Bay and Peoria. 66.

Franciscan Sisters of the Order of St. Francis of the Immaculate Conception — Founded in the United States in 1891. General Motherhouse, Little Falls, Minn. Found in the Archdiocese of Milwaukee and the Dioceses of Crookston, Fargo, La Crosse and St. Cloud. 229.

Franciscan Sisters of the Sacred Heart — Founded in Germany in 1866. Motherhouse, Joliet, Ill. Found in the Archdioceses of Chicago, Los Angeles and San Francisco, and the Dioceses of Fort

Wayne, Peoria, Rockford, and Springfield, Ill. 561.

Francis of Assisi, Lithuanian Sisters of the Third Order of St. — Founded in the United States in 1922. General Motherhouse, Pittsburgh, Pa. Found in the Archdioceses of Detroit, Milwaukee, Newark and Philadelphia, and the Dioceses of Albany, Belleville, Brooklyn, Cleveland, Erie, Hartford, Leavenworth, Pittsburgh and Rochester. 169.

Francis of Assisi, Sisters of the Third Order of St. — Founded at Allegany, N. Y., in 1859 by Fr. Pamphilus Magliano, O. F. M. General Motherhouse, Allegany, N. Y. Found in the Archdioceses of Boston, Newark, and New York, and the Dioceses of Albany, Brooklyn, Buffalo, Camden, Charleston, Hartford, Ogdensburg, Pittsburgh, Portland, Me., Providence, Raleigh, Rochester, St. Augustine, Syracuse and Trenton. 674.

Francis of Assisi, Sisters of the Third Order of St. — Founded in the United States in 1849. General Motherhouse, St. Francis, Wis. Found in the Archdioceses of Chicago, Denver, Louisville and Milwaukee and the Dioceses of Cheyenne, Cleveland, Davenport, Green Bay, La Crosse, Owensboro, Peoria, Raleigh, Rockford, Sioux City, Sioux Falls, Superior and Toledo. 735.

Francis of Christ the King, Sisters of St. — Founded in Austria in 1864. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, Milwaukee and Philadelphia and the Dioceses of Cleveland, Fort Wayne, Harrisburg and Leavenworth. 129.

Francis of Christ the King, School Sisters of the Third Order of St. — Founded in Yugoslavia in 1864. General Motherhouse, Maribor, Yugoslavia. Found in the Archdioceses of Chicago, Milwaukee and Philadelphia and the Dioceses of Cleveland, Fort Wayne, Harrisburg, Leavenworth and Pittsburgh.

Francis of Mary Immaculate, Congregation of the Third Order of St. — Founded in the United States in 1865. General Motherhouse, Joliet, Ill. Found in the

Archdioceses of Chicago and St. Louis, and in the Dioceses of Altoona, Cleveland, Columbus, Peoria, Rockford, Springfield, Ill., Superior and Toledo. 639.

Francis of Penance and Christian Charity, Sisters of St. — Founded in Holland in 1835. General Motherhouse, Heythuizen, Roermond, Holland. Found throughout the United States. 636.

Francis of Perpetual Adoration, Sisters of St. — Founded in Switzerland in 1424. Motherhouse, Nevada, Mo. Found in the Diocese of Kansas City. 49.

Francis of the Congregation of Our Lady of Lourdes, Sisters of St. — Founded in the United States in 1877. General Motherhouse, Rochester, Minn. Found in the Archdioceses of Chicago, Detroit and St. Paul and the Dioceses of Columbus, Covington, Denver, La Crosse, Omaha, Sioux Falls, Toledo and Winona. 590.

Francis, of the Congregation of Our Lady of Lourdes, Sisters of St. — Founded in the United States in 1916. General Motherhouse, Sylvania, Ohio. Found in the Archdioceses of Detroit, Los Angeles and St. Paul and the Dioceses of Cleveland, Columbus, Duluth, Galveston, Grand Island, Superior, Toledo and Winona. 325.

Francis of the Holy Family, Sisters of the Third Order of St. — Founded in Germany in 1868. General Motherhouse, Dubuque, Iowa. Found in the Archdioceses of Chicago, Dubuque and Portland, Ore., and the Dioceses of Davenport and Sioux City. 723.

Francis of the Immaculate Conception, Sisters of St. — Founded in the United States in 1891. General Motherhouse, Peoria, Ill. Found in the Dioceses of Peoria and Springfield. 120.

Francis of the Immaculate Conception of the B. V. M., Sisters of the Third Order of St. — Founded in the United States in 1868. General Motherhouse, Clinton, Iowa. Found in the Archdioceses of Chicago and Dubuque and the Dioceses of Covington, Davenport, Des

Moines, Peoria, Rockford, St. Joseph and Sioux City. 272.

Francis of the Martyr St. George, Sisters of St. — Found in the Archdiocese of St. Louis and the Diocese of Springfield. 10.

Francis of the Perpetual Adoration, Sisters of the Third Order of St. — Founded in the United States in 1849. General Motherhouse, La Crosse, Wis. Found in the Archdiocese of Dubuque and the Dioceses of Boise, Davenport, Helena, La Crosse, Sioux City, Spokane and Superior. 968.

Francis of the Sorrowful Mother, Sisters of the Third Order of St. — Founded in Italy in 1883. General Motherhouse, Rome, Italy. Found in the Archdioceses of Milwaukee, Newark and Santa Fe and the Dioceses of Green Bay, La Crosse, Oklahoma City and Tulsa, Superior, Wichita and Winona. 600.

Francis Seraph of the Perpetual Adoration, Poor Sisters of St. — Founded in Germany in 1860. General Motherhouse, Olpe, Germany. Found in the Archdioceses of Chicago, Denver, Detroit, Louisville, New Orleans, St. Louis and Santa Fe and the Dioceses of Cleveland, Fort Wayne, Gallup, Grand Island, Indianapolis, Leavenworth, Lincoln, Nashville and Omaha. 939.

Glen Riddle Sisters — See: Francis, Sisters of the Third Order of St. Established by Ven. John N. Neumann with Motherhouse at Glen Riddle, Pa.

Good Shepherd, Sisters of Our Lady of Charity of the — Founded in France in 1641. General Motherhouse, Angers, France. Found throughout the United States. 1,245. Magdalen Sisters (incl. 15 Colored Sisters at Baltimore), 796.

Good Shepherd Sisters — See: Heart of Mary, Sisters, Servants of the Immaculate, with General Motherhouse at Quebec, Canada.

Greymoor Sisters — See: Franciscan Sisters of the Atonement, Third Order Regular of St. Francis.

Grey Nuns — See: Charity, Sisters of, with General Motherhouse at Montreal, Canada.

Handmaids of Jesus Christ, Poor — Founded in Germany in 1851. General Motherhouse, Dernbach, Westerwald, Germany. Found in the Archdioceses of Chicago and St. Paul and the Dioceses of Belleville, Fort Wayne, Springfield and Superior. 664.

Handmaids of the Most Pure Heart of Mary, Franciscan (Colored) — Founded in the United States in 1916. General Motherhouse, New York City. Found in the Archdiocese of New York. 24.

Heart of Mary, Sisters, Servants of the Holy — Founded in France in 1860. General Motherhouse, Montgeron, France. Found in the Archdiocese of Chicago and the Diocese of Peoria. 140.

Heart of Mary, Sisters, Servants of the Immaculate — Founded in the United States in 1845. General Motherhouse, Monroe, Mich. Found throughout the United States. 3,381.

Heart of Mary, Sisters, Servants of the Immaculate (Good Shepherd Sisters) — Founded in Canada in 1850. General Motherhouse, Quebec, Canada. Found in the Archdiocese of Boston and the Diocese of Portland. 268.

Heart of the Blessed Virgin Mary, Sisters of the California Institute of the Most Holy and Immaculate — Motherhouse, Hollywood, Calif. Found in the Archdiocese of Los Angeles and the Dioceses of Monterey-Fresno and San Diego. 201.

Helpers of the Holy Souls — Founded in France in 1856. General Motherhouse in Paris, France. Found in the Archdioceses of Chicago, Los Angeles, New York, St. Louis and San Francisco. 111.

Holy Ghost, Daughters of the — Founded in France in 1706. General Motherhouse, France. Found in the Dioceses of Burlington, Fall River, Hartford, Ogdensburg, Providence and Springfield. 371.

Holy Ghost, Social Mission Sisters of the — Founded in the United States in 1922, by Archbishop Joseph Schrembs. Motherhouse, Cleveland, Ohio. Found in the Diocese of Cleveland. 7.

Holy Ghost and Mary Immaculate, Sisters, Servants of the —

Founded in America in 1888. General Motherhouse, San Antonio, Tex. Found in the Diocese of Albany and in the Southwestern States. 164.

Holy Ghost, of Perpetual Adoration, Servants of the — Founded in Holland in 1896. General Motherhouse, Steyl, Holland. Found in the Archdioceses of Philadelphia and St. Louis. 59.

Hospitallers of St. Joseph, Religious — Founded in France in 1636. Found in the Archdiocese of Chicago and the Dioceses of Burlington and Helena. 104.

Humility of Mary, Sisters of the Holy — Founded in France in 1854. General Motherhouse, Villa Maria, Lawrence County, Pa. (This community is attached by special agreement to the Diocese of Cleveland, Ohio.) Found in the Archdiocese of Dubuque and the Dioceses of Cleveland, Davenport and Des Moines. 602.

Immaculate Conception, Little Servant Sisters of the — Founded in Poland in 1850. General Motherhouse, Poland. Found in the Archdiocese of Newark and the Dioceses of Camden and Trenton. 11.

Immaculate Conception, Sisters of the — Founded in the United States in 1874. General Motherhouse, New Orleans, La. Found in the Archdiocese of New Orleans and the Diocese of Lafayette. 56.

Immaculate Conception of the Mother of God, Missionary Sisters of the — Founded in Brazil in 1910. First foundation in the United States in 1922. General Motherhouse, St. Bonaventure, N. Y. Found in the Archdioceses of Baltimore and Washington, Newark and New York and the Dioceses of Buffalo, Galveston and Paterson. 383.

Immaculate Conception Sisters, Servants of Mary Immaculate — Founded in Austria in 1892. General Motherhouse, Lemberg, Austria. Found in Michigan, Minnesota, Missouri, New York, North Dakota, Pennsylvania and Washington, D. C., under jurisdiction of the Ukrainian Greek Catholic Diocese. 53.

Incarnate Word and Blessed Sacrament of the Archdiocese of San Antonio, Congregation of the — Motherhouse, San Antonio, Texas. Found in the Archdiocese of San Antonio and the Dioceses of Galveston and Pittsburgh. 268.

Incarnate Word and the Blessed Sacrament, Sisters of the — Founded in France in 1625. Motherhouse, Cleveland, Ohio. Found in the Dioceses of Cleveland, Corpus Christi and Galveston. 252.

Infancy of Jesus, Congregation of the Servants of the Holy — Founded in 1855 in Germany. General Motherhouse, Germany. Found in the Archdioceses of Baltimore and Washington and New York and the Dioceses of Albany, Indianapolis, Pittsburgh, Toledo and Trenton. 60.

Infant Jesus, Sisters of the — Founded in France in 1835. General Motherhouse, Brooklyn, N. Y. Found in the Diocese of Brooklyn. 104.

Jesus, Sisters of the Poor Child — Founded in 1844 in Aix-la-Chapelle, Germany. General Motherhouse, Simepelveld, Holland. Found in the Archdiocese of Baltimore and the Diocese of Wheeling, W. Va. 40.

Jesus, Society of the Sisters, Faithful Companions of — Founded in France in 1820. General Motherhouse, Paris, France. Found in Massachusetts and Rhode Island. 83.

Jesus Crucified and the Sorrowful Mother, Poor Sisters of — Founded in the United States. General Motherhouse, Elmhurst, Pa. Found in the Archdioceses of Boston and Philadelphia and in the Diocese of Scranton. 65.

Jesus-Mary, Religious of — Founded at Lyons, France, 1818. General Motherhouse, Rome, Italy. Found in the Archdiocese of New York and the Dioceses of El Paso, Fall River, Manchester, Providence and San Diego. 577.

Joan of Arc, Sisters of St. — Founded in the United States in 1914. General Motherhouse, Berger-ville, Quebec, Canada. Found in the Archdioceses of Boston and New York and the Dioceses of Albany, Fall River, Hartford, Man-

chester, Portland, Providence, Rochester and Springfield. 110.

John the Baptist, Sisters of the Order of St. — Founded in Italy in 1878. General Motherhouse, Rome, Italy. Found in the Archdioceses of Newark and New York and the Diocese of Brooklyn. 108.

Joseph, Sisters of St. — Founded in 1650 in Le Puy, France. General Motherhouse, Le Puy, France. Found in the Diocese of Fall River. 108.

Joseph, Sisters of St. — General Motherhouse, Bourg, France. Found in the Archdiocese of St. Paul and the Dioceses of Crookston and Superior. 65.

Joseph, Sisters of St. (of Carondelet) — Founded in France in 1650. General Motherhouse, St. Louis, Mo. Found throughout the United States. 12,139.

Joseph, Sisters of St. (of Newark) — Founded in England in 1888. General Motherhouse, Jersey City, N. J. Found in the Archdioceses of Newark, Philadelphia and Portland and the Dioceses of Camden, Seattle and Trenton and in Alaska. 226.

Joseph, The Little Sisters of St. — Founded in Canada in 1857. General Motherhouse, Montreal, Canada. Found in the Diocese of Seattle. 9.

Joseph of St. Mark, Sisters of St. — Founded in France in 1845. General Motherhouse, Alsace-Lorraine, France. Found in the Diocese of Cleveland. 29.

Joseph of the Third Order of St. Francis, Sisters of St. — Founded in the United States in 1901. General Motherhouse, Stevens Point, Wis. Found in the Archdioceses of Chicago, Denver, Detroit and Milwaukee and the Dioceses of Cleveland, Crookston, Fort Wayne, Grand Island, Green Bay, Hartford, La Crosse and Superior. 895.

Lady Queen of Clergy, Sisters of Our — Founded in Canada in 1929. General Motherhouse, Lac-au-Sau-mon, Canada. Found in the Archdiocese of Boston and the Dioceses of Fall River, Manchester and Providence.

Little Company of Mary, Nursing Sisters — Founded in England in

1877. Motherhouse in Rome, Italy. Found in Chicago. 39.

Loretto at the Foot of the Cross, Sisters of — Founded in America in 1812. General Motherhouse, Loretto, Marion, Ky. Found in the Archdioceses of Chicago, Denver, Los Angeles, Louisville, St. Louis and Santa Fe and in the Dioceses of Belleville, Columbus, El Paso, Gallup, Kansas City, Mobile, Rockford, St. Joseph and Tucson. 997.

Mantellata Sisters, Servants of Mary — Founded in Italy in 1285. General Motherhouse, Pistoia, Italy. Found in the Archdiocese of Chicago and the Diocese of Rockford. 42.

Marianites of Holy Cross, Congregation of the Sisters — Founded in France in 1841. General Motherhouse, France. Found in the Archdioceses of New York and New Orleans and the Dioceses of Lafayette and Natchez. 201.

Marthe, Sisters of Saint (of St. Hyacinthe) — Founded in Canada in 1883. General Motherhouse, St. Joseph de Hyacinthe, Canada. Found in the Archdiocese of Chicago and the Dioceses of Burlington and Manchester. 163.

Mary, Institute of the Daughters of the Purity of — Founded in Mexico City in 1903. General Motherhouse, Aguascalientes, Mexico. Found in the Diocese of Corpus Christi. 21.

Mary, Missionary Sisters of the Society of — Founded in 1845 at St. Brieuc, France. General Motherhouse, Lyons, France. American Novitiate, Bedford, Mass. Found in the Archdiocese of Boston. 28.

Mary, Servants of — Founded in Italy in the 13th century. Found in the Archdioceses of Baltimore, Chicago, Denver, Detroit, Dubuque, St. Louis, and St. Paul, and the Dioceses of Belleville, La Crosse, Ogdenburg, Omaha, Sioux City, Superior, Trenton and Wheeling. 255.

Mary, Sisters of St. — Founded in Oregon in 1886. General Motherhouse, Beaverton, Oregon. Found in the Archdiocese of Portland. 197.

Mary, Sisters Servants of (Trained Nurses) — Founded in Ma-

drid, Spain, in 1851. General Motherhouse, Rome, Italy. Found in the Archdioceses of Los Angeles, New Orleans and New York and the Diocese of Leavenworth. 30.

Mary Help of Christians, Daughters of — Founded in 1872 in Mornese, Italy. General Motherhouse, Torino, Italy. Found in the Archdioceses of New York and Philadelphia and the Dioceses of Camden, Monterey-Fresno, Paterson, Pittsburgh, and St. Augustine. 133.

Mary, of Namur, Sisters of St. — Founded in Namur, Belgium, 1819. General Motherhouse, Namur, Belgium. Found in the Archdioceses of Baltimore, Boston and Denver and the Dioceses of Buffalo, Dallas, Galveston, Monterey-Fresno and Syracuse. 334.

Mary Reparatrix, Society of — Founded in France in 1857. General Motherhouse, Rome, Italy. Found in the Archdioceses of Detroit and New York. 80.

Medical Missionaries, Inc., Society of Catholic — Founded in the United States in 1925. General Motherhouse, Fox Chase, Pa. Found in the Archdioceses of Baltimore and Washington, and Philadelphia. 30.

Mercy, Daughters of Our Lady of — Founded in Italy in 1837. General Motherhouse, Savona, Italy. Found in the Dioceses of Harrisburg, Scranton and Springfield. 47.

Mercy, Sisters of — Founded in Ireland in 1831. Found throughout the United States. 10,036.

Mercy, Sisters of Our Lady of — Founded in America in 1829. General Motherhouse, Charleston, S. C. Found in the Diocese of Charleston. 88.

Mercy of the Holy Cross, Sisters of — Founded in Switzerland in 1852. General Motherhouse, Ingenbohl, Switzerland. Found in the Archdioceses of Cincinnati, Milwaukee and St. Louis, and the Dioceses of Belleville, Bismarck and Superior. 80.

Misericorde, Sisters of — Founded in Canada in 1848. General Motherhouse, Montreal, Canada. Found in the Archdioceses of Chi-

cago, Milwaukee and New York and in the Dioceses of Green Bay and Springfield. 108.

Missionary Catechists of Our Blessed Lady of Victory, Society of — Founded in the United States in 1918. Motherhouse, Huntington, Ind. Found in the Archdioceses of Detroit, Los Angeles and Santa Fe and the Dioceses of Amarillo, El Paso, Fort Wayne, Gallup, Monterey-Fresno, Reno, Salt Lake City and San Diego. 207.

Missionary Sisters of Our Lady of Africa (White Sisters) — Founded in Algeria in 1869. General Motherhouse, Algeria. Found in the Diocese of Trenton.

Missionary Sisters of the Divine Child — Founded in the United States in 1927. Motherhouse, Buffalo, N. Y. Found in the Diocese of Buffalo. 37.

Missionary Sisters of the Most Sacred Heart — Founded in Germany in 1899. General Motherhouse, Hilstrup, Germany. Found in the Archdioceses of Cincinnati, New York and Philadelphia and the Dioceses of Brooklyn, Columbus, Peoria, Rockford, Savannah-Atlanta, Toledo and Wheeling. 317.

Missionary Sisters of the Precious Blood — Founded in South Africa in 1885. General Motherhouse, Helmond, Holland. Found in the Archdiocese of Philadelphia and the Diocese of Trenton. 17.

Missionary Sisters of the Sacred Heart — Founded in Italy in 1880. Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, Denver, Los Angeles, Newark, New Orleans, New York and Philadelphia and the Dioceses of Brooklyn, Scranton and Seattle. 3,694.

Missionary Sisters, Servants of the Holy Ghost — Founded in Holland in 1889. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore, Chicago, Duquesne, Milwaukee and St. Louis and the Dioceses of Erie, La Crosse, Little Rock and Natchez. 340.

Missionary Zelatrices, Sisters of the Sacred Heart — Founded in Italy in 1894. Motherhouse, Rome, Italy. Found in the Archdioceses

of New York and St. Louis and the Dioceses of Hartford and Pittsburgh. 136.

Mission Helpers, Servants of the Sacred Heart — Founded in the United States, in 1890. General Motherhouse, Towson, Md. Found in the Archdioceses of Baltimore and New York and the Dioceses of Brooklyn, Pittsburgh and Trenton; also summer activities in Altoona, Camden, Harrisburg and Richmond. 150.

Names of Jesus and Mary, Sisters of the Holy — Founded in Canada in 1843. General Motherhouse, Outremont, Canada. Found throughout the United States. 1,087.

Nazareth, Sisters of — Founded in the United States in 1924. Motherhouse, Hammersmith, England. Found in the Archdiocese of Los Angeles.

Notre Dame, School Sisters De — Founded in Czechoslovakia in 1853. General Motherhouse, Horazdovice, Bohemia. Found in the Archdiocese of Dubuque and the Dioceses of Lincoln, Omaha, and Rapid City. 87.

Notre Dame, School Sisters of — Founded in Germany, 1833. General Motherhouse, Munich, Bavaria. Found throughout the United States. 5,434.

Notre Dame, Sisters of — Founded in Germany in 1850. General Motherhouse, Muelhausen, Germany. Found in the Archdioceses of Baltimore, Chicago, Cincinnati, Los Angeles and New York and the Dioceses of Cleveland, Covington, Fort Wayne, Mobile, Nashville, Rockford, Superior and Toledo. 1,033.

Notre Dame, Sisters of the Congregation of — Founded in Canada in 1660. General Motherhouse, Montreal, P. Q., Canada. Found in the Archdioceses of Chicago and New York and the Dioceses of Burlington, Hartford, Portland and Providence. 248.

Notre Dame De Namur, Sisters of — Founded in France, 1803. General Motherhouse, Namur, Belgium. Found throughout the United States. 2,058.

Notre Dame De Sion, Congregation of — Founded in France in 1843. General Motherhouse, Paris, France. Found in the Diocese of Kansas City. 49.

Oblate Sisters of Providence (Colored) — Founded in the United States in 1829. General Motherhouse, Baltimore, Md. Found in the Archdioceses of Baltimore and Washington, Chicago and St. Louis, and the Dioceses of Charleston, Leavenworth and Richmond. 195.

Pallottine Missionary Sisters — Founded in Italy in 1895. General Motherhouse, Limburg, Germany. Found in the Archdioceses of Baltimore and Milwaukee and the Dioceses of Columbus, Omaha, Pittsburgh and Wheeling. 105.

Pallottine Sisters of Charity — Founded in Italy, 1845. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore and Washington, Newark, New York and Philadelphia and the Dioceses of Brooklyn and Providence. 152.

Parish Visitors of Mary Immaculate — Founded in New York in 1920. Motherhouse, New York City. Found in the Archdioceses of Chicago, Milwaukee, New York and the Dioceses of Albany, Brooklyn, Hartford, Scranton, Syracuse, Trenton and Wilmington. 110.

Passionist Sisters — See: Cross and Passion, Sisters of the.

Pastor, Congregation del Divino — Founded in Mexico in 1900. General Motherhouse, Mexico City. Found in the Archdiocese of San Antonio.

Peekskill Sisters — See: Francis, Missionary Sisters of the Third Order of St.

Pious Society, Daughters of St. Paul — Founded in Rome, Italy, in 1914. General Motherhouse, Rome, Italy. Found in the Archdiocese of New York. 15.

Poor, Little Sisters of the — Founded in France in 1839. General Motherhouse, St. Pern, France. Found throughout the United States. 845.

Presentation, Sisters of St. Mary of the — Founded in France. Gen-

eral Motherhouse, Broons, Cotes-du-Nord, France. Found in the Archdioceses of Baltimore and New Orleans and the Dioceses of Fargo and Peoria. 151.

Presentation of Mary, Sisters of the — Founded in France in 1796. General Motherhouse in France. Found in the Dioceses of Burlington, Manchester, Portland, Providence and Springfield. 660.

Presentation of the B. V. M., Sisters of the — Founded in Ireland in 1777. Found throughout the United States. 1,100.

Providence, Daughters of St. Mary of — Founded in 1881 in Como, Italy. General Motherhouse, Como, Italy. American Motherhouse, Chicago, Ill. Found in the Archdiocese of Chicago and the Diocese of Sioux Falls. 60.

Providence, Sisters of — Founded in Canada in 1861. General Motherhouse, Holyoke, Mass. Found in the Diocese of Springfield. 462.

Providence, Sisters of (of St. Mary-of-the-Woods) — Founded in France in 1806. General Motherhouse, St. Mary-of-the-Woods, Ind. Found in the Archdioceses of Baltimore and Washington, Boston, Chicago and Los Angeles and the Dioceses of Fort Wayne, Indianapolis, Manchester, Oklahoma City and Tulsa, Peoria, Raleigh, Rockford and San Diego. 1,300.

Providence, Sisters of Divine — Founded in France in 1762. General Motherhouse, San Antonio, Texas. Found in the Archdioceses of Baltimore, Los Angeles, San Antonio and Santa Fe and the Dioceses of Alexandria, Amarillo, Corpus Christi, Dallas, Galveston, Lafayette, Little Rock, Oklahoma and Tulsa. 695.

Providence, Sisters of Divine — Founded in Germany. Motherhouse, Mayence, Germany. Found in the Archdiocese of St. Louis and the Dioceses of Altoona, Columbus, Erie, Kansas City, Pittsburgh, Springfield and Wheeling. 488.

Providence, Sisters of Divine (of Kentucky) — Founded in France in 1762. General Motherhouse, Moselle, France. Found in the Archdioceses of Baltimore, Cincinnati

and New York and in the Dioceses of Columbus, Covington, Omaha, Providence, Toledo and Wheeling. 412.

Redeemer, Daughters of the Divine — Founded in 1849 in Niederbronn, Alsace-Lorraine. General Motherhouse, Sopron, Hungary. Found in the Archdiocese of Philadelphia and in the Dioceses of Buffalo, Cleveland and Pittsburgh. 98.

Redeemer, Daughters of the Most Holy — Founded in 1847 in Wuerzburg, Germany. General Motherhouse, Wuerzburg, Germany. Found in the Archdioceses of Baltimore and Washington, Boston, New York and Philadelphia. 140.

Reparation, Sisters of — Founded in the United States in 1890. Motherhouse, New York City. Found in the Archdiocese of New York. 15.

Resurrection, Sisters of the — Founded in Italy in 1891. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago and New York and the Dioceses of Albany, Fargo, Fort Wayne, La Crosse, Oklahoma City and Tulsa, Omaha and Peoria. 360.

Rita, Sisters of St. — Founded in Wuerzburg, Germany, in 1912. General Motherhouse, Wuerzburg, Germany. Found in the Archdioceses of New York and Milwaukee. 7.

Rosary, Congregation of Our Lady of the Holy — Founded in Canada in 1874. General Motherhouse in Rimouski, P. Q., Canada. Found in the Diocese of Portland. 455.

Sacrament, Sisters of Perpetual Adoration of the Blessed — Founded in Mexico in 1879. Motherhouse, Mexico City. Found in the Archdioceses of Los Angeles and San Antonio and the Dioceses of Salt Lake and San Diego. 42.

Sacrament, Sisters of the Blessed, for Indians and Colored People — Founded in the United States in 1891. General Motherhouse, Cornwells Heights, Pa. Found throughout the United States. 406.

Sacrament, Sisters of the Most Holy — Founded in France in 1851. General Motherhouse, Lafayette, La. Found in the Archdiocese of New Orleans and in the Dioceses

of Lafayette, Mobile and Natchez. 166.

Sacrament, Nuns of the Perpetual Adoration of the Blessed — Founded in Rome in 1807. Found in the Archdiocese of San Francisco and the Diocese of El Paso. 48.

Sacramentine Nuns — Founded in France in 1639. Motherhouse, Yonkers, N. Y. Found in the Archdiocese of New York. 40.

Sacred Heart, Grey Nuns of the — Founded in Canada, 1726. General Motherhouse, Philadelphia, Pa. Found in the Archdioceses of Boston and Philadelphia and the Dioceses of Brooklyn, Buffalo, Ogdensburg and Savannah-Atlanta. 305.

Sacred Heart, Society of the — Founded in France in 1800. General Motherhouse, Rome, Italy. Found throughout the United States. 966.

Sacred Heart of Jesus, Sisters of the — Founded in France in 1816. General Motherhouse, Ottawa-Est, Canada. Found in the Diocese of Burlington. 38.

Sacred Heart of Jesus, Handmaids of the — Founded in Spain in 1877. General Motherhouse, Rome, Italy. Found in the Archdiocese of Philadelphia. 21.

Sacred Heart of Jesus and the Poor, Servants of the (Mexican) — Founded in Mexico in 1885. Found in the Dioceses of Corpus Christi and El Paso. 86.

Sacred Heart of Jesus of St. Jacut, Sisters of the — Founded in France in 1816. General Motherhouse, St. Jacut, Brittany, France. Found in the Archdiocese of San Antonio and in the Dioceses of Corpus Christi and Galveston. 57.

Sacred Heart of Mary, Religious of the — Founded in France in 1848. General Motherhouse, Beziers, France. Found in the Archdioceses of Los Angeles and New York and the Diocese of Brooklyn. 169.

Sacred Hearts, Religious of the Holy Union of the — Motherhouse, Tournai, Belgium. Found in the Archdioceses of Baltimore and Boston and the Dioceses of Albany, Brooklyn, Fall River, Mobile, Providence and Raleigh. 312.

Sacred Hearts and of Perpetual Adoration, Sisters of the — Founded in France in 1797. General Motherhouse, Paris, France. Found in the Diocese of Fall River. 44.

Saviour, Sisters of the Divine — Founded in Italy in 1888. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago and Milwaukee and the Dioceses of Green Bay, La Crosse, Sioux Falls and Superior. 264.

Service, Sisters of — Founded in Canada in 1922. General Motherhouse, Toronto, Canada. Found in the Diocese of Fargo. 3.

Service, Sisters of Social — Founded in 1908 in Hungary. General Motherhouse, Budapest, Hungary. Found in the Archdioceses of Los Angeles and San Francisco and the Dioceses of Sacramento and San Diego. 55.

Teresa of Jesus, Society of St. — Founded in Spain in 1876. Motherhouse, Barcelona, Spain. Found in the Archdioceses of New Orleans and San Antonio. 30.

Trinity, Missionary Servants of the Most Blessed — Motherhouse, Holmesburg, Pa. Found in the Archdioceses of Baltimore, Newark and Philadelphia and the Dioceses of Brooklyn, Fall River, Hartford, Harrisburg, Mobile, Natchez, Paterson, Pittsburgh, Rochester and Rockford. 268.

Ursula of the Blessed Virgin, Society of the Sisters of St. — Founded in France in 1606. General Motherhouse, Bruges, Belgium. Found in the Archdiocese of New York. 50.

Ursuline Nuns — Founded in Italy in 1535. General Motherhouse, Rome, Italy. Found throughout the United States. 2,632.

Ursuline Nuns of the Congregation of Paris — Founded in Italy in 1535. Found in the Archdiocese of Cincinnati and the Dioceses of Charleston and Pittsburgh. 152.

Ursuline Sisters of Mount Calvary — Founded in Germany, 1838. General Motherhouse, Calvareinberg, Germany. Central house, Kenmare, N. D. Found in the Dioceses of Belleville, Bismarck and Cheyenne. 65.

Venerini Sisters — Founded in Italy in 1685. General Motherhouse, Rome, Italy. Found in the Archdiocese of Boston and the Dioceses of Albany, Providence and Springfield. 40.

Vincent de Paul Sisters — See: Charity of St. Vincent de Paul, Sisters of.

Visitation Nuns — Founded in France in 1610. Found throughout the United States. 733.

White Sisters — See: Missionary Sisters of Our Lady of Africa.

Wisdom, Daughters of — Founded in France in 1703. General Motherhouse, Vendee, France. Found in the Dioceses of Brooklyn and Portland. 170.

RELIGIOUS ORDERS AND CONGREGATIONS OF PONTIFICAL RITE

Religious Orders and Congregations of Pontifical Rite are religious groups which depend directly on the Holy Father through the Sacred Congregation of Religious, and not on the local diocesan authority. Because of the war complete statistics cannot be obtained. Unless otherwise stated, the figures given below are for 1943.

There are 66 male religious orders, that is, those who take solemn vows, including priests, lay brothers and novices.

In this classification are the Society of Jesus with 26,752 religious, divided into 51 provinces; the three Franciscan families which included 22,487 Friars Minor, 12,888 Capuchins and over 5,000 Conventuals; and 14 Congregations of the Benedictines, including the American-Cassinense Congregation, with 1,500 religious in 16 abbeys, and the Swiss-American Congregation, with 563 religious in 5 abbeys.

There are 101 male religious congregations, that is, those who take simple vows. The Brothers of the Christian Schools of St. John the Baptist of La Salle lead this category, with 14,385 religious. In second place are the Salesians, with 13,400 members. Other well-known congregations are the Carissimi, Lazarists, Pallottines, Passionists and Redemptorists.

Three of these congregations have their motherhouses in the United States: the Congregation of the Holy Cross, at Notre Dame, Ind., with 993 religious; the Society of St. Joseph of the Sacred Heart, in Baltimore, Md., with 227

religious; and the Paulists, in New York, N. Y., with 228 religious.

Two congregations with motherhouses in Mexico City are the Missionaries of St. Joseph, with 83 religious, and the Missionaries of the Holy Ghost, with 134 religious. Canada has one congregation, the Priests of St. Basil, with motherhouse in Toronto, and 334 members.

In 1941 there were 720 female religious congregations with a total membership of 575,924 Sisters. Of these, 75 congregations have motherhouses in the United States.

Numerically, the Daughters of Charity of St. Vincent de Paul, with headquarters in Paris, lead the list with 43,325 Sisters. The Society of the Poor Sisters of the School of Our Lady, operating from the motherhouse at Munich, had 10,582 members. The Sisters of the Good Shepherd, with the motherhouse at Angers, had 9,822 religious; the Daughters of Mary Auxiliatrix (Salesian), with headquarters at Turin, had 8,708 Sisters; the Sisters of the Holy Cross of Ingenbuhl, with the motherhouse at Coira, Switzerland, 8,154; the Franciscan Missionaries of Mary, Rome, 7,300; the Sisters of the Infant Mary of Blessed Capitano, with the motherhouse at Milan, 6,784; the Religious of the Sacred Heart of St. Madeleine Sophia Barat, with motherhouse at Rome, 6,843; the Daughters of St. Anne, Rome, 6,659; the Sisters of Charity of St. Antida Thouret, Rome, 6,263; the Sisters of Mercy of Baltimore, 6,192; the Little Sisters of the Poor, Rennes, 5,662; the Sisters of Our Blessed Saviour, Strasbourg, 5,604; and the Canossians of Rome, 4,387.

THE FRANCISCAN ORDER

St. Francis was the originator and founder of three orders in the Church of God: the Friars of the First Order, the nuns of the Second Order, and the members of the Third Order, both secular and regular, including both men and women.

The First Order

The First Order dates back to the year 1207. Francis, the Poor Man of Assisi, attracted to himself a number of companions desirous of leading a more perfect life. He called his band the "Friars Minor," or the "Lesser Brethren." He drew up for them a Rule of life consisting for the most part of texts from Holy Writ. On April 16, 1209, Pope Innocent III gave a verbal approval to this rule in the presence of Francis and his companions.

After the Saint's death a tendency to division manifested itself among the friars. Some of them favored certain dispensations in regard to corporate poverty. The two parties did not become autonomous, however, until the year 1517, when Pope Leo X formally separated the First Order of St. Francis into two branches: the Friars Minor of the Observants, and the Friars Minor

Conventual. In 1525, Friar Matteo da Bassi of the Observants obtained permission from Pope Clement VII to introduce a third branch of the order, the members of which soon became known as the Capuchins.

Today we still find the First Order divided into three great and independent bodies; the Friars Minor, simply so called, and popularly known as the Franciscans; the Friars Minor Conventual, popularly the Conventuals or the Black Franciscans; and the Friars Minor Capuchin, popularly the Capuchins. Altogether therefore there are about 40,000 Franciscan friars in the world today. These many brethren are engaged in every field of religious and priestly labor, and work side by side in every land, in all things "catholic and apostolic," like their holy Father, Francis.

The Second Order

In the year 1212, Lady Clare of Assisi placed herself under the spiritual direction of St. Francis. Realizing what a spiritual treasure he had found in St. Clare, Francis clothed her with a habit of penance not unlike his own. This was the beginning of the Second Order, that of the Poor Ladies, or, as they are now called, the Poor Clares.

St. Clare was soon joined by her sister Agnes. The Poverello wrote for them a simple Rule, and turned over to them the Church of San Damiano, to be their motherhouse, and convent of perpetual inclosure.

In but a few years Clare, who styled herself "the handmaid and little plant of our holy Father, Francis," found herself the spiritual mother of many nuns.

Although the Rule of the Poor Clares is most austere, the Second Order has prospered wonderfully in every century. Today the order numbers nearly 14,000 nuns and is divided into two observances: the Poor Clares Urbanists, who keep the Rule with a few mitigations; and the Poor Clares Collettines, who keep the Rule in its primitive severity.

The Third Order

Third Orders are of two kinds, secular and religious or regular. The former are associations of persons living in the world, the latter are groups of religious living a community life under vows.

The Third Order Secular of St. Francis is a religious order in the

strict sense of the word. It was founded by St. Francis of Assisi in 1221, for men and women, married and single, who, though living in the world and occupied in trades and professions, want to lead a more perfect Catholic life.

THIRD ORDER SECULAR OF ST. FRANCIS IN THE MODERN WORLD

Why the Third Order? — "It has been our earnest wish that all should do their best to follow the example of St. Francis of Assisi. Wherefore, in the past We have always devoted special attention to the Third Order of St. Francis; and now that by the great favor of God We have been called to the Supreme Pontificate and a favorable opportunity has presented itself, We do urge all Christians not to be behindhand in joining the ranks of this soldiery of Christ." In these words of his encyclical, "Auspicato," Sept. 17, 1882, did Pope Leo XIII appeal to his children to enroll in the Third Order of St. Francis, of which he was the most renowned tertiary at that time. Also Third Order members were Pius X, Benedict XV and Pius XI. Like their venerable predecessor they commended and recommended the Third Order to the faithful. While our present Holy Father has not yet spoken on the merits of the Third Order, yet the fact that he is both a Dominican and a Franciscan tertiary is a recommendation more convincing than words. If our Supreme Pontiffs have thought so highly of the Third Order, and if Leo XIII even proposed the Third Order as his reform for the world, surely it behooves our Catholic people to look into the Third Order and to enroll, if possible, under the banner of Francis to fight "the good fight" for God, for Church, and for country.

Its Origin — We trace the origin of the Third Order to about the year 1221 when St. Francis clothed Blessed Luchesio of Poggibonzi with the habit of the Third Order. For several years the First and Second Orders had existed, were flourishing, were leading men back to Christ, and were putting Christ once again into the hearts of men. The people saw how much good St. Francis had accomplished by his founding of the First and Second Orders; so they besought him to draw up also a rule of life for

them. After much prayer and meditation St. Francis, assisted by his great friend and protector, Cardinal Ugolino, drew up the Rule of the Third Order. "The year 1221 is now generally regarded as the date of this Rule," writes Fr. Gregory Cleary, O. F. M. This Rule consisted of twelve chapters, a thirteenth being added in 1227. Immediately the Third Order spread far and wide, producing far-reaching results.

Its First Fruits — At this period, which marked a turning point in history, the Christian world was badly in need of reform. Subtle heresies were being propagated by false reformers. Party strife and petty wars with their terrible results were laying waste the Imperial and Papal states and the cities of Italy. The rich lived in luxury and pleasure; the poor eked out a miserable existence. By making thoroughly loyal Catholicity a requisite for membership in the Third Order, St. Francis laid the axe to the root of the heresies. By forbidding the tertiaries to take formal oaths unnecessarily and to bear arms except in defense of the Roman Church, the Christian faith, their country or themselves, St. Francis brought peace to Europe. By his rules of moderation and decency, by exhorting the practice of the virtues of poverty, chastity and obedience according to each one's state in life, by stressing the dignity and freedom of all men redeemed by Christ, St. Francis brought justice and charity back into the lives of men. As Pius XI writes: "Francis by his indomitable apostolate and that of his order, as well as by means of the Third Order, laid anew the foundations of society, reforming it thoroughly according to the ideals of the Gospel."

Its Rule and Nature — The first Rule of the Third Order was promulgated by St. Francis himself in 1221. By his Bull, "On the Mountain," issued August 18, 1289, Pope Nicholas IV expanded and confirmed this Rule. Leo XIII in his

Apostolic Constitution, "The Merciful Son of God," issued May 30, 1883, adapted this Rule to meet modern needs without, however, changing the nature of the Third Order. Hence today the Third Order is still a true secular order; the Superiors of the First Order have direct jurisdiction over it; and its life and apostolate remain the same as before.

The present Rule consists of three short simple chapters. The first chapter limits membership to loyal Catholics who have completed their fourteenth year; provides for the reception of married women; prescribes wearing of the scapular and cord; and decrees for the reception, novitiate and profession of tertiaries. The second chapter prescribes moderation in living; decency in one's mode of life; the virtues of temperance and thanksgiving; fasts on the Vigils of the Immaculate Conception and of St. Francis; monthly confession and Communion; daily recitation of twelve Our Fathers, Hail Marys and Glories, or of the Little Office of the Blessed Virgin, for those who do not say the Divine Office; timely making of one's will; good example and zeal in the Christian apostolate; the virtue of charity and the spirit of peace; no unnecessary oaths, indecent language or vulgar jokes; attendance at daily Mass if possible, and at the monthly meetings; maintenance of a common fund for the benefit of the members and of good causes; visiting of the sick tertiaries; and praying for those departed. The third chapter provides for the conferring of offices, visitation, admonishing of disobedient tertiaries, and dispensations from the Rule. It points out that violations of the Rule are not sinful unless they are also violations of the Commandments of God or of the Church.

Hence we see that there is nothing very difficult about the Rule. It was written, not for great saints, but for ordinary good Catholics who want to cultivate spiritual perfection according to their state in life.

Like all Franciscan Rules it restricts itself to essentials, giving great latitude to the spiritual bent of the individual. The Third Order is wide enough to include all Catholics, from the Holy Father to the young student in high school, from the president of a great industrial organization to the porter who sweeps the floor of a warehouse. If only all Catholics would embrace the Third Order in the spirit of penance springing from a sincere love of God, what a spiritual renovation would take place in our day! For as the Most Rev. Leonard M. Bello, Minister General of the Order of Friars Minor, writes in his encyclical on the Third Order: "The Franciscan Third Order is an association of the elect of the faithful, who although they live in the world, nay because they live in the world, desire nevertheless to pursue Christian perfection according to the very spirit of the Franciscan religious and nuns, but in a manner suitable to their state in life: so that while having professed neither the cloistral law nor the three vows of the same, they set up in their homes a cloister, as it were, shut off from the allurements of the world; and they endeavor to practise with a cheerful spirit all the virtues corresponding to the three vows of religious."

"My Plan for Social Reform" — "My plan for social reform is the Third Order," Leo XIII was accustomed to say. For the Third Order goes to the root of all our present social evils; it would reform the source of all our man-made evils — the heart of man. Yet the Third Order has not for its primary end any social or economic reforms. Like the Church it is a purely spiritual society, having for its end the salvation and sanctification of men. This religious spirit of the Third Order is the source whence the brothers and sisters of the Third Order draw their inspiration for countless works of charity. In his encyclical, "Quadragesimo Anno," Pius XI pointed out that there can be no true social or economic re-

forms without a moral reform. Vice versa it follows that social and economic reforms must of necessity follow a moral reform. Why? Because religion was not and was never intended to be the affair of one hour on Sunday; true religion must and does enter into every act of our lives. Hence, let a man for his sanctification become a tertiary, and what happens? That man sanctifies himself by prayer, the sacraments, and attendance at Holy Mass. He practises the virtues of poverty, chastity and obedience according to his state in life. By the virtue of poverty he lives moderately, within his means; he does not seek to amass wealth but rather to share it. By the virtue of chastity he practises modesty and decency in thought, word, and deed; he does not seek pleasure immoderately. By the virtue of obedience he is loyal to his God, his Church, and his country. Thus he conquers the old enemies of man which are so active today — the world, the flesh and the devil.

But the reforming power of the Third Order does not stop here. The Third Order is a world-wide fraternal society. Get a world-wide society of men and women practising the virtues of poverty, chastity and obedience according to their states in life, and you have a most powerful moral force that will shame the grabbers of material wealth and promote the economic good of each individual; that will discourage the filthiness of indecency and impurity, and foster the beauty and holiness of modesty and chastity; that will remain impervious to the present widespread attacks against Church and State, and promote loyalty to both according to Catholic principles. The Third Order renovated the face of the earth in the thirteenth century; it can do the same today. (For a complete, authoritative, inspiring, solid treatment of this aspect of the Third Order we cannot recommend too highly "Social Ideals of

St. Francis," by Fr. James Meyer, O. F. M., popular edition 60 cents.)

So too the Third Order holds the key to the solution of many of our other problems. The real Christianity of real Franciscanism has no place for snobbery, exploitation or race prejudices. For the love of Christ, Francis ministered to the lepers, his brothers in Christ. If Francis lived with us today, how could he act unjustly or uncharitably toward his brothers and sisters for love of whom Christ was born and crucified, and into whose hearts Christ enters in Holy Communion?

Franciscan Youth — If the Third Order is a powerful spiritual help for Catholic men and women, how much more helpful is it for Catholic youth! St. Francis teaches them that religion should be a positive, joyful service in the House of their Heavenly Father. He offers them a Rule of Life that is the guarantee of true success and happiness in this life and in the next. Father General writes that young tertiaries should have special consideration up to 25 years of age; that, when possible, they should have their own board of officers, director, and literature, and other advantages suitable to their nature and inclinations. For further information see "The Seraphic Youth Movement" in "Survey of a Decade," by Poppy and Martin, page 78, and Father General's encyclical, numbers 24-26.

Organization — A fraternity must be erected by a Franciscan Provincial or Superior of the First Order or of the Third Order Regular within whose territory the fraternity is to be located. Fraternities are organized: (1) locally, under the jurisdiction of the local Franciscan Superior; (2) regionally, under the jurisdiction of the respective Ministers Provincial; (3) internationally, under the jurisdiction of the respective Ministers General. Usually each Province appoints a Third

Order Commissary. Recently the Fathers General of the various Franciscan Orders have appointed Commissary Generals for all the Third Order fraternities under their jurisdiction. In the United States a National Organization of the Third Order of St. Francis was founded in 1921 to further the full observance of the Rule of the Third Order, and to foster national union and co-operation. (The Fathers General urge such federation and directive union of the tertiary provinces and fraternities.) The Franciscan Provincial Superiors constitute the National Directive Board of which the secretary is the Very Rev. Adalbert Rolfes, O. F. M. Secretary of the National Executive Board is Fr. Maximus Poppy, O. F. M., who has been active in Third Order work for 10 years. His office is at 3200 Mera-mec St., St. Louis, Mo.

Privileges — Tertiaries can gain many plenary and partial indulgences, and can receive General Absolution on many great feast days. Pius X granted tertiaries communication of indulgences with the First and Second Orders and participation in the spiritual fruits of their good works. Priest tertiaries enjoy the personal favor of the "privileged altar" three times a week; and may, apart from choral office, use the Divine Office and the Missal of that family of the First Order to which they are affiliated. Hence on Saturdays in Franciscan churches and private oratories they may say the Mass of the Immaculate Conception.

Third Order and Catholic Action — A misunderstanding of the nature of Catholic Action has produced a tendency to identify long-established religious societies with Catholic Action. The attempt to identify the Third Order in its normal functioning with Catholic Action would injure both. Yet, a consideration of the relation between the Third Order and Catholic Action will show the universality and the effectiveness of the Third Order in furthering the mission of

the Church, namely, the salvation of souls, in any given age.

Catholic Action is the participation of the laity in the apostolate of the hierarchy which is the salvation of souls. The Third Order is a true religious order of seculars, both priests and laity, under the jurisdiction of the superiors of the Franciscan First Order and Third Order Regular, having for its primary purpose the salvation and sanctification of the Tertiaries. Catholic Action being a participation in the apostolate of the hierarchy, it must be conducted under the direct supervision of the hierarchy of which each bishop is the representative in his own diocese. The Third Order is subject to ecclesiastical authority and each fraternity can be established only with the permission of the local Ordinary and is subject to visitation by him. Catholic Action is of its nature corporate, implying united action of all the members of the Mystical Body of Christ toward spreading God's kingdom over all the earth. The Third Order dedicates its members to all good works, and this wide scope of purpose includes whatever work the bishop may give the members to do as Catholic Action. Catholic Action has the pursuit of personal perfection as its first and greatest end. The entire rule of the Third Order aims primarily at the sanctification of the individual.

To summarize, then, the Third Order is at one with Catholic Action in its observance of Gospel life, its constitution for the laity, and its obedience to Church authority, as well as its corporate aim and personal implications. Even though the Third Order may not be designated as Catholic Action by a bishop, it should be the backbone of Catholic Action in a diocese. Pope Pius XI called upon Tertiaries to fight the battles of the Lord against godless Communism and the other errors of our age, as knights in the army of Catholic Action. Tertiaries, therefore, should be the leaders in Catholic Action, the papal crusade of our day to win the world for Christ.

THIRD ORDER INFORMATION

If there is no Franciscan Friary in your vicinity, write to the nearest Third Order Superior

1. Franciscan Friary, Pulaski, Wis. (Polish).
 2. 151 Thompson St., New York, N. Y. (Italian).
 3. 135 W. 31st St., New York, N. Y.
 4. 1615 Vine St., Cincinnati, Ohio.
 5. 1434 W. 51st St., Chicago, Ill.
 6. 1500 34th Ave., Oakland, Calif.
 7. Franciscan Monastery, Washington, D. C.
 8. Box 443, Lemont, Ill. (Slovenian).
 9. 220 37th St., Pittsburgh, Pa.
 10. 1740 Mt. Elliott Ave., Detroit, Mich.
 11. 754 Gun Hill Road, Williamsbridge, New York, N. Y. (Italian).
 12. 1541 Golden Gate Ave., Los Angeles, Calif.
 13. 234 Norwood Ave., Providence, R. I.
 14. St. Anthony's Convent, Clark & Kent Sts., Buffalo, N. Y. (Polish).
 15. 812 N. Salina St., Syracuse, N. Y.
 16. 2222 W. Market St., Louisville, Ky.
 17. St. Francis College, Loretto, Pa.
 18. Friars of the Atonement, Graymoor, Garrison, N. Y.
 19. 414 E. 82nd St., New York, N. Y. (Hungarian).
 20. 232 S. Home Ave., Avalon Sta., Pittsburgh, Pa. (Slovak).
 21. 2823 Princeton Ave., Chicago, Ill. (Croatian).
 22. The Third Order of St. Francis in the U. S., 3200 Meramec St., St. Louis, Mo.
- For literature on the Third Order, address your order to: Franciscan Herald Press, 1434 West 51st St., Chicago, Illinois.
- The organ of the Third Order of St. Francis in the United States is the monthly, "Franciscan Herald and Forum," 5045 Laffin St., Chicago, Ill. \$1.00 per year.

STANDARD REFERENCES ON THE LIFE OF ST. FRANCIS

Name	Author
Pilgrim's Guide to Franciscan Italy	Anson, Peter F.
Life of St. Francis	Bonaventure, Saint
Life and Legends of St. Francis	Chalippe, Candide, O. F. M.
St. Francis of Assisi	Chesterton, Gilbert Keith
Life of St. Francis of Assisi	Cuthbert, Father, O. S. F. C.
The Romanticism of St. Francis and Other Studies in the Genius of the Franciscans	Cuthbert, Father, O. S. F. C.
St. Francis, A Historical Drama	Cuthbert, Father, O. S. F. C.
Franciscan Essays	Devas, Fr. Dominic, O. F. M.
Everybody's St. Francis	Egan, Maurice Francis
The Land of Francis, Assisi and Perugia	Faure, Gabriel
The Ideals of St. Francis	Felder, Hilarin, O. M. Cap.
The Franciscan Message to the World	Gemelli, Agostino, O. F. M.
My Lady Poverty — A Saint's Courtship	Gliebe, Francis, O. F. M.
Franciscan Italy	Goad, Howard Elsdale
The Story of St. Francis	Heins, M. Alice
Little Plays of St. Francis	Housman, Lawrence
Followers of St. Francis	Housman, Lawrence
The Lord's Minstrel	Jones, C. M. Duncan
St. Francis of Assisi, A Biography	Jorgensen, Johannes
St. Francis of Assisi, The Poverello	Kenny, L. Stacpoole
The Poor Little Man	Lee, Harry
Franciscan Legends	Malloy, Mary J.
The Month of St. Francis	Mariotti, Candido, O. F. M.
Social Ideals of St. Francis	James Meyer, O. F. M.
Fioretti, or Little Flowers of St. Francis	Okey, Thomas
The Writings of St. Francis of Assisi	Robinson, Paschal, O. F. M.
The Saints of Assisi	Salisbury, E.
The Life of St. Francis of Assisi	Salvatorelli, Luigi
St. Francis of Assisi	Santorelli, Alfonso Maria, O. F. M.
St. Francis of Assisi	Subercaseaux, Dom Errazuiz
The Galilee of Francis	Walsh, Marie Donegan
Little Brother Francis of Assisi	Williams, Michael
St. Francis of Assisi	Wilmot-Buxton, E. M.
A Little Book of St. Francis and His Brethren	Wilmot-Buxton, E. M.

HABITS WORN BY SOME RELIGIOUS COMMUNITIES OF MEN

Atonement, Society of the—Grayish-brown woolen tunic, girt with a white woolen cord knotted three times signifying the vows of poverty, chastity and obedience. The capuche* worn by priests is pointed in the back while that worn by clerics and brothers is rounded. An emblem of the atonement appears on the front. A rosary hangs at the left side. Sandals are worn.

Augustine, Hermits of St. (Augustinians)—Black tunic, girt with a black leather belt. A soft full capuche completes the habit.

Benedict, Order of St. (Benedictines)—Black woolen tunic, girt with a black cloth cincture. A long black scapular and a capuche pointed both in front and back are worn. The cowl is worn in choir.

Carmel, Order of Our Lady of Mt. (White Friars)—Dark brown woolen tunic, girt with a brown leather belt. A full-length brown scapular and a soft, full capuche are worn. A white woolen mantle and capuche are worn over the habit on solemn occasions.

Carmelites, Order of Discalced—Dark brown woolen tunic, girt with a brown leather belt. A three-quarter-length brown scapular and stiff capuche are worn. The five-decade rosary hangs at the left side. A white woolen mantle and capuche are worn over the habit on solemn occasions. Sandals are worn.

Cross, Congregation of the Holy—Black cassock with shoulder cape, girt with a black cloth cincture. A crucifix, suspended from the neck, is worn on the breast.

Francis, Third Order of St.—Black woolen tunic, girt with a white woolen cord knotted three times signifying the vows of poverty, chastity and obedience. A soft capuche completes the habit.

Friars Minor, Order of (Franciscans)—Dark brown woolen tunic, girt with a white woolen cord

knotted three times signifying the vows of poverty, chastity and obedience. A stiff capuche is worn. The seven-decade Franciscan Crown hangs at the left side. Sandals are worn. Priests, clerics and lay brothers wear the same habit.

Friars Minor Capuchin, Order of (Capuchins)—Dark brown woolen tunic, girt with a white woolen cord knotted three times signifying the three vows. The capuche is long and ribbed. The five-decade rosary hangs at the left side. Sandals are worn. Capuchins are easily recognized by the beard which they wear.

Friars Minor Conventual, Order of (Conventuals)—Black woolen habit, girt with a white woolen cord knotted three times signifying the three vows. The soft capuche reaches the cord in front and below it in back (in the form of a pyramid). The Franciscan Crown hangs at the left side.

Friars Preachers, Order of (Dominicans)—White woolen tunic, girt with a black leather belt. A long white scapular and capuche are worn. The fifteen-decade rosary hangs at the side. Over the habit is worn the black cappa with a black capuche. Hence the name "Black Friars." The lay brothers' tunic is also white; but the scapular and capuche are black.

Jesus, Society of (Jesuits)—Dress closely approximates that of the secular clergy. A black serge soutane (cassock) girt with a black cloth cincture and the biretta are worn.

Mary Immaculate, Oblates of—Black cassock, girt with a black cloth cincture. A crucifix is worn suspended from the neck. The biretta is also worn.

Mary, Order of the Servants of (Servites)—Black tunic, girt with a leather belt. A long black scapular and a soft capuche are worn. The rosary of the Seven Dolors hangs at the right side.

Passion, Congregation of the (Passionists)—Black woolen tunic

*Capuche is a hood or cowl.

with military collar, girt with a black leather belt. The rosary hangs at the left side. Upon the breast the badge of the Congregation is worn on which are inscribed the words, "Jesu Xpi Passio" (Passion of Jesus Christ). Sandals are worn.

Paul the Apostle, Congregation of St. (Paulists)—Black habit with linen collar, girt with a black cloth cincture. The habit is fastened by five buttons across the shoulder.

Premontre, Order of the Canons Regular of (Premonstratensians or Norbertines)—White woolen tunic, girt with a white cloth cincture. A white choir cloak and white biretta complete the habit.

Redeemer, Congregation of the Most Holy (Redemptorists)—Black cassock with linen collar, girt with

a black cloth cincture. The fifteen-decade rosary hangs at the left side.

Sacred Hearts, Congregation of the (Picpus Fathers)—White woolen tunic, girt with a white cord knotted four times signifying the vows of poverty, chastity, obedience and charity. A long white scapular and a shoulder cape are worn. Upon the breast the emblem of the Sacred Hearts of Jesus and Mary is worn. The lay brothers' habit is similar but black.

Trinity, Order of the Most Holy (White Trinitarians)—White woolen tunic, girt with a black leather belt. A long white scapular and a soft capuche are worn. On the scapular there is a cross the upright of which is red and the cross-bar blue. The rosary hangs at the left side. Sandals are worn.

HABITS WORN BY SOME RELIGIOUS COMMUNITIES OF WOMEN

Benedict, Sisters of St. (Benedictines)—Black habit, girt with a black leather belt. A long black scapular, a black veil with a white linen coif and head-band are worn. In choir, a mantle called the "circula" with seventy-two pleats and large sleeves is worn over the habit.

Carmelite Sisters—Dark brown habit, girt with a brown leather belt. A long brown scapular, a black veil with a white linen coif and head-band are worn. Sisters of the Second Order wear a white woolen mantle. The Discalced Carmelites wear sandals.

Charity of St. Vincent de Paul, Daughters of—Blue-grey habit, girt with a pleated apron and cincture of like material. A white cornet and collar are worn. The six-decade rosary hangs at the right side.

Charity of St. Vincent de Paul, Sisters of—Black habit, girt with a black pleated apron and a black cincture. A black semi-cape, black cap tied under the chin and white collar are worn. A black bonnet is worn over the cap, outside the convent. The rosary hangs at the left side. Various branches wear a

habit similar except for a long black veil with a white linen head-dress.

Cross, Sisters of the Holy—Black habit, girt with a blue plaited cincture. A black semi-cape, a black veil with a fluted white linen, fan-shaped head-dress and a deep white collar are worn. The rosary of the Seven Dolors hangs at the right side. Professed Sisters wear a silver heart suspended from the collar.

Dominic, Foreign Mission Sisters of St. (Maryknoll Sisters)—Grey habit, girt with a belt. A long grey scapular, a grey semi-cape, a black veil with a white linen, pointed head-band and a white collar are worn. The fifteen-decade rosary hangs at the left side. A crucifix is worn suspended from the neck on a long chain. The mantle worn is grey.

Dominic, Sisters of St. (Dominicans)—White habit, girt with a black leather belt. A long white scapular, a white semi-cape attached to a visible collar and a black veil lined with white linen are worn. The fifteen-decade rosary hangs at the left side. The mantle worn is black.

Francis, Sisters of St. (Franciscans)—Brown, grey, black or white habit with or without a scapular. Franciscan Sisters can always readily be distinguished by the white woolen cord worn with three knots at the right side. Excepting those whose habit is completely white, all Franciscan Sisters wear a black veil. The rosary hangs at the left side. The mantle worn usually corresponds in color to that of the habit.

Good Shepherd, Sisters of Our Lady of Charity of the—White habit, girt with blue cords. A long white scapular, a black veil, a white linen headband and guimpe are worn. The white rosary hangs at the right side. A crucifix supported inside the cincture and a silver heart with the image of our Blessed Mother holding the Divine Child are worn; the reverse side of the heart bears the image of the Good Shepherd. The choir mantle is white.

Heart of Mary, Sisters, Servants of the Immaculate—Blue habit with long wide sleeves, girt with a cloth belt of darker blue. A long blue scapular, a black veil with a deep, white linen head-band and a rounded guimpe are worn. The fifteen-decade rosary hangs at the left side. A crucifix, suspended from the neck, hangs below the guimpe. The mantle worn is black.

Joseph, Sisters of St.—Black pleated habit, girt with either a black cloth or a plaited cord cincture. A black silk, flowing veil with a white linen coif and head-band and a white, rounded guimpe are worn. The five-decade rosary hangs at the left side. Professed Sisters wear a crucifix, suspended from the neck, which hangs below the guimpe.

Mercy, Sisters of—Black pleated habit with long wide sleeves and close fitting undersleeves of the habit material, girt with a black leather belt. A long black flowing veil with a white linen coif, head-band and collar very deep in front and a white, rounded guimpe are

worn. The rosary with an ebony cross hangs at the left side.

Notre Dame, School Sisters of—Black pleated habit, girt with a black cloth cincture. A black veil lined in white with a white linen, oblong wimple is worn. The seven-decade rosary hangs at the left side. On the street, a loose black veil is worn.

Poor, Little Sisters of the—Black habit, girt with a black apron and a black cincture. A black shawl is worn. The head-dress is a close-fitting cap of white linen. In church and on the street a long black mantle with a large hood is worn.

Providence, Sisters of (of St. Mary-of-the-Woods)—Black habit without a cincture. A short black cape, a black veil reaching just below the waist, a small, stiff white muslin cap, a high close-fitting head-band and a white guimpe are worn. The five-decade rosary hangs at the right side. A bone crucifix is worn suspended from the neck on a black cord.

Sacred Heart, Society of the—Black habit with a short pelerine, buttoned down the front. A long black veil with a fluted white linen cap and a white fichu are worn. The five-decade rosary hangs at the left side. A silver cross is worn suspended from the neck on a black cord.

Ursuline Nuns—Black serge habit falling in folds, girt with a black leather belt which hangs down the front. A black veil lined in white with a white linen coif and head-band and a white guimpe are worn. The five-decade rosary hangs at the left side. A crucifix is worn suspended from the neck and supported in the belt on the left side.

Visitation Nuns—Black habit, girt with a broad black cincture which hangs down the front. A black elbow-length veil with a black headband and square white linen guimpe are worn. The five-decade rosary hangs at the right side. A silver cross is worn suspended from the neck.

AMERICAN MISSIONARIES AT HOME AND IN FOREIGN FIELDS

(Figures from the biennial, "Missionary Index of Catholic Americans," May, 1942.)

According to statistics compiled by the Catholic Students' Mission Crusade and published by them in "A Missionary Index of Catholic Americans," there were 5,187 Catholic Americans engaged in missionary work at home and abroad in May, 1942. Of these 2,313 were men and 2,874 were women. Outside the United States there were 1,468 men and 1,225 women, a total of 2,693. In home missions there were 845 men and 1,649 women, a total of 2,494.

The largest number of missionaries was reported by the Jesuits, who had 484 men in home and foreign missions. Maryknoll missionaries numbered 240 men, of whom all but 13 were abroad. The Order of Friars Minor ranked third, with 216. The largest group among religious orders of men working in a single missionary field is the Society of St. Joseph, with 127 engaged in the Colored missions of the United States.

Among the Sisterhoods, the Sisters of the Blessed Sacrament for Indians and Colored People ranked first, with 347. Next came the Maryknoll Sisters, with 313. Various Franciscan Sisterhoods had a combined personnel of 441 doing missionary work.

The distribution of priests, Sisters and Brothers doing full-time work in the home and foreign mission fields in 1942 was as follows:

Place	Men	Women	Total
Africa	73	57	130
Alaska	37	24	61
Canada	21	44	65
Central America	78	34	112
China	386	265	651
Chosen (Korea)	40	12	52
Cyprus .....	...	4	4
East Indies	7	...	7
England	6	4	10
India	171	35	206
Ireland .....	...	1	1
Italy .....	...	2	2
Japan	24	18	42
Malta .....	...	1	1
Manchukuo	33	36	69
Near East	34	...	34
Oceania (including Australia, Hawaii and other islands)	128	201	329
Philippine Islands	177	85	262
South America	54	108	162
Thailand .....	...	6	6
U. S. Indian missions	212	356	568
U. S. Mexican missions	64	218	282
U. S. Mexican and Negro missions .....	...	7	7
U. S. Negro missions	346	627	973
U. S. other missionary work	223	441	664
Wales .....	...	1	1
West Indies	199	287	486

In the following lists are given the names of religious orders and communities of men and women in America and the number of their members engaged in full-time missionary work here and in foreign fields.

Religious Order or Community of Men	Priests and Brothers
African Missions, Society of (S. M. A.)	27
Atonement, Society of the (S. A.)	14
Augustinians (O. S. A.)	4
Basilians (C. S. B.)	5
Benedictines (O. S. B.)	62
Carmelite Fathers (O. Carm.)	2
Carmelites (Discalced), Order of (O. C. D.)	9
Chinese Mission Society of St. Columban (S. S. C.)	21
Christian Brothers (F. S. C.)	14
Christian Instruction, Brothers of (I. C.)	17
Claretian Missionaries (C. M. F.)	54
Crosier Fathers (O. S. C.)	1
Divine Word, Society of the (S. V. D.)	30
Dominicans (O. P.)	20
Franciscans (Third Order Regular of St. Francis, T. O. R.)	16
Friars Minor, Order of (O. F. M.)	216
Friars Minor Capuchin, Order of (O. F. M. Cap.)	44
Friars Minor Conventual, Order of (O. F. M. Conv.)	6
Holy Cross, Congregation of the (C. S. C.)	53
Holy Ghost Fathers (C. S. Sp.)	77
Home Missioners of America	5
Jesuits (S. J.)	484
Josephites (S. S. J.)	127
La Salette Missionaries (M. S.)	24
Marianhill, Congregation of the Missionaries of (C. M. M.)	2
Marianists (S. M.)	112
Marists (S. M.)	25
Maryknoll Missioners (M. M.)	240
Most Holy Trinity, Missionary Servants of the (M. S. Ss. T.)	9
Oblates of Mary Immaculate (O. M. I.)	65
Oratorian Fathers (Cong. Orat.)	6
Pallottine Fathers (P. S. M.)	1
Passionists (C. P.)	39
Precious Blood, Society of the (C. PP. S.)	23
Premonstratensians (O. Praem.)	5
Redemptorists (C. Ss. R.)	157
Sacred Heart, Brothers of the (S. C.)	10
Sacred Heart, Missionaries of the (M. S. C.)	1
Sacred Hearts, Congregation of the (C. SS. CC.)	6
Sacred Heart of Jesus, Priests of the (S. C. J.)	14
St. Edmund, Society of (S. S. E.)	13
St. Francis Seraphicus, Brothers of the Poor of (C. F. P.)	4
Salesians (S. C.)	1
Salvatorians (S. D. S.)	15
Stigmatine Fathers (C. P. S.)	5
Vincentians (C. M.)	52

Religious Order or Community of Women	Sisters
Atonement, Franciscan Sisters of the	27
Benedictine Sisters of Diocesan Jurisdiction	54
Benedictine Sisters of Pontifical Jurisdiction	41
Bernardine Sisters of the Third Order of St. Francis	53
Blessed Sacrament Sisters for Indians and Colored People	347
Carmelites (Corpus Christi Carmelites)	8
Carmelite Sisters of the Divine Heart of Jesus	11
Catholic Medical Missionaries, Society of	11
Charity, Sisters of, of Cincinnati	9
Charity, Sisters of (Grey Nuns)	14
Charity of Providence, Sisters of	5
Charity of St. Vincent de Paul, Daughters of	36
Charity of St. Vincent de Paul, Sisters of (Convent Station)	33
Charity of St. Vincent de Paul, Sisters of (Mt. St. Vincent) . . .	18
Christian Charity, Sisters of	2
Christ Our King, Society of	9
Cordi-Marian Missionary Sisters	20
Divine Providence, Sisters of	84
Dominicans (Congregation of the Most Holy Rosary)	11
Dominicans (Congregation of St. Cecilia)	7
Dominicans (Congregation of St. Clara)	13
Dominicans (Congregation of St. Mary of the Springs)	6
Dominicans (Congregation of the Holy Cross)	21
Felician Sisters (O. S. F.)	9
Franciscan Missionaries of Mary	69
Franciscans (Congregation of the Third Order of St. Francis of Mary Immaculate)	10
Franciscans (Hospital Sisters of the Third Order)	15
Franciscans (Missionary Sisters of the Third Order of Penance) ..	15
Franciscans (Missionary Sisters of the Third Order)	4
Franciscans (Poor Sisters of St. Francis Seraph of the Perpetual Adoration)	8
Franciscans (School Sisters of St. Francis)	38
Franciscans (Sisters of the Third Order, Millvale, Pa.)	12
Franciscans (Sisters of the Third Order, Glen Riddle, Pa.)	30
Franciscans (Sisters of the Third Order, Pendleton, Ore.)	4
Franciscans (Sisters of the Third Order, Allegany, N. Y.)	52
Franciscans (Sisters of the Third Order, Oldenburg, Ind.)	13
Franciscans (Sisters of the Third Franciscan Order, Minor Conventuals)	47
Franciscans (Sisters of the Third Order of St. Francis of the Holy Family)	8
Franciscans (Sisters of St. Francis of Penance and Christian Charity)	44
Franciscans (Sisters of St. Francis of the Perpetual Adoration) ..	13
Franciscan Sisters of Christian Charity	42
Franciscan Sisters of Penance and Charity	17
Holy Child Jesus, Society of the	6
Holy Cross, Congregation of the Sisters of the (C. S. C.)	10
Holy Family of Nazareth, Sisters of the	14
Holy Ghost, Daughters of the	8
Holy Ghost, Missionary Sisters Servants of the	109
Holy Ghost, Social Mission Sisters of the	9
Holy Ghost and Mary Immaculate, Sister-Servants of the	144
Holy Names of Jesus and Mary, Sisters of the	30

Immaculate Conception of the Mother of God,	9
Missionary Sisters of the	12
Loretto at the Foot of the Cross, Sisters of	63
Marist Sisters	6
Mary Health of the Sick, Daughters of	313
Maryknoll Sisters	68
Mercy of the Union, Sisters of	149
Missionary Catechists of Our Blessed Lady of Victory, Society of	155
Most Blessed Trinity, Missionary Sisters of the	4
Most Holy Eucharist, Missionary Servants of the	9
Most Precious Blood, Sisters Adorers of the	10
Most Sacred Heart of Jesus of Hilstrup, Missionary Sisters of the	6
Mother of Perpetual Help, Missionary Sisters of Our	1
Nardins	11
Notre Dame, Sisters of	48
Notre Dame, School Sisters of	24
Notre Dame de Namur, Sisters of	6
Pallottine Missionary Sisters	71
Parish Visitors of Mary Immaculate	2
Precious Blood, Sisters of the	10
Providence of St. Mary-of-the-Woods, Sisters of	5
Sacred Heart, Holy Union of the	22
Sacred Heart, Mission Helpers of the	4
Sacred Hearts, Religious of the Holy Union of the	34
St. Ann, Sisters of	8
St. Casimir, Sisters of	34
St. Columban, Missionary Sisters of the	25
St. Joseph, Sisters of	19
St. Joseph of Carondelet, Sisters of	7
St. Mary of Namur, Sisters of	15
Salvatorians (Sisters of the Divine Saviour)	67
Ursuline Nuns (Roman Union)	12
Ursuline Nuns of the Congregation of Paris	11
White Sisters (Missionary Sisters of Our Lady of Africa)	4
Wisdom, Daughters of	

THE HOME MISSIONERS OF AMERICA

(Courtesy of the Rev. Howard Bishop, Director)

The Home Missioners of America are a society, organized in 1937, and now in process of formation under the patronage of the Most Reverend John T. McNicholas, Archbishop of Cincinnati, with the purpose of carrying the Faith to the rural sections of the United States. The Home Missioners are interested in the conversion of all of non-Catholic America, but they feel that the best place to begin such a work is in the rural sections: first, because it is here that the Church is least known and most misunderstood; and secondly, because these sections, having a much higher birth-rate than the cities, are the population reservoirs of the nation. There is also the fact that a very fine American society of priests, the Paulists, is already specializing in convert work in our cities.

The Home Missioners aim to do for the rural sections of America what the Maryknoll Fathers are doing for China, and in broad general outline they will follow the Maryknoll pattern of organization. While their attention for the present is confined to the formation of a body of priests, they aim later on to organize also co-operating communities of Brothers and Sisters.

Their quarterly publication is "The Challenge."

CATHOLIC NEGRO MISSIONS IN THE UNITED STATES

(Courtesy of the Rev. J. B. Tenny, S. S., D. D.)

According to the latest report of the Commission for Catholic Missions among the Colored People and the Indians, there are 306,831 Catholic Negroes in the United States. The following statistics will prove enlightening:

Negroes in U. S.	12,865,518
Protestant Negroes	5,660,618
Catholic Negroes	306,831
Unchurched Negroes (est.)	6,898,069
Catholic Negro Churches	326
Priests in Colored Mis- sions	468
Sisters in Colored Mis- sions	1,600
Catholic Negro Parochial Schools	246
Enrollment in Parochial Schools	49,368
Negro Eccles. College and Seminary	1
Catholic Negro Colleges	3
Catholic Negro Boarding Academies and Voca- tional Schools	12
Catholic Negro High Schools	50
Negro Students in These Institutions	5,000

In its work among the Negroes the Church has these two main objectives in view: first, the religious welfare of the Catholics; secondly, the propagation of the Faith among the non-Catholics. At the present time, adequate church facilities, priests dedicated to their service, and efficient schools have been provided for Negro Catholics where large groups of them make special churches and schools feasible and social circumstances render them advisable. In this manner more than two-thirds of them receive devoted and excellent pastoral care. However, in many places the number of Catholic Negroes is quite small or else they are widely scattered. This is the condition in many large cities of the North, whither Negroes have migrated from the South in recent years.

Here efforts have been made to incorporate them into the white parishes where they happen to have settled. Not only may it be said that the Negro Catholics in this country have on the whole ample opportunities for the practice of their religion and for the education of their children, but it may be said that most of them are availing themselves of these opportunities. They have proven themselves faithful Catholics and show their appreciation of church and school by what are for them generous contributions to their support.

The second objective of the Negro apostolate is the propagation of the Faith among the 12,500,000 non-Catholic Negroes in the United States. Whilst a majority of the adults are affiliated to the Negro branches of the Protestant sects, millions of others have very meagre religious beliefs. These spiritually ignorant multitudes offer unquestionably a vast field for missionary enterprise. Parts of it hold out tempting promises, and these opportunities are by no means neglected. The larger number of Catholic religious centers for Negroes in the Southern States, approximately one hundred of them, are predominantly missionary in character. That is to say, they are striving to build up congregations in places where there were few, if any, Catholics before. Most of the 75 Negro parishes in the North, although occupied chiefly in ministering to Catholic Negroes, are at the same time carrying on active and successful missionary work. The harvest of Negro converts is considerable. During the past ten years it numbered 50,000 souls. Moreover the yield grows from year to year. Last year 6,326 Negro converts were reported.

Despite the successful efforts already made, the field yet to be tilled is immense. Of the 12,865,518 Negroes in this country, 5,660,618 are reported to be members of various Protestant churches, accord-

ing to the latest statistics of the U. S. Bureau of Census, which counts only adult members. Their children should of course be taken into account. Many others would also call themselves Christians. Yet there are multitudes with little knowledge of religion in any form.

Unquestionably many non-Catholic Negroes are sincere, upright men and women, who would gladly embrace the true Faith when it is presented to them. However, the making of converts is not usually an easy or a simple matter. The initial difficulty is the attitude of very many Negroes toward the Catholic Church. It is an attitude of unfriendliness, if not of violent antipathy, due both to ignorance of the Church and to deep prejudices, bred by the hostile public opinion of the communities in which they live. Besides this, most church members are attached to and satisfied with their own churches. In the case of others, indifference to any religion is found, or irregular marital relations, or deep-rooted sins.

The main avenue of approach to the non-Catholic Negro is the Catholic mission schools. The helpful interest in their children shown by the Sisters and their efficient teaching appeal to the parents. The friendly contacts thus made break down prejudice against the Church and often result in the conversion of parents and other relatives and prepare the more mature pupils for conversion.

The social welfare activities sponsored by the Negro parish or mission extend also to non-Catholic Negroes. The facilities of the community halls, hospitals, clinics, libraries, athletic and other social and recreational organizations, although intended chiefly for Catholic parishioners, are also available to their non-Catholic friends and acquaintances. The priest is thus enabled to establish friendly contacts with prospective converts, to show them his genuine interest in their welfare, and to explain Catholic beliefs and practices to them.

Interracial relations between the Negro and his white neighbors, which on the whole are far from satisfactory, not only constitute a sore in the body politic of the nation, but they also even impede to some extent the approach of the Church to the non-Catholic Negro. In the minds of some of them she is regarded as only another unfriendly white institution, an impression that Protestant bigotry is glad to confirm. But to say that Catholics have ignored the Negro and his wrongs is only a half truth. The other half of the truth is that the Negro is an unknown quantity to the vast majority of Catholics. The bulk of them live in the Northern States where until recently Negroes penetrated in only small numbers; in the Southern States, where the majority of the Negro population lives, Catholics are insignificant numerically.

As a matter of fact, Catholics are showing sincere interest in the welfare of the Negro, temporal as well as spiritual. Notable is the attitude of the Catholic Students Mission Crusade, the Catholic Interracial Council, and many local groups and Catholic organizations. Two Catholic monthlies, "The Colored Harvest" and "Our Colored Missions," which specialize in religious activities among the Negroes, are active in promoting better race relations. The Catholic press generally publishes frequent articles calculated to give a better understanding of the Negroes' problems and to show Catholics how they may aid in their solution.

This interest in the Negro is not strange to a Catholic, for the Church has always demanded respect for basic human rights irrespective of race or condition and has always manifested a deep sympathy for the downtrodden. Catholics in this country have demonstrated their interest in the Negro by deeds as well as by words. They have supported the growing religious and charitable work for the colored people, which is actually carried on by their own sons

and daughters. This was in fact one of the first missionary activities of the Church in the United States.

All this has been inspired and encouraged by their pastors and bishops. The Sovereign Pontiff himself has frequently urged them to even greater efforts. In one of his first public pronouncements to the world the present Pope declared: "We confess that we feel a special

paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you; for in the field of religion and education we know that they need especial care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessings and we pray fruitful success for those whose generous zeal is devoted to their welfare."

CATHOLIC INDIAN MISSIONS IN THE UNITED STATES

(Courtesy of the Rev. J. B. Tenny, S. S., D. D.)

The following statistics are from the latest reports of the Bureau of Catholic Indian Missions (1943):

Indians and Eskimos in	
U. S. and Alaska	360,000
Catholic Indians and	
Eskimos (est.)	100,000
Protestant Indians and	
Eskimos (est.)	100,000
Unchurched Indians and	
Eskimos (est.)	160,000

On the 81 Indian Reservations:

Catholic Indians	91,604
Catholic Mission Centers ..	154
Catholic Churches	388
Catholic Mission Schools ..	68
Enrollment in same	7,234
Priests in Mission Work ..	200
Brothers and Scholastics ..	82
Sisters in Mission Work ..	530

Living among the Whites:

Catholic Indians (est.)	10,000
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The Catholic Church entered the New World immediately after its discovery to spread the Faith among the Indians and to act as their protector and civilizer. But later on, warfare among the Colonial powers, Britain, France and Spain, as well as warfare among the Indian tribes, blighted or destroyed extensive and promising missions in the Southeastern and Southwestern parts of the United States, and along the Great Lakes and in the Mississippi Valley. After the War of Independence the infant American Church struggled with its feeble resources to revive and continue this work. Her original inheritance of a few hundred

Indians in a few scattered missions God has increased through the self-sacrificing labors of her missionaries into a multitude of a hundred thousand souls. Today Indian Missions flourish in twenty-one states and in the Territory of Alaska.

Converted tribes have clung tenaciously to their Faith, despite the lure of their tribal life and customs. With the white man's invasion of the land which the red man believed to be his own, came the greatest dangers to the religious and the temporal welfare of the Indians. The Federal government assumed the direction of Indian Affairs, but its influence has been often feeble and often inimical to the interests and the rights of its wards. But the Church has never ceased to be their friend and advocate. Her chief instrumentality has been the Bureau of Catholic Indian Missions, created in 1874 to represent at Washington the interests both of the Missions and of the Indians, and to secure support of the religious, charitable and educational work of the Catholic Missions.

Pioneers and still leaders in the Indian Mission work are the Franciscans, Jesuits and Benedictines. The Franciscan Fathers of the Sacred Heart Province are laboring at present among the Ottawas in Michigan, and the Menominees, Chippewas and Stockbridges in Wisconsin. The Province of St. John the Baptist has missionaries among the Pueblos of New Mexico, the Navajos of New Mexico and

Arizona, the Hopis of Arizona and the Utes in Colorado. The Santa Barbara Province has charge of the Pima, Papago, Apache and Maricopa Reservations in Southern Arizona; the Mescalero Apache Reservation in New Mexico; the Yuma Reservation and several Mission Indian Rancheries in California. The Capuchin Fathers of the Province of St. Joseph are working among the Northern Cheyenne Indians of Montana, and the Fathers of the Irish Province among the Pomo Indians of California.

The Jesuit Fathers have Missions among the Eskimos and Tinnah Indians in Alaska; the Yakima, Colville and Spokanes in Washington; the Umatillas in Oregon; the Coeur d'Alenes and Nez Percés of Idaho; the Flatheads, Crows, Assinibolns, Gros Ventres and Blackfeet in Montana; the Sioux in South Dakota; the Pottawatomí in Kansas; and the Arapahos and Shoshoni in Wyoming.

The Benedictines conduct Missions among the Chippewas of Minnesota, the Sioux in North and South Dakota; the Turtle Mountain Crees and Chippewas, the Mandans, Arickaree and Hidatsa of North Dakota; the Pottawatomí, Kiowa, Caddos and Comanches of Oklahoma. The Fathers of the Sacred Heart are represented among the South Dakota Sioux; the Society of the Divine Saviour are at Grande Ronde, Oregon; the Theatine Fathers attend the Southern Utes of Colorado. Diocesan priests carry on work among the Indians of Maine, New York, Michigan, Wisconsin, South Dakota, Oklahoma, Louisiana, Mississippi, New Mexico, Arizona, California, Oregon, Washington and Montana.

Missionary work has been confronted by serious difficulties. The people we call Indians belong to almost two hundred different tribes, with different customs and even languages. Few of them cultivate the land or live in fixed settlements. Dependent upon hunting and the wild fruits of nature, they lead a nomadic life. This has made it

hard for the missionary to reach them and to train them to regular practice of religious duties. Even today many Indians find it hard to settle down. They have not yet conceived a strong attachment to land or property. The missionary gains converts one by one, and much pastoral visitation is often necessary to keep his flock up to the observance of a Catholic standard of life.

Much effective work has been done and is still being done by the mission schools. The future and the hope of every race lie in its young people. The missionaries have accordingly made great efforts to reach and to train the children. Their purpose is, first of all, to teach the children their religion, then habits of industry and orderliness, the use of the English language, and the other elements of education. In the case of the older pupils, attention is given to training that will equip them to make a livelihood and to maintain better homes. In this way the rising generation is being fitted to lead useful, self-respecting and Christian lives on their own reservation. Poor as it may be, most Indians have neither the inclination nor the opportunity to make a livelihood elsewhere.

The larger number of mission schools, 36 of them, are now day schools. In places where the Indians are widely scattered or unsettled, or where there are broken or poor homes, boarding schools are rendering good service. There are 31 of these with 4,130 pupils.

Some of the Indian tribes are now entirely Catholic. In these cases the work of the priest and of the Sisters in the school is much the same as it would be in a poor rural parish. Many of the larger tribes, however, are either partly pagan or Protestant. Here the work is predominantly missionary in character, to win these to the true Faith. One-third of the Indians are now Catholics, and the work of the Missions may be said to be well begun but by no means finished.

AMERICAN CATHOLIC FOREIGN MISSIONS

Catholicism first came to America with Columbus. The Spanish who settled in Florida and the Southwest were accompanied by missionaries who planted the Church in those regions; while French settlers of Canada and the English Catholic settlers of Maryland laid the foundation of the Church in the northern and eastern sections of the United States. From these four regions the Catholic Church spread throughout the whole country. The 10,000 Catholics living in the United States at the time of the Revolutionary War were added to by a constant stream of Catholic immigrants and by the work of the missionaries from Europe. Aided by European mission funds, the Church in the United States has grown to the present population of 23,000,000 souls.

In 1908 the United States was itself officially taken from the list of mission territories, but American Catholics had already begun foreign mission work. The appeal of the Second Provincial Council of Baltimore in 1833 for missionaries to the Liberian colonies of Africa was answered by the departure in 1841 of Fr. (later Bishop) Edward Barron of Philadelphia, Fr. John Kelly of New York, and Denis Pindar of Baltimore, a catechist. The first Catholic missionary from the United States entered Alaska in 1878. Three years later Frs. Athanasius and Remy Coette, O. F. M., arrived in China, the first Catholic missionaries to enter China from the United States. In 1888 they were joined by Fr. Francis X. Engbring, O. F. M., the first American-born missionary to China. Benedictines from the United States began to attend the missions in the Bahama Islands in 1891. In 1893 American Jesuits were entrusted with 8,000 square miles of mission territory in the British Honduras. With these scattered beginnings the foreign mission movement in America was inaugurated.

In 1911 the Maryknoll Foreign Mission Society was established as the first American Institute engaged solely in foreign mission activity.

St. Columban's Foreign Mission Society opened its first American seminary in 1921, and since then has supplied a steady stream of American missionaries to China, Korea and the Philippines. Other religious orders in America, although pressed by the increased activities of the home missions, had managed before the First World War to send a small trickle of missionaries into the mission fields entrusted to the care of the European branches of their respective orders.

The end of the war in 1918 marks the real entrance of the Church in the United States into the foreign missions. Between 1918 and 1941 over thirty mission fields throughout the world were entrusted to the exclusive care of American missionaries, and their support was undertaken in great part by American mission funds. During this period, likewise, American religious Brotherhoods and Sisterhoods undertook to staff mission schools, catechetical institutes and dispensaries in greater numbers. Africa, India, Burma, China, Korea, Japan, the Solomons, the Philippines and the Hawaiian Islands received the benefits of the increased numbers of American missionaries. During this period also new fields were given over to the care of missionaries from the United States in the West Indies and Central and South America. Religious communities, both old and new, experienced a rapid expansion in American membership and soon were able to send additional recruits into their newly acquired mission fields. In 1941 an estimated 2,500 missionaries of American birth were engaged in foreign mission work throughout the world. Of this number only a small portion was engaged in missionary activity outside the missions entrusted to the exclusive care of American missionaries.

This providential increase of American foreign missions took on a new aspect with the advent of the Second World War. Pope Pius XII stated that America has become the sole hope of the missions. For the

totalitarian nations restricted, first, the sending of funds, and then, missionaries, outside their national boundaries. As successive nations became involved in the conflict, their mission activity was likewise curtailed. Even before the United States entered the war, American missionaries had begun to feel the increased burden. Their work was greatly hindered by difficulties in travel, increased prices and restrictions of ministry in occupied territories, by the refugee problem, and by bombings in Free China. Finally, with Pearl Harbor, American nationality excluded missionaries from Japanese territory.

The keynote of the American mission spirit in wartime is expressed in the determination of the missionaries to remain at their posts and with their people, despite repeated bombings and danger of internment. American missionaries in Japan and Korea have been either interned or repatriated for the duration. In the Philippines, after the coming of the Japanese, little was heard concerning the American missionaries laboring there, until July, 1943, when it was announced that there, as well as in Occupied China, a limited mission activity was allowed American missionaries. Now they are all being systematically rounded up and interned. Many who were able to escape internment are now engaged in missionary and refugee work in Free China. In the Solomons area, a portion of which is entrusted to the American Marists, two priests and two Sisters were killed.

Despite the war, eighty per cent of the missionary army of the Catholic Church is still able to carry on its work effectively. In the Orient, although the war has brought missionary progress to a halt and destroyed many missions, the priests, Sisters and Brothers have rendered untold services to the people. Homeless and sick refugees receive care from the missionary, and many priests have refused repatriation to remain in an internment camp as chaplain and director, to render spiritual and physical consolation to the interned. Others have entered

the armed forces as chaplains in order to remain near their mission territory, and to be on hand to continue their labors after the war. Today few missionaries are able to return to the Orient, and it is impossible for these mission areas to obtain new recruits. Wherever American missionaries have been interned, native priests and Sisters have undertaken to take their place with the aid of missionaries from surrounding territories whose nationality is not objectionable to the authorities. Although far from sufficient, the clergy thus supplied will be able to keep the Faith alive until such time as the former missionaries can return.

American missionary effort has more recently found fields in the clergy-poor Americas. The Latin American countries of South and Central America, the West Indies and Mexico, formerly supplied by clergy from Spain, began to suffer from a shortage of priests after their separation from the mother country. The situation became even more grave with the passage of anticlerical laws in the hey-day of Masonic political rule. Until the present war these countries had benefited by vocations to the priesthood and Sisterhoods from European countries; now this source is entirely cut off and must be compensated by American missionaries. American Jesuits, Redemptorists and Capuchins, already established in these countries for a number of years, were joined in 1941 by the Maryknoll Fathers who have undertaken new missions in Peru, Mexico, Bolivia and Guatemala. Plans are being completed for Dominicans, Franciscans and Oblates of Mary Immaculate from the United States to open missions in Brazil, Mexico and Peru. Until religious vocations in Latin America can supply her needs, her only source of hope is the United States.

The condition of Europe offers little hope for the immediate future of the missions. Spain still suffers from the effects of the civil war in which 5,500 priests were martyred.

Priestly vocations in Germany have decreased thirty-six per cent; Catholic schools and seminaries have been closed and many communities of religious women disbanded. In France over 1,700 priests were or are serving in the army and in forced labor battalions. In Poland nearly one-half the total number of priests have been killed and the rest scattered in exile. The Church in Belgium, Holland and Italy has likewise been seriously affected by the devastations of war. These are the countries from which over one-half of the personnel of the mission world had been recruited. Missionaries from these countries, who have not been called home, are now

left without funds and without hope of new recruits from their homeland for years to come.

For these reasons the Church looks to American Catholics for a greater mission spirit. Only to America can the Church turn with the hope of maintaining her missionary activity. Five hundred priests, besides Brothers and Sisters, are needed to enter the missionary ranks yearly if the Church is to continue even her recent annual increase of 500,000 converts in mission lands. Mission support for some years after the war will also depend in great part on funds supplied by the Church in America.

THE ACADEMIA FOR MISSION STUDY

Realizing that the Church in the United States will face a vast missionary project after the war, the National Society for the Propagation of the Faith, under the direction of the Rt. Rev. Msgr. Thomas J. McDonnell, early in 1943 inaugurated a program of mission study which is being introduced into the major seminaries of the country. Known as the "Academia for Mission Study," it is designed to impart to the future clergy of America a thorough knowledge and love of the missions; to stimulate the interest of the future clergy at home in the work and life of the missionary in foreign lands; and to assure their personal cooperation in the task ahead.

The Advisory Committee for the Academia has been assembled from priests of missionary communities who have been in the missions and who have made special studies of missiology. It is the work of this committee to formulate the courses of studies and to supply seminarians with literature on each subject. Besides Scripture, Dogmatic Theology and Canon Law pertaining to the missions, and a history of the mission program of the Church, the mission encyclicals of Popes Benedict XV and Pius XI and the history and works of the missionary societies of the Church will be studied and enlarged upon. This committee has formulated a syllabus of extra-

curricular studies which will cover a six-year course in the major seminaries, with eight lectures a year supplemented by round-table discussions. The Rev. Aloysius F. Coogan of New York, editor of "Catholic Missions," has been charged with introducing the Academia to all seminaries.

The Academia will consist of a period of one hour each month set aside for special mission study and discussion. A priest-moderator from the seminary faculty will sit in at each meeting and will direct the mission research. The yearly topic announced by the Advisory Committee will then be treated with the aid of lectures and notes supplied by the committee. A quarterly bulletin, the "Academia Mission Notes," is sent to each seminarian, establishing a link between seminaries, and also between the students and the missionary. The Academia will provide the future priests of America with a thorough knowledge of the missions and will arouse a sympathetic relationship between home-clergy and the missionary. A greater mission spirit will result from diffusion of this knowledge among the faithful by future parish priests. A mission-minded clergy and a zealous laity are an indispensable necessity if America is to fulfill her role as the hope of the Catholic missions of the world.

CATHOLIC MISSIONS THROUGHOUT THE WORLD

(Statistics from the Society for the Propagation of the Faith, 1943.)*

	Asia	Africa	America	Europe	East Indies and Oceania	Australia and N. Zealand	Total
Catholics	10,380,000	10,931,017	2,936,293	950,100	1,261,101	1,409,921	27,868,432
Catechumens	841,250	2,260,250	6,350	120	116,320	1,450,000	3,224,290
Priests							
Foreign	5,371	5,010	969	301	890	842	13,383
Native	6,758	418	182	691	22	1,168	9,237
Brothers							
Foreign	1,178	2,721	381	373	631	215	6,043
Native	1,237	424	161	109	55	843	2,829
Sisters							
Foreign	7,658	11,315	1,551	1,997	2,095	2,165	26,781
Native	11,758	2,147	1,217	1,382	1,982	8,711	27,197
Catechists	26,956	59,500	1,950	25	5,750	101	93,682
Teachers	37,150	33,128	2,560	110	4,610	525	78,073
Doctors	320	114	4	5	14	...	457
Churches	5,184	2,596	540	319	410	1,104	10,153
Chapels	19,702	22,557	1,173	584	1,554	1,038	49,608
Major Seminaries							
Seminaries	79	32	5	4	3	8	131
Seminarians	2,567	805	90	177	44	577	4,260
Scholastics	695	89	114	80	58	153	1,179
Minor Seminaries							
Seminaries	180	82	9	7	14	5	297
Seminarians	8,003	4,044	198	407	411	360	13,423
Novitiates for Brothers							
Novitiates	28	17	1	...	3	6	55
Candidates	294	127	20	...	9	140	590
Novitiates for Sisters							
Novitiates	182	58	13	12	12	43	320
Candidates	2,043	546	157	112	97	732	3,687

	Asia	Africa	America	Europe	East Indies and Oceania	Australia and N. Zealand	Total
Catechetical Institutes							
Institutes	199	340	14	...	50	...	603
Candidates	4,988	9,882	198	...	5,472	...	20,540
Elementary Schools							
Schools	11,198	17,702	1,250	165	2,338	1,175	32,828
Students	644,257	957,026	110,341	25,205	133,865	156,780	2,027,744
Secondary Schools							
Schools	771	802	232	41	190	358	2,394
Students	105,891	57,713	23,687	5,650	21,424	25,502	239,567
Higher Education							
Institutions	267	114	36	10	37	171	635
Students	60,834	9,541	5,352	1,047	4,212	11,888	92,847
Professional Schools							
Schools	228	550	44	16	66	11	915
Students	10,119	17,469	1,097	875	1,672	449	31,681
Normal Schools							
Schools	86	105	14	3	27	7	242
Students	3,569	4,340	256	96	956	168	9,385
Hospitals	298	392	58	51	79	41	919
Beds	18,091	18,981	2,154	3,136	1,863	2,637	46,912
Dispensaries	1,312	1,192	135	9	253	5	2,906
Patients	17,732,873	22,734,824	120,494	35,700	1,415,000	2,526	42,041,417
Leper Asylums	35	194	5	...	18	2	254
Inmates	5,481	5,679	733	...	2,106	44	14,043
Orphan Asylums	1,110	654	105	59	82	56	2,066
Orphans	77,741	27,156	5,058	1,730	4,704	6,066	122,455
Homes for Aged	270	131	18	15	8	17	459
Inmates	11,353	3,386	1,237	263	350	1,547	18,136
Printing Presses	80	90	27	5	14	1	217
Subscribers							
to Dalies	354,232	119,003	67,722	42,660	54,534	48,000	686,251

* These statistics are for territories governed by the Sacred Congregation for the Propagation of the Faith. They do not indicate the total number of Catholics and institutions in these various parts of the world.

ECCLESIASTICAL TITLES

(In order of their Importance)

His Holiness	The Pope
His Eminence	Cardinal..... { Bishop Priest Deacon
Most Reverend Excellency	Latin (Western) Patriarchs
Most Reverend Lord	Eastern Patriarchs
Most Reverend	{ Apostolic Delegates Archbishops Bishops
Right Reverend	{ Archabbots Abbots Protonotaries Apostolic Domestic Prelates (Monsignors) Vicars General
Very Reverend.....	{ Canons, Provosts Papal Chamberlains (Monsignors) Rectors of Seminaries, and Heads of Colleges Provincials of Religious Orders Rural Deans
Reverend	{ Priests of Religious Orders Secular Priests Clerics — in Major Orders

ECCLESIASTICAL FORMS OF ADDRESS

The Pope:

His Holiness, Pope N—; Your
Holiness
Most Holy Father
Addressing a letter: To His Holiness, Pope —
Concluding a letter: Prostrate at the feet of your Holiness, I have the honor to profess myself, with the most profound respect, Your Holiness's most humble servant,
—

(Christian name) Cardinal (surname)

Concluding a letter: Asking your Eminence's blessing, I am, Yours sincerely and respectfully, —

If he is an Archbishop or Bishop: His Eminence Cardinal Archbishop of —

His Eminence Cardinal N—, Archbishop of —

Patriarchs, Apostolic Delegates
and Nuncios:

His Excellency, The Patriarch (Archbishop) of —

His Excellency, Monsignor N —, Patriarch Archbishop of —

Most Reverend Excellency; Your Excellency

Cardinals:

Your Eminence
His Eminence (Christian name)
Cardinal (surname)
My Lord Cardinal
Addressing a letter: His Eminence

His Beatitude, Patriarch of——
(Eastern Patriarchs)
Your Beatitude; Most Reverend
Lord (Eastern Patriarchs)
Your Excellency, (or) His Excel-
lency (Apostolic Delegates, etc.)
Letters are addressed and con-
cluded as for a Cardinal, with
the exception that the title "Emi-
nence" is not used, but in its
place there is substituted the re-
spective title of the individual
addressed.

Archbishops:

Your Excellency
My Lord Archbishop
My Lord, (or) Your Grace
Addressing a letter:
The Most Reverend A—— B——,
D. D., Archbishop of ——
Concluding a letter: Asking your
Excellency's blessing, I am, yours
sincerely and respectfully, ——

Bishops:

Your Excellency
Your Grace; My Lord Bishop; My
Lord
Addressing a letter:
The Most (or Right) Reverend
A—— B——, D. D., Bishop
of ——
Concluding a letter: Asking your
Excellency's blessing, I am, Yours
sincerely and respectfully, ——
Note: The titles "Lord" and
"Lordship" are not in common use
in the United States. By regulation
both bishops and archbishops in the
United States are now called "Your
Excellency"; "Your Grace" is no
longer good form.

Titular Archbishops and Bishops:

These are best addressed in ex-
actly the same way as a diocesan
prelate, but their office may be
added, e. g.:
The Right Reverend A—— B——,
Vicar Apostolic of ——

Abbots:

The Lord Abbot of ——; My
Lord, (or) Father Abbot
Addressing a letter:

The Right Reverend Dom A——
B——, O. S. B. (or otherwise)
Abbot of ——
Concluding a letter: I am, Right
Rev. Abbot (or Father), Your de-
voted servant, ——

Abbesses:

Similarly, substituting Lady Ab-
bess, Mother Abbess, Dame.

Protonotaries Apostolic, Domestic Prelates and Vicars General:

Right Reverend Monsignor
Monsignor
The Right Reverend Monsignor
A—— B——, Prot. Apos. (or)
Vic. Gen.
Addressing a letter: Right Rever-
end and dear Monsignor
Concluding a letter: I am, Right
Rev. Father (or Monsignor),
Your devoted servant, ——

Provosts and Canons:

The Very Reverend Provost A——
B——
The Very Reverend Canon A——
B——
The Very Reverend A—— Canon
B——
Provost, Canon
Addressing a letter: The Very Rever-
end Provost A——; or Dear
Canon B——

Papal Chamberlain:

Very Reverend Monsignor
The Very Reverend Monsignor
A—— B——
Addressing a letter: Very Rever-
end and dear Monsignor
Concluding a letter: I am, Very
Rev. Father (or Monsignor),
Your devoted servant, ——

Rectors of Seminaries and Heads of Colleges:

The Very Reverend A—— B——
(respective title)
Addressing a letter: Very Rever-
end and dear Father
Concluding a letter: I am, Very
Reverend Father, Respectfully
yours ——

Provincials of Religious Orders:

The Very Reverend Father Provincial, O. F. M.

The Very Reverend Father A— B—, Provincial, S. J.

The Very Reverend Father ———

Addressing a letter: Very Reverend and dear Father Provincial

Concluding a letter: I am, Very Reverend Father Provincial, Respectfully (obediently) yours —

Conventual Priors and their Equivalents:

The Very Reverend, the Prior of —

The Very Reverend Father (or Dom) A— B—, O. P. (or otherwise) Prior of ———

The Very Reverend Father Guardian, O. F. M.

Addressing a letter: Very Reverend Father; or, Dear Father Prior; or, Dear Father Guardian; Very Reverend and dear Father (Prior, Guardian)

Concluding a letter: I am, Very Reverend Father, Respectfully (obediently) yours ———

Prioresses:

Similarly, substituting Prioress, Mother, Dame.

Claustal Priors:

Very Reverend Father; Father Prior

The Very Reverend Dom A— B—, O. C.

The Very Reverend Father, Prior, ——— Abbey

Letters are addressed and concluded as for Conventual Priors.

Archdeacons:

The Venerable, the Archdeacon of ———

The Venerable A— B—, Archdeacon of ———

No Archdeacons, properly so-called, in the United States.

Rural Deans:

Are addressed: The Very Reverend A— B—, R. D., or V. F.

Preachers General:

The Venerable and Very Reverend Father A— B—, O. P., P. G.

Secular Priests:

Father

Reverend Sir; Dear Father N— (surname)

The Reverend Father A— B—

Addressing a letter: Reverend and dear Father

Concluding a letter: I am, Reverend Father, Respectfully yours ———

Religious Priests:

The Reverend Father A— B—, O. F. M.

Reverend Father; Dear Father N— (religious name)

Letters are addressed and concluded as to secular priests.

Benedictine and Cistercian Monks and Canons Regular, are called "Father," but addressed as "Dom," thus: The Reverend Dom A— B—, C. R. L.

Cistercian Monks, as the Venerable Father Dom A— B—, O. Cart.

Clerics (below the order of Priesthood):

The Reverend A— B—

Reverend Sir; or, Dear Mr. N—

The style of clerics who are members of religious orders is modified according to their status in the order.

Brothers:

Brother

Venerable Brother

Venerable and dear Brother

Sisters:

Sister

Venerable and dear Sister

FORMS OF ADDRESS FOR LAY DIGNITARIES

The President:

If speaking to him: Mr. President

Addressing a letter: The President, Washington, D. C.

Concluding a letter: I have the honor to remain, Most respectfully yours ———

The Vice-President:

If speaking to him: Mr. Vice-President

Addressing a letter: The Vice-President, Washington, D. C.

Concluding a letter: I have the honor to remain, Most respectfully yours ———

Governor:

If speaking to him: Governor Tolan: or Your Excellency

Addressing a letter: His Excellency the Governor, Albany, N. Y., or The Honorable A. R. Tolan, Governor of New York.

Concluding a letter: I have the honor to remain, Yours faithfully ———

U. S. (or State) Senator:

If speaking to him: Senator Dungan

Addressing a letter: (social) Senator Frederick Dungan (home address); (official business) The Honorable Frederick Dungan, Senator from Louisiana, Wash., D. C.

Concluding a letter: I have the honor to remain, Yours very truly ———

Congressman (also Member of a State Legislature):

If speaking to him: Mr. Lincoln

Addressing a letter: The Hon. J. B.

Lincoln, House of Representatives, Washington, D. C.

Concluding a letter: Believe me, Yours very truly ———

Mayor:

If speaking to him: Mr. Mayor

Addressing a letter: His Honor, the Mayor, City Hall, Buffalo, N. Y.

Concluding a letter: Believe me, Very truly yours ———

King:

If speaking to him: Your Majesty

Addressing a letter: His Most Gracious Majesty, the King

Formal beginning of letter: May it please Your Majesty:

Concluding a letter: I remain, Sir, with the greatest respect, Your Majesty's most obedient servant ———

Member of Royal Family:

If speaking to him: Your Royal Highness

Addressing a letter: To His Royal Highness, the Duke of Chichester

Concluding a letter: I remain, Sir, with the greatest respect, Your Royal Highness' most obedient servant ———

Duke and Duchess:

If speaking to one or the other: Duke (or Duchess)

Addressing a letter: To His Grace, the Duke of Kilkenny (or Her Grace, the Duchess)

Concluding a letter: I have the honor to remain, Your Grace's obedient servant ——— (or a more intimate conclusion if there is a close friendship).

Catholic Charities

The Catholic Church from its very beginning has carried on works of charity in some form or other. Love of God necessarily demands love of neighbor. Our Lord has made this very clear to us in His teachings, especially in the parable of the Good Samaritan. Charity and faith can never be separated.

There are a large number of priests and religious, both Sisters and Brothers, who, being so imbued with Catholic teaching, are practising works of charity in hospitals, schools, orphan asylums, homes for the aged and institutions for the blind and deaf all over the world. These men and women are following in the footsteps of Our Saviour, and without them our charities would be impossible.

The early Christians gave us shining examples of charity. They were forgetful of self, because they realized that the human possessor of goods is only a distributor and steward for the Supreme Owner, who is God. Their charity even received praise from a Roman Governor who said, "See these Christians, how they love one another."

In the Middle Ages the monasteries were centers of charity. The people went to the monasteries for relief during the times of famine and distress, because they knew that in the monasteries the religious practised charity for love of God. The religious saw in every poor person the image of Christ Himself. This was particularly so with St. Francis of Assisi and his Friars, with St. Dominic and his followers, and also with the many other religious orders.

After the so-called Reformation the "Council of Trent laid down certain regulations concerning the administration of hospitals and hospital funds, and reaffirmed the duty of the bishops not only to enforce these regulations, but to examine and oversee all measures for relief of the poor. In many portions of the Catholic world these ordinances soon bore considerable fruit, espe-

cially in connection with the re-establishment of parish relief. The greatest name identified with this work is that of St. Charles Borromeo, Bishop of Milan" ("Catholic Encyclopedia," III, 602).

An important feature of the period after the Council of Trent was the rise of the religious communities and other associations to relieve various kinds of distress. Among these were the Brothers of Charity, founded by St. John of the Cross in Granada, 1534; the hospital orders of the Brothers of St. Hippolytus (Mexico, 1585), and the Bethlehemites (Guatemala, 1660); the Daughters of Charity, or Sisters of Charity, founded by St. Vincent de Paul about the year 1633. "St. Vincent's work on behalf of foundlings, galley-slaves, and the wretched of all descriptions, makes him the most remarkable worker in the field of charity that the world has ever known" (ibid.). The Piarists, whose object is the instruction and care of poor children, were instituted in 1597 by Joseph of Calasanza. The institute of the Blessed Virgin, the "English Ladies," founded by Mary Ward in 1611, was intended chiefly as a teaching order though it also has orphan asylums. The Sisters of the Good Shepherd, devoting themselves to the reformation of wayward girls, were founded by a Frenchman, Fr. Eudes (1642). The Little Sisters of the Poor had their origin in the charitable work of a French servant girl, Jeanne Jugan, and received the approbation of the Holy See in 1854.

The Society of St. Vincent de Paul may be classified as the greatest lay-organization for the relief of the poor and the unfortunate. It was started in 1833 by Frederic Ozanam and seven other Catholic students in Paris. This is a society of laymen for the relief of their suffering fellowmen. The society is usually established in conferences which are attached to a parish. The members usually live in the neighborhood of that parish or have previously lived in the parish, and

therefore are thoroughly familiar with the particular parish area. There are in the United States at the present time some 2,500 conferences with 24,500 active members and more than 5,000 honorary members. The first conference of the society in this country was established in St. Louis in 1845, just twelve years after its foundation.

The founding of child-caring institutions dates back to 1548 in Mexico City, when the first institution called La Caridad was established through a private benefice. In 1721 the Ursuline nuns established an orphanage in New Orleans. The period of greatest growth in the number of children's institutions occurred in New York State from 1875 to 1889.

The care of dependent, neglected and handicapped children has occupied a larger place in Catholic welfare work in the United States than any other type of charitable work. Institutions for dependent children now number 316 and care for over 38,000 children. For physically handicapped children there are 24 institutions and for the mentally handicapped, 6. There are some 50 industrial and technical institutions for boys and girls and 68 institutions for delinquent girls. Catholic infant asylums and maternity hospitals number 50 and day nurseries, 110.

Hospitals were also founded at a very early date in America, the first one being established in Mexico City by Cortez in 1532. The first Catholic hospital in the United States was established at New Orleans in 1720 by private benefice.

There are in the United States at the present time some 689 Catholic general hospitals with 260 allied agencies and institutions, including hospitals for tubercular patients, convalescent homes, homes for incurables, hospitals for mental and nervous diseases, visiting nurse services, etc. There are some 60 Catholic hospitals with medical social service departments. In 1920 the Catholic Hospital Association was formed for the purpose of im-

proving the care of the sick in hospitals and to enable the members to profit by the experience and methods of other hospitals throughout the country.

There are many other Catholic organizations established in this country for carrying on particular phases of Catholic charity other than those mentioned above. Thus numerous Fresh Air Homes are maintained for the care of poor women and children. There are approximately 50 Catholic settlements throughout the country, also numerous institutions for crippled and feeble-minded children and a great many homes for the care of the deaf and the blind.

The most significant feature of the Catholic Charities program in recent years has been the development of central diocesan agencies. The first of these agencies was established in 1903. Between that time and the end of 1919 similar agencies had been established in 14 dioceses. There are now 80 central diocesan agencies of Catholic Charities with 103 branch offices. Operating under the leadership of the bishops, Catholic Charities have endeavored to unite the various Catholic charitable institutions and organizations of a diocese in a central coordinated program.

The National Conference of Catholic Charities, organized in 1910, represented the first effort to bring together nationally all the groups engaged in Catholic charitable work. Since its organization the Conference has really held the leadership in the Catholic Charities movement in the United States. It provides a national service to the various diocesan agencies; it interprets their work on a national scale; it represents the whole of Catholic Charities on national and local issues. The Conference has also contributed a valuable body of literature on Catholic Charities, including the "Proceedings" of its annual meetings and its official organ, the "Catholic Charities Review." It has a membership of 3,500, including some 800 Catholic institutions.

Education

Education consists essentially in preparing man for what he must do and what he must be here below in order to attain the Sublime End for which he was created. Education includes all those experiences by which the intelligence is developed, knowledge acquired and character formed. The foundations are laid in the home, and agencies and institutions for that express purpose train a child so as to fit him for the activities and duties of life. The purposes and ideals of life as understood by the educator are therefore important. The content of education is mankind's previous acquisition in various fields, the elements of which vary considerably in value, and the selection of that which is desirable as mental possessions and as means of culture must be subordinated directly, or at least indirectly, to the attainment of man's last end. There can be no ideally perfect education which is not Christian education.

CANON LAW ON EDUCATION

The following excerpts from Section XXII of the Code of Canon Law issued in 1918 state the official position of the Catholic Church regarding education:

Canon 1113: "Parents are bound by a most grave obligation to provide to the best of their ability for the religious and moral as well as for the physical and civil education of their children, and for their temporal well-being."

Canon 1372: "From childhood all the faithful must be so educated that not only are they taught nothing contrary to faith and morals, but that religious and moral training takes the chief place."

Canon 1373: "In every elemen-

tary school religious instruction, adapted to the age of the children, must be given."

Canon 1374: "Catholic children must not attend non-Catholic, neutral or mixed schools, that is, such as are also open to non-Catholics. It is for the bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils."

Canon 1375: "The Church has the right to establish schools of every grade, not only elementary schools, but also high schools and colleges."

THE CHURCH'S STAND ON EDUCATION

- 1 — Parents are responsible for the training of their children.
- 2 — Parents may be assisted by the Church, the State, private societies or individuals in fulfilling this duty.
- 3 — Teachers have their authority to teach by delegation from the parents.
- 4 — The Church has the right to demand of the parents that their children be trained in religion and morality.
- 5 — Since such training is not given in non-Catholic schools, parents who send their children to such schools are bound under pain of mortal sin to supply such training fully and adequately.
- 6 — Since most parents are unable to supply full and adequate religious training to their children, it becomes in most cases their obligation to send the children to Catholic schools.
- 7 — Parents may send their children to non-Catholic schools only when such practice is tolerated by the bishop of the diocese.
- 8 — The State has the right to demand that the child be prepared for his duties as a citizen. Such training is given in parochial as well as public schools.

CATHOLIC EDUCATION IN THE UNITED STATES

Law Promulgated by Third Plenary Council of Baltimore

In 1884 the following law was promulgated by the Third Plenary Council of Baltimore:

"Near every church where there is no parochial school one shall be established within two years after the promulgation of this Council, and shall be perpetually maintained, unless the bishop for serious reasons sees fit to allow delay.

"All parents shall be bound to

send their children to a parochial school, unless it is evident that such children obtain a sufficient Christian education at home, or unless they attend some other Catholic school, or unless, for sufficient cause approved by the Bishop, with proper cautions and remedies duly applied, they attend another school. It is left to the Ordinary to decide what constitutes a Catholic school."

Pronouncements of Pastoral Letter of the Hierarchy in 1919

The following are some of the pronouncements of the Pastoral Letter issued by the Hierarchy of the United States in 1919:

"The Church in our country is obliged, for the sake of principle, to maintain a system of education distinct and separate from other systems. It is supported by the voluntary contributions of Catholics who, at the same time, contribute as required by law to the maintenance of the public schools. It engages in the service of education a body of teachers who consecrate their lives to this high calling; and it prepares, without expense to the state, a considerable number of Americans to live worthily as citizens of the republic.

"Our system is based on certain convictions that grow stronger as we observe the testing of all education, not simply by calm theoretic discussion, but by the crucial experience of recent events. It should not have required the pitiless searching of war to determine the value of any theory or system, but since that rude test has been so drastically applied and with such unmistakable results, we judge it opportune to restate the principles which serve as the basis of Catholic education.

"First: The right of the child to receive education and the correlative duty of providing it are established on the fact that man has a soul created by God and endowed with capacities which need to be developed, for the good of the in-

dividual and the good of society. In its highest meaning, therefore, education is a cooperation by human agencies with the Creator for the attainment of His purpose in regard to the individual who is to be educated, and in regard to the social order of which he is a member. Neither self-realization alone nor social service alone is the end of education, but rather these two in accordance with God's design, which gives to each of them its proportionate value. Hence it follows that education is essentially and inevitably a moral activity in the sense that it undertakes to satisfy certain claims through the fulfillment of certain obligations. This is true independently of the manner and means which constitute the actual process; and it remains true, whether recognized or disregarded in educational practice, whether this practice include the teaching of morality, or exclude it, or try to maintain a neutral position.

"Second: Since the child is endowed with physical, intellectual and moral capacities, all these must be developed harmoniously. An education that quickens the intelligence and enriches the mind with knowledge, but fails to develop the will and direct it to the practice of virtue, may produce scholars, but it cannot produce good men. The exclusion of moral training from the educative process is more dangerous in proportion to the thoroughness with which the intellectual powers are developed, because

it gives the impression that morality is of little importance, and thus sends the pupil into life with a false idea which is not easily corrected.

"Third: Since the duties we owe our Creator take precedence of all other duties, moral training must accord the first place to religion, that is, to the knowledge of God and His law, and must cultivate a spirit of obedience to His commands. The performance, sincere and complete, of religious duties, ensures the fulfilment of other obligations.

"Fourth: Moral and religious training is most efficacious when it is joined with instruction in other kinds of knowledge. It should so permeate these that its influence will be felt in every circumstance of life, and be strengthened as the mind advances to a fuller acquaintance with nature and a riper experience with the realities of human existence.

"Fifth: An education that unites intellectual, moral and religious elements is the best training for citizenship. It inculcates a sense of responsibility, a respect for authority and a considerateness for the rights of others which are the necessary foundations of civic virtue—more necessary where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself. We are convinced that, as religion and mor-

ality are essential to right living and to the public welfare, both should be included in the work of education. . . .

"With great wisdom our American Constitution provides that every citizen shall be free to follow the dictates of his conscience in the matter of religious belief and observance. . . . And since education is so powerful an agency for the preservation of religion, equal freedom should be secured to both. This is the more needful where the State refuses religious instruction any place in its schools. To compel the attendance of all children at these schools would be practically equivalent to an invasion of the rights of conscience, in respect of those parents who believe that religion forms a necessary part of education.

"Our Catholic schools are not established and maintained with any idea of holding our children apart from the general body and spirit of American citizenship. They are simply the concrete form in which we exercise our rights as free citizens, in conformity with the dictates of conscience. Their very existence is a great moral fact in American life. For while they aim, openly and avowedly, to preserve our Catholic faith, they offer to all people an example of the use of freedom for the advancement of morality and religion."

History of Catholic Education in the United States

The Catholic faith and Catholic education were first brought to America by Spanish and French settlers and by English colonists in Maryland. By the end of the sixteenth century Franciscan missionaries had begun educational work in Florida; in 1606 a classical school was established at St. Augustine. Soon after Franciscan schools for Indians and Spanish were founded in the Southwest, in Arizona, New Mexico and Texas. In Maine French Capuchins were teaching the Indians before 1640. In Maryland the Jesuits established a grammar school in 1640, a col-

lege at Newton in 1677, antedated only by Harvard, and a classical school at Bohemia Manor in 1744. About this time they extended their labors into Pennsylvania and the "mother of all the parochial schools in the English-speaking colonies," St. Mary's, was founded by the Jesuits at Philadelphia in 1782. Among those who zealously promoted education in Maryland and Pennsylvania were Archbishop Carroll, Archbishop Neale, the Jesuits, Frs. White, Wapeler, Schneider, Farmer, Ritter and Molyneux, and the Sulpician, Fr. Gallitzin.

The first missionaries on the

California peninsula (Lower California) were Franciscans; forced to leave because of adverse circumstances, they were succeeded by the Jesuits. Likewise the Franciscans were the first to teach in what is now California proper. Notable among the Franciscans in California were Frs. Junipero Serra and Francis Lazuen. In Detroit, soon after its founding in 1703, the Franciscans and Jesuits taught successively. There were schools in Mackinaw, Mich., and Kaskaskia, Ill., before 1720, and by the end of the eighteenth century a complete system of Catholic schools was developing in Detroit. The Sulpician, Fr. Gabriel Richard, was particularly zealous in his labors in the cause of education and he was one of the founders in 1817 of the University of Michigan, of which he and the Rev. John Monteith were the entire faculty.

About 1780 there were French schools further west, at Vincennes and St. Louis. In the Middle West Fr. Gibault labored earnestly. Catholics established the first school in Kentucky, where Frs. Nerinckx and Badin were notable for their zeal. The first free school in the District of Columbia was founded by Catholics. The first parish school in New York City was St. Peter's Free School established in 1800.

The first convent of nuns in the United States was founded in New Orleans in 1727 by Ursulines from France. There they established a school, orphan asylum and hospital. Georgetown Convent, in the District of Columbia, was founded in 1799 by the Visitation Nuns, who had schools as far away as Illinois and Alabama by 1833. The Sisters of Charity of Emmitsburg, Md., were founded in 1808 and spread rapidly in all directions, operating 58 schools and asylums in 1850. In Kentucky the Sisters of Loretto were founded in 1812, the Sisters of Charity of Nazareth in 1813, and soon after a community of Dominicans was established there. The Religious of the Sacred Heart under Blessed Philippine-Rose Duchesne

came to New Orleans in 1818 and later settled at St. Charles, Mo. The Sisters of Mercy opened a school in Chicago in 1846.

The Franciscan Sisters labored particularly in the Middle West, the Sisters of the Holy Cross in Indiana, the School Sisters of Notre Dame in the East, and the Sisters of the Holy Names in Washington and Oregon. Other teaching orders of nuns are various branches of the Sisters of Charity, the Sisters of St. Joseph of Carondelet who labored early in Missouri, the Sisters of Providence, of Notre Dame de Namur, of the Immaculate Heart of Mary, of St. Joseph, of Loretto, of the Precious Blood, of the Divine Compassion, of the Incarnate Word, of the Sacred Heart of Mary, of the Holy Child Jesus, of Notre Dame, Benedictine Sisters, and Sisters of the Blessed Sacrament caring exclusively for the Indians and Negroes.

Today Catholic education in the United States is a monument to these holy women. Notable names are many, among them Mothers Seton, Spalding, Angela, Guerin, Fournier, Clarke, Warde, Drexel, Duchesne.

Secondary schools for boys were founded by the Brothers of the Christian Schools, Xaverian Brothers and Brothers of the Holy Cross as well as by the Jesuits, Dominicans, Franciscans, Benedictines and other teaching orders. The nuns conducted academies for girls. And in the late nineteenth century secondary education flourished.

The oldest Catholic university in the United States is Georgetown, founded in 1789. St. Louis was founded in 1828 and the Catholic University at Washington in 1889. St. Mary's Seminary, founded in 1791, is the oldest seminary for priests. Now there are over 300 colleges and seminaries for men.

College education for women came later. St. Elizabeth's College, Convent Station, N. J., founded 1899, is the oldest Catholic college for women. There are now 116 such colleges in the United States.

Legal Status of Catholic Education

Schools established and administered by private corporations or individuals are legally separate from the public school system though subject to regulation by civil authority. Their right to exist, free from unreasonable interference, is generally recognized and expressly confirmed in several important law cases. Public funds cannot be used to support denominational schools, but such schools are not taxed.

Education is compulsory in all states and the period of attendance is the same for private as for public schools. In some states inspection and supervision of private schools and their approval for compulsory education purposes is required. The general curriculum is regulated by law in most states, as are the teaching of civics and the Constitution and the use of the English language.

Bible Reading and Religious Instruction in Public Schools

Bible reading in the public schools and the religious instruction of pupils is obligatory or specifically permitted in some states. One or more school systems in 38 states report special authorization of released time for religious education of public school pupils during school hours; special legislative authorization has been granted in

a number of states. Weekly school year religious instruction classes and religious vacation schools for public school pupils are conducted annually in almost every diocese. For data write to the Confraternity of Christian Doctrine, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Federal Aid and State Aid to Education

For more than a decade agitation has been rife in the United States both in favor of and in opposition to a Federal Department of Education. Proponents of the proposed plan make a point of standardization and look to an increase of appropriations for general and specific purposes through the medium of a special organization. Opponents of such an establishment point out the inherent unconstitutionality of such a step which, they argue, would encroach upon the administration of the several states and would gradually assume to itself powers which even its proponents are unwilling now to concede to it. Catholic educators everywhere have opposed the erection of the department.

The original proposal was the Smith-Towner bill in 1918, which provided for federal aid to the states and wide federal powers of interference in local education. Private universities, state colleges, etc., opposed the measure, causing various amendments to be added to it. The National Education As-

sociation favored it. The Reed-Curtis bill was a modified proposal but also undesirable. According to Archbishop Hanna: "The Reed-Curtis bill would establish an educational bureaucracy in Washington, as well as a great politico-educational machine, with all its attendant evils.... What education needs is local stimulation and local support. It does not need, and should not have, federal control."

In 1929 President Hoover appointed the Advisory Committee on Education to study the relation of the Federal Government to education in the various states. In 1932 the Advisory Committee submitted a majority report to the Secretary of the Interior recommending a Department of Education so constituted as to be a national clearing-house for information. The principle of local control of the schools was upheld nevertheless. Drs. Pace and Johnson, the two Roman Catholic members of the Advisory Committee, submitted a minority report opposing the erection of a Federal Department.

The Advisory Committee on Education, created by President Roosevelt in 1936 to study the relation of the Federal Government to the support of education in the United States, made its report in Feb., 1938, after two years' intensive study. The Committee advocated continuance of federal subsidies now being made and recommended new grants of \$72,000,000 increasing to \$199,000,000 by the year 1944-45, to be divided among 6 major funds: (1) general aid fund for the current operating and maintenance expenses of elementary and secondary schools; (2) preparation of teachers and other educational personnel; (3) construction of school buildings; (4) improved administration of state departments of education; (5) civic, general and vocational part-time adult educational activities; (6) rural library service. A recanvass in 5 years was recommended.

According to Dr. George Johnson, director of the Department of Education of the N. C. W. C., and a member of the Committee, there are large areas in the United States which cannot support a decent system of schools and unless federal aid be granted great numbers of children will lack adequate education. The report would distribute money on the basis of need and would strictly maintain local control. Also "in view of the fact that non-public schools are saving the nation such great sums of money, the Committee recommends that where federal aid is used for such incidental services as the provision of reading materials, the transportation of pupils, the care of health, and scholarships, it shall be made available to all the children of the nation whether they are in public schools or not."

The Harrison-Black-Fletcher Bill of 1937 ignored this issue as did the Thomas Bill of 1939. In

1941 the Thomas-Harrison Bill, which proposed to "strengthen the national defense and promote the general welfare through the appropriation of funds to assist the States and Territories in meeting financial emergencies in education and in reducing the inequalities of educational opportunities," was objected to because it would involve a degree of federal supervision and control that might eventually destroy that local autonomy which has kept our schools free.

Now under consideration by the Senate Committee on Education and Labor is Senate Bill 637. Opposition of the N. C. W. C. Administrative Committee of Bishops to this bill was expressed by Msgr. George Johnson in a letter to Senator Thomas, on May 24, 1943, pointing out that it confuses an issue, long before Congress, of the wisdom and desirability of the Federal Government assuming a large degree of responsibility for the support of general education in the United States. The bill also explicitly excludes aid to privately supported schools, and thus would increase the burden of Catholics, since it is only through additional taxation that the Federal Government could obtain the funds it would require. This added burden would make it more difficult for them to support their own schools, thus infringing on their rights of freedom of religion and conscience.

Participation by Catholic children in state educational expenditures is limited to: free bus transportation, provided by law in Illinois, Indiana, Iowa, Kansas, Massachusetts, Michigan, Missouri, New Hampshire, New Jersey, New York, Oregon, Rhode Island and certain counties of Maryland; textbooks supplied in Kansas, Louisiana, Mississippi, New Mexico, Oregon and West Virginia.

Organization of the Catholic School System

The Catholic school system includes five classes of institutions: parochial or elementary, secondary, normal, seminary and university.

Institutions in the seminary division are of two classes, preparatory and major. A national summary follows:

CATHOLIC EDUCATIONAL INSTITUTIONS IN 1940
(Compiled in 1942 by the Department of Education of the N. C. W. C.)

	No. of Schools	Instructors		Students		
		Religious	Lay	Total	Male	Female Unclasi- fied
Seminaries						
Major.....	98	1,091	43	1,134	8,110	—
Preparatory.....	83	1,056	77	1,133	9,692	—
						8,110 9,692
Universities and Colleges						
Universities.....	25	1,651	4,487	6,138	52,609	28,754
Men's Colleges.....	52	1,487	880	2,367	23,458	9,227
Women's Colleges.....	116	3,387	1,250	4,637	579	47,259
						81,363 32,685 47,838
Diocesan Teachers' Colleges.	6	186	23	209	2,203	326
						2,529
Normal Schools.....	30	697	92	789	4,348	1,591
						5,939
Secondary Schools.. ..	2,105	17,522	3,454	20,976	157,583	203,540
						361,123
Elementary Schools.....	7,944	56,438	3,643	60,081	926,363	917,134
						191,685
Total.....	10,459	83,515	13,949	97,464	1,184,945	1,207,831
						2,584,461

PREPARATORY SEMINARIES IN THE UNITED STATES

(Compiled from the N. C. W. C. Directory of Preparatory Seminaries)

Alabama

St. Bernard's Seminary, St. Bernard. Order of St. Benedict.

California

Claretian Junior Seminary, Del Amo Foundation, Compton. Claretian Fathers.

Holy Redeemer College, Oakland. Congregation of the Most Holy Redeemer.

Maryknoll Junior Seminary, Mountain View, Catholic Foreign Mission Society of America.

Sacred Heart Novitiate, Los Gatos. Society of Jesus.

St. Joseph's Seminary, Mountain View. Priests of St. Sulpice.

Los Angeles College, Los Angeles. Congregation of the Mission.

St. Anthony's Seraphic Seminary, Santa Barbara. Order of Friars Minor.

St. Joseph's Preparatory Seminary, Santa Cruz. Oblates of St. Joseph. Salesian House of Studies, Richmond. Salesian Fathers.

Connecticut

La Salette Missionary College, Hartford. La Salette Missionary Fathers.

St. Thomas Preparatory Seminary, Bloomfield. Secular Clergy.

Ukrainian Catholic Seminary, Stamford. Secular Clergy.

District of Columbia

St. Joseph's Seminary, Brookland. St. Joseph Society of the Sacred Heart.

Florida

St. Leo Abbey Scholasticate, St. Leo. Order of St. Benedict.

Illinois

St. Joseph's Seraphic Seminary, Westmont. Order of Friars Minor.

St. Jude Seminary, Momence, Claretian Fathers.

St. Mary's Mission House, Techny. Society of the Divine Word.

Quigley Preparatory Seminary, Chicago. Secular Clergy.

St. Joseph's Seminary, Elgin. Servite Fathers.

St. Henry's Preparatory Semi-

nary, Belleville. Oblates of Mary Immaculate.

Sacred Heart Mission Seminary, Geneva. Missionaries of the Sacred Heart.

La Salette Seminary, Olivet. La Salette Missionary Fathers.

Indiana

Holy Cross Seminary, Notre Dame. Congregation of the Holy Cross.

Divine Heart Mission House, Donaldson. Society of the Priests of the Sacred Heart.

Mt. St. Francis Pro-Seminary, Mt. St. Francis. Friars Minor Conventuals.

St. Meinrad's Seminary, St. Meinrad. Order of St. Benedict.

Sacred Heart Seminary, Fort Wayne. Crosier Fathers.

Iowa

St. Paul's Mission House, Epworth. Society of the Divine Word.

Kansas

St. Benedict's Seminary, Atchison. Order of St. Benedict.

Kentucky

St. Mary's College, St. Mary. Congregation of the Resurrection.

Louisiana

St. Joseph's Seminary, St. Benedict. Order of St. Benedict.

St. Charles College, Grand Coteau. Society of Jesus.

Maine

Oblate Seminary, Bucksport. Oblates of Mary Immaculate.

Maryland

Paulist Juniorate, Baltimore. Congregation of St. Paul.

St. John of Matha College, Hyattsville. Order of the Most Holy Trinity.

St. Charles College, Catonsville. Society of St. Sulpice.

Massachusetts

Maryvale Seminary, Bedford. Society of Mary.

Seminary of Our Lady of Holy Cross, N. Easton. Congregation of the Holy Cross.

St. Francis Xavier Mission House, Island Creek. Society of the Divine Word.

Shadowbrook, Lenox. Society of Jesus.

St. Francis Seraphic Seminary, West Andover. Order of Friars Minor.

Stigmatine Juniorate, Waltham. Stigmatine Fathers.

Michigan

SS. Cyril and Methodius (Polish) Seminary, Orchard Lake. Secular Clergy.

Sacred Heart Seminary, Detroit. Secular Clergy.

St. Joseph's Seminary, Grand Rapids. Secular Clergy.

Minnesota

Nazareth Hall, Lake Johanna. Secular Clergy.

Crosier Seminary, Onamia. Crosier Fathers.

Holy Family Minor Seminary, Hillman. Congregation of the Missionaries of the Holy Family.

St. John's Seminary, Collegeville. Order of St. Benedict.

Mississippi

St. Augustine's Seminary, Bay St. Louis. Society of the Divine Word.

Missouri

Passionist Preparatory Seminary, Normandy. Congregation of the Passion.

St. John's Catholic Seminary, Kansas City. Congregation of the Mission.

St. Joseph's College, Kirkwood. Congregation of the Most Holy Redeemer.

St. Louis Preparatory Seminary, Webster Groves. Secular Clergy, under instruction of Vincentian Fathers.

St. Stanislaus Seminary, Florissant. Society of Jesus.

St. Vincent's Preparatory Seminary, Cape Girardeau. Congregation of the Mission.

New Hampshire

La Salette Seminary, Enfield. La Salette Missionary Fathers.

New Jersey

Don Bosco Seminary, Newton. Salesian Congregation.

St. Joseph's College, Princeton. Congregation of the Mission.

Benedictine Mission Seminary, Newton. Benedictine Fathers.

Seton Hall Divinity School, South Orange. Secular Clergy.

St. Mary's Monastery, Morristown. Benedictine Fathers.

New Mexico

Lourdes Junior Seminary, Albuquerque. Society of Jesus.

New York

Montfort Preparatory Seminary, Bay Shore. Company of Mary.

Augustinian Preparatory Seminary, Staten Island. Augustinian Fathers.

Epiphany Apostolic College, Newburgh. St. Joseph Society of the Sacred Heart.

Eymard Seminary, Suffern. Fathers of the Blessed Sacrament.

St. Albert's Preparatory Seminary, Middletown. Order of Calced Carmelites.

St. Andrew-on-Hudson Seminary, Poughkeepsie. Society of Jesus.

St. John's Atonement Seminary, Garrison. Society of the Atonement.

St. Joseph's Seraphic Seminary, Callicoon. Order of Friars Minor.

Seraphic Seminary of Mary Immaculate, Garrison. Friars Minor Capuchin.

St. Anthony's Seraphic Seminary, Catskill. Order of Friars Minor.

Cathedral College of the Immaculate Conception, Brooklyn. Secular Clergy.

Holy Angels Collegiate Institute, Buffalo. Missionary Oblates of Mary Immaculate.

Holy Cross Preparatory Seminary, Dunkirk. Congregation of the Passion.

St. Columban's Preparatory Seminary, Silver Creek. Chinese Mission Society of St. Columban.

The Little Seminary of St. Joseph and the Little Flower, Buffalo. Secular Clergy.

Wadhams Hall Preparatory Seminary, Ogdensburg. Secular Clergy.

St. Andrew's Seminary, Rochester. Secular Clergy.

St. Francis College, Staten Island.
Friars Minor Conventuals.

St. Joseph's Seminary and College, New York. Secular Clergy.

St. Michael's Mission House,
Conesus. Society of the Divine Word.

Seraphic Seminary, Beacon. Friars Minor Capuchin.

St. Paul's Seminary, Staten Island.
Pious Society of St. Paul.

Ohio

Milford Novitiate of the Sacred Heart, Milford. Society of Jesus.

St. Francis Seraphic Seminary, Cincinnati. Order of Friars Minor.

St. Gregory's Seminary, Cincinnati. Secular Clergy.

Brunnerdale Seminary, Canton. Society of the Precious Blood.

St. Charles Borromeo Seminary, Columbus. Secular Clergy.

The Pontifical College Josephinum, Worthington. Secular Clergy.

Maryknoll Preparatory Seminary, Cincinnati. Catholic Foreign Mission Society of America.

Maryknoll Junior Seminary, Akron. Catholic Foreign Mission Society of America.

Oregon

Mt. Angel College and Seminary, St. Benedict. Order of St. Benedict.

Pennsylvania

Holy Ghost Apostolic College, Cornwells Heights. Society of the Holy Ghost.

St. Mary's Manor and Apostolic School, South Langhorne. Society of Mary.

Theological Seminary of St. Charles Borromeo, Philadelphia. Secular Clergy.

Novitiate of St. Isaac Jogues, Wernersville. Society of Jesus.

St. Francis Seminary, Loretto. Third Order Regular of St. Francis. Sacred Heart Mission House, Girard. Society of the Divine Word.

St. Mary's College, North East. Order of the Most Holy Redeemer.

St. Fidelis Seminary, Herman. Friars Minor Capuchin.

Maryknoll Preparatory College, Clarks Summit. Catholic Foreign Mission Society of America.

Rhode Island

Seminary of Our Lady of Providence, Warwick Neck. Secular Clergy.

Texas

St. Anthony's Apostolic School, San Antonio. Oblate Fathers.

St. John's Seminary, San Antonio. Vincentian Fathers.

St. Mary's Seminary, La Porte. Secular Clergy.

Ysleta College, El Paso. Society of Jesus.

Washington

St. Edward's Seminary, Seattle. Society of St. Sulpice.

Wisconsin

St. Bonaventure Minor Seminary, Sturtevant. Order of Friars Minor.

College of Our Lady-Holy-Hill, Holy Hill. Discalced Carmelites.

Seminary of St. Francis de Sales, St. Francis. Secular Clergy.

St. Lawrence Preparatory Seminary, Mt. Calvary. Friars Minor Capuchin.

Salvatorian Seminary, St. Nazanz. Society of the Divine Saviour.

Pallottine College, Milwaukee. Pious Society of Missions.

Holy Ghost Mission House, East Troy. Society of the Divine Word.

St. Monica Seminary, Oconomowoc. Augustinian Fathers.

MAJOR SEMINARIES IN THE UNITED STATES

(Compiled from the N. C. W. C. Directory of Major Seminaries)

Alabama

St. Bernard's Seminary, St. Bernard. Order of St. Benedict.

Arkansas

New Subiaco Abbey and Seminary, Subiaco. Order of St. Benedict.

St. John's Home Missions Seminary, Little Rock. Secular Clergy.

California

Alma College, Alma. Society of Jesus.

St. Albert's College, Oakland. Order of Preachers.

Franciscan Monastery and Seminary, San Luis Rey. Old Mission. Order of Friars Minor.

St. Patrick's Seminary, Menlo Park. Priests of St. Sulpice.

Claretian Major Seminary, Dominguez Memorial, Compton. Missionary Sons of the Immaculate Heart of Mary.

Franciscan Theological Seminary, Santa Barbara. Order of Friars Minor.

St. John's Major Seminary, Los Angeles. Vincentian Fathers.

Colorado

St. Thomas Theological Seminary, Denver. Congregation of the Mission.

Holy Cross Abbey, Canon City. Benedictine Fathers.

Connecticut

St. Mary's Seminary, Norwalk. Congregation of the Holy Ghost and the Immaculate Heart of Mary.

Ukrainian Catholic Seminary, Stamford. Secular Clergy.

District of Columbia

Apostolic Mission House, Brookland. Catholic Missionary Union.

Atonement Seminary of the Holy Ghost, Brookland. Friars of the Atonement.

Augustinian College, Brookland. Hermits of St. Augustine.

Claretian College, Brookland. Missionary Sons of the Immaculate Heart of Mary.

College of Our Lady of Mount Carmel, Discalced Carmelites.

DeSales Hall, Washington. Oblates of St. Francis de Sales.

Dominican College of the Immaculate Conception, Washington. Order of Preachers.

Holy Cross College, Brookland. Congregation of the Holy Cross.

Holy Name College, Brookland. Order of Friars Minor.

Marist College, Brookland. Society of Mary.

Oblate Scholasticate, Brookland. Oblates of Mary Immaculate.

Pallotine House of Studies, Washington. Pious Society of Missions.

Sacred Hearts Seminary, Brookland. Fathers of the Sacred Hearts.

St. Bonaventure's Convent, Washington. Friars Minor Conventuals.

St. Francis Capuchin College, Brookland. Capuchin Friars Minor.

St. Joseph's Seminary, Brook-

land. St. Joseph Society of the Sacred Heart.

St. Josaphat's Seminary, Washington. Order of St. Basil the Great (Ukrainian).

St. Paul's College, Brookland. Congregation of St. Paul.

Theological College of the Catholic University of America, Brookland. Priests of St. Sulpice.

Viatorian Seminary, Brookland. Clerics of St. Viator.

Florida

St. Leo Abbey Scholasticate. St. Leo. Order of St. Benedict.

Illinois

Dominican College of St. Thomas Aquinas, River Forest. Order of Preachers.

St. Mary's Seminary, Lemont. Order of Friars Minor.

Immaculate Conception Monastery, Chicago. Congregation of the Passion.

Mater Dolorosa Seminary, Hillside. Servite Fathers.

St. Mary-of-the-Lake Seminary, Mundelein. Diocesan Priests and Jesuits.

St. Mary's Mission House, Techny. Society of the Divine Word.

St. Procopius Seminary, Lisle. Order of St. Benedict.

St. Bede's Abbey Seminary, Peru. Order of St. Benedict.

St. Joseph's Seminary, Teutopolis. Order of Friars Minor.

Marian Hills Seminary, Hinsdale. Marian Fathers.

Indiana

Moreau Seminary, Notre Dame. Holy Cross Congregation.

Holy Family Theological Seminary, Oldenburg. Order of Friars Minor.

St. Meinrad's Seminary, St. Meinrad. Order of St. Benedict.

Our Lady of Lourdes Seminary, Cedar Lake. Order of Friars Minor.

West Baden College, West Baden Springs. Society of Jesus.

Iowa

New Melleray Abbey, Peosta. Order of Reformed Cistercians.

Kansas

St. Fidelis Monastery, Victoria. Friars Minor Capuchin.

St. Benedict's Abbey, Atchison.
Order of St. Benedict.

St. Mary's College, St. Marys. Society of Jesus.

St. Augustine's Mission Seminary, Kansas City. Recollect Augustinian Fathers.

Kentucky

Sacred Heart Retreat, Louisville. Congregation of the Passion.

Louisiana

Notre Dame Seminary, New Orleans. Society of Mary.

Maryland

St. Joseph's Passionist Monastery, Baltimore. Congregation of the Passion.

St. Mary's Seminary, Baltimore. Priests of St. Sulpice.

SS. Peter and Paul Monastery, Cumberland. Friars Minor Capuchin.

Mt. St. Mary's Seminary, Emmitsburg. Secular Clergy.

St. Saviour's Seminary, Lanham. Society of the Divine Saviour.

St. John of Matha College, Hyattsville. Order of the Most Holy Trinity.

Woodstock College of Baltimore County, Woodstock. Society of Jesus.

Massachusetts

St. Gabriel's Monastery, Brighton. Congregation of the Passion.

St. Francis' Seminary, Lowell. Order of Friars Minor.

St. John's Boston Ecclesiastical Seminary, Brighton. Secular Clergy.

Stigmatine Seminary, Wellesley. Stigmatine Fathers.

Oblate Scholasticate of St. Eugene, Natick. Oblates of Mary Immaculate.

Weston College of the Holy Spirit, Weston. Society of Jesus.

St. Hyacinth's Seminary, Granby. Friars Minor Conventual.

Michigan

Duns Scotus College, Detroit. Order of Friars Minor.

Monastery of St. Paul of the Cross, Detroit. Congregation of the Passion.

SS. Cyril and Methodius Seminary, Orchard Lake. Secular Clergy.

Sacred Heart Seminary, Detroit. Secular Clergy.

Minnesota

St. Paul Seminary, St. Paul. Secular Clergy.

St. John's Seminary, Collegeville. Order of St. Benedict.

Mississippi

St. Augustine's Seminary, Bay St. Louis. Society of the Divine Word.

Missouri

Conception College and Seminary, Conception. Order of St. Benedict.

St. John Cantius Seminary, St. Louis. Resurrectionist Fathers.

St. Louis Roman Catholic Theological Seminary, St. Louis. Secular Clergy, under instruction of Vincentian Fathers.

St. Mary's Seminary, Perryville. Congregation of the Mission.

Nebraska

St. Columban's Seminary, St. Columbus. Chinese Mission Society.

Immaculate Conception Seminary, Hastings. Canons Regular of the Holy Cross.

New Jersey

Immaculate Conception Seminary, Darlington, Ramsey P. O. Secular Clergy.

St. Mary's Monastery, Morristown. Order of St. Benedict.

St. Michael's Monastery, Union City. Congregation of the Passion.

St. Anthony's Monastery, Butler. Order of Friars Minor.

Don Bosco Seminary, Newton. Salesian Congregation.

New Mexico

Montezuma Seminary, Las Vegas. Mexican National Seminary in the United States. Society of Jesus.

New York

Maryknoll Seminary Maryknoll P. O. Catholic Foreign Mission Society of America.

Oblate House of Philosophy, Newburgh. Oblates of Mary Immaculate.

Mount St. Alphonsus Seminary, Esopus. Congregation of the Most Holy Redeemer.

St. Joseph's Seminary, Yonkers. Secular Clergy.

La Salette Seminary, Altamont.
Missionaries of La Salette.

St. Anthony-on-Hudson.
laer. Friars Minor Conventuals.

Monastery of the Immaculate
Conception, Jamaica, L. I. Congre-
gation of the Passion.

Seminary of the Immaculate Con-
ception, Huntington, L. I. Secular
Clergy.

St. Bonaventure's Seminary, St.
Bonaventure. Order of Friars Minor.

Seminary of Our Lady of the An-
gels, Niagara Falls. Congregation
of the Mission.

St. Stephen's Monastery, Croghan.
Order of Friars Minor.

St. Bernard's Seminary, Roches-
ter. Secular Clergy.

St. Mary's Monastery, Dunkirk.
Congregation of the Passion.

Immaculate Conception Mon-
astery, New York. Friars Minor
Capuchin.

North Carolina

Belmont Abbey Seminary, Bel-
mont. Order of St. Benedict.

Ohio

Mt. St. Mary's Seminary, Nor-
wood. Secular Clergy.

St. Charles Seminary, Carthagen.
Society of the Precious Blood.

Seminary of Our Lady of the
Lake, Cleveland. Secular Clergy.

Our Lady of Angels Seminary,
Cleveland. Order of Friars Minor.

Pontifical College Josephinum, Co-
lumbus. Secular Clergy.

St. Joseph's Priory, Somerset.
Order of Preachers.

Sacred Heart Seminary, Shelby.
Missionaries of the Sacred Heart.

Our Lady of Consolation Semi-
nary, Carey. Friars Minor Conven-
tuals.

Oregon

Mt. Angel College and Seminary,
St. Benedict. Order of St. Benedict.

Pennsylvania

Augustinian Scholasticate, Villa-
nova. Augustinian Fathers.

St. Vincent's Seminary, Philadel-
phia. Congregation of the Mission.

Theological Seminary of St.
Charles Borromeo, Philadelphia.
Secular Clergy.

St. Francis Seminary, Loretto.
Third Order Regular of St. Francis.
St. Vincent's Seminary, Latrobe.
Order of St. Benedict.

St. Ann's Passionist Monastery,
Scranton. Congregation of the Pas-
sion.

Mary Immaculate Seminary,
Northampton. Congregation of the
Mission.

South Dakota

St. Bernard's Seminary, Sioux
Falls. Missionaries of Marianhill.

Texas

Roger Bacon College, El Paso.
Order of Friars Minor.

St. Anthony's Seminary, El Paso.
Order of Friars Minor.

Scotus College, Hebronville. Or-
der of Friars Minor.

St. Mary's Seminary, La Porte.
Secular Clergy.

De Mazenod Scholasticate, San
Antonio. Oblates of Mary Immacu-
late.

St. John's Seminary, San An-
tonio. Vincentian Fathers.

Vermont

St. Mary's Seminary, Randolph.
Fathers of St. Edmund.

Washington

Mt. St. Michael's Scholasticate,
Hillyard. Society of Jesus.

St. Edward's Seminary, Seattle.
Society of St. Sulpice.

Wisconsin

St. Francis Monastery, Burling-
ton. Order of Friars Minor.

Seminary of St. Francis de Sales,
St. Francis. Secular Clergy.

Immaculate Conception Seminary,
Oconomowoc. Redemptorist Fathers.

Sacred Heart Monastery and
Scholasticate, Hales Corner. Priests
of the Sacred Heart.

St. Mary of the Angels Theologi-
cal Seminary, Green Bay. Order of
Friars Minor.

St. Norbert Abbey, West De Pere.
Premonstratensian Fathers.

St. Anthony's Clericate, Mara-
thon. Friars Minor Capuchin.

Carmelite Monastery and Noviti-
ate, Holy Hill. Discalced Carmelites.

THE CATHOLIC UNIVERSITY OF AMERICA

Formal approval was given by Leo XIII, in 1887, for the foundation in the United States of a university under Catholic auspices, and in 1889 he approved the constitutions. Under the supreme authority of the Holy See, the governing power of the University resides in the episcopate of the United States, and by their delegation in the board of trustees composed of bishops, priests and laymen.

Washington was selected as the site, sixty acres of land purchased and the university incorporated under the laws of the District of Columbia. Rt. Rev. John J. Keane, then Bishop of Richmond, was made Rector. Miss Mary Caldwell, of Newport, R. I., donated \$300,000 for the establishment of the School of Sacred Sciences, opened in Caldwell Hall, November 13, 1889. Msgr. James McMahon, of New York City, donated property valued at \$400,000 and the McMahon Hall for the Schools of Philosophy and Social Sciences was opened in 1895.

The School of Law was separated from the School of Social Sciences in 1896, and the latter formed into the School of Philosophy. In 1923, the Department of Canon Law was taken from the School of Sacred Sciences and made a distinct School of Canon Law.

In 1929-30, a Graduate School of Arts and Sciences was organized and undergraduate departments—the Schools of Philosophy, Letters and Sciences—were merged under the name Arts and Sciences into two groups—the Graduate School of Arts and Sciences and the College of Arts and Sciences, each with its appropriate faculty. The technological courses were grouped into a School of Engineering. In 1935 the name of the latter was changed to the School of Engineering and Architecture.

In 1934 the School of Social Work was opened at the University. The School of Nursing Education was established in 1935, and the School of Social Science in 1937.

The Statutes, in conformity with

the Apostolic Constitution, "Deus Scientiarum Dominus," were approved by the Sacred Congregation of Seminaries and Universities on March 7, 1937.

To provide the teaching Sisterhoods with the requisite preparation for their work, Teachers College was established in 1911, and was approved by Pope Pius X in his letter to the Cardinal Chancellor, January 5, 1912. At the meeting of the Board of Trustees, April 22, 1914, the College was incorporated as a separate institution under the title of the Catholic Sisters College.

An important factor in the development of the university, now a center of learning for laity, clergy and religious, has been the affiliation with it of various institutions.

On Oct. 12, 1938, the university inaugurated the celebration of its golden jubilee year. An Apostolic Letter of Pope Pius XI on the occasion lauded the achievements of the university during "a half-century of fruitful labor," and spoke of its future responsibilities. In compliance with his wishes therein expressed the bishops inaugurated a nation-wide program of education in the principles of democracy and the Catholic University also sponsored a National Crusade for God in Government.

On Nov. 13, 1939, fifty years after the first 11 professors and 42 students assembled in Caldwell Hall, the university with impressive ceremony brought to a close its jubilee year. Pope Pius XII broadcast his felicitations and Apostolic Blessing and said: "Our chief hope, after God, rests in schools of Christian culture, old and new, among which stands your Catholic University as a typical example, assigning, in its zeal for truth, the correct place in its program to the natural sciences and metaphysics, mind and heart, past and present, reason and revelation."

Today the university has more than 270 members of the faculty and 2,000 students, and has increased its holdings to 250 acres.

U. S. CATHOLIC COLLEGES AND UNIVERSITIES FOR MEN

Alabama

- St. Bernard College** — St. Bernard. Benedictine Fathers. Founded 1892. Accredited. Junior College. High School, Philosophy, Theology, for Benedictines only. Pres., Rt. Rev. Boniface Seng, O. S. B.
- Spring Hill College** — Spring Hill. Jesuit Fathers. Founded 1830. Accredited. Arts and Sciences, Education, Engineering, Pre-medical. Pres., Very Rev. Wm. D. O'Leary, S. J.

Arkansas

- Subiaco College** — Subiaco. Benedictine Fathers. Arts and Sciences. Pres., Rt. Rev. Paul M. Nahlen, O. S. B.

California

- Loyola University** — Los Angeles. Jesuit Fathers. Founded 1865. Arts and Sciences, Law, Commerce, Radio. Pres., Very Rev. Edward J. Whelan, S. J.
- St. Mary's College** — St. Mary's College. Christian Brothers. Founded 1863. Accredited. Arts and Letters, Science, Business Administration. Pres., Bro. O. Austin, F. S. C.
- San Francisco, University of** — San Francisco. Jesuit Fathers. Founded 1855. Accredited. Arts and Sciences, Law, Business Administration. Pres., Very Rev. Wm. J. Dunne, S. J.
- Santa Clara, University of** — Santa Clara. Jesuit Fathers. Founded 1851. Accredited. Liberal Arts, Business Administration, Engineering, Law. Pres., Very Rev. Charles J. Walsh, S. J.

Colorado

- Regis College** — Denver. Jesuit Fathers. Founded 1888. Accredited. Arts and Sciences, Pre-medical, Pre-engineering, Pre-legal, Pre-dental. Pres., Very Rev. John J. Flanagan, S. J.

Connecticut

- Marianapolis College** — Thompson. Marian Fathers. Arts and Sciences. Pres., Very Rev. Joseph Vaskas, M. I. C.
- St. Basil's College** — Stamford. Benedictine Fathers. Founded 1939.

Courses leading to Bachelor of Arts degree. Pres., Rev. J. de Boer, O. S. B.

- St. Robert Bellarmine College** — Fairfield. Jesuit Fathers. Founded 1942. Arts and Sciences. Pres., Rev. John J. McElleney, S. J.

District of Columbia

- Catholic University of America** — Washington. Hierarchy of the United States. Founded 1889. Accredited. College of Arts and Sciences, Graduate School of Arts and Sciences, Engineering and Architecture, Law, Canon Law, Sacred Sciences, Scholastic Philosophy, Social Work, Summer Sessions. Rector, Rt. Rev. Patrick J. McCormick.

- Georgetown University** — Washington. Jesuit Fathers. Founded 1789. Accredited. Arts and Sciences, Medicine, Law, Dentistry, Nursing, Foreign Service. Pres., Very Rev. Lawrence C. Gorman, S. J.

Illinois

- De Paul University** — Chicago. Vincentian Fathers. Founded 1898. Accredited. Arts and Sciences, Law, Commerce, Music, Drama, Nursing, Summer School, Extension, Home Study, Graduate School. Pres., Very Rev. Michael J. O'Connell, C. M.

- Loyola University** — Chicago. Jesuit Fathers. Founded 1870. Accredited. Arts and Sciences, Commerce, Dentistry, Graduate School, Home Study, Law, Medicine, Nursing, Social Work, Summer School. Pres., Very Rev. Joseph M. Egan, S. J.

- Quincy College** — Quincy. Franciscan Fathers. Founded 1860. Classical, Pre-medical, Pre-dental, Pre-legal, Journalism, Commerce, Business Administration, Teacher Training, Engineering, Music. Pres., Very Rev. Seraphin Tibesar, O. F. M.

- St. Bede College** — Peru. Benedictine Fathers. Founded 1890. Accredited. Arts and Sciences. Pres., Rt. Rev. Lawrence Vohs, O. S. B.
- St. Procopius College** — Lisle. Benedictine Fathers. Founded 1890.

Accredited. Arts and Sciences. Pres., Rt. Rev. Procopius Neuzil, O. S. B.

Indiana

Notre Dame, University of — Notre Dame. Holy Cross Fathers. Founded 1842. Accredited. Arts and Letters, Science, Law, Engineering, Commerce, Graduate School, Summer School. Pres., Rev. J. Hugh O'Donnell, C. S. C.

St. Joseph's College — Collegeville. Society of the Precious Blood. Founded 1891. Accredited. Pres., Very Rev. Aloys H. Dirksen, C. Pp. S.

Iowa

Dowling College — Des Moines. Secular Clergy. Founded 1918. Pres., Rev. Thomas J. Costin.

Loras College (formerly Columbia College) — Dubuque. Secular Clergy. Founded 1873. Accredited. Arts and Sciences, Music, Pre-commerce, Pre-legal, Pre-medical, Engineering, Summer School. Pres., Very Rev. Michael J. Martin.

St. Ambrose College — Davenport. Secular Clergy. Founded 1882. Accredited. Languages, Philosophy, Sciences, Commerce, Education, Summer School. Pres., Rt. Rev. Ambrose J. Burke.

Trinity College — Sioux City. Society of Mary. Founded 1913. Accredited. Arts and Sciences. Pres., Rev. Francis J. Friedel, S. M.

Kansas

St. Benedict's College — Atchison. Benedictine Fathers. Founded 1858. Accredited. Liberal Arts, Theology, Music, Journalism. Pres., Rt. Rev. Martin Veth, O. S. B.

St. Joseph's College — Hays. Capuchin Fathers. Founded 1908. Junior College. Military Junior and Senior High School. Pres., Very Rev. Terence Moffat, O.F.M. Cap.

Louisiana

Loyola University — New Orleans. Jesuit Fathers. Founded 1849. Accredited. Arts and Sciences, Dentistry, Law, Pharmacy, Music, Education, Sociology, Summer

School. Pres., Very Rev. Percy A. Roy, S. J.

Maine

St. Francis College — Biddeford. Franciscan Fathers. Founded 1939. Arts. Pres., Rev. Leopold Boiteau, O. F. M.

Maryland

Loyola College — Baltimore. Jesuit Fathers. Founded 1852. Accredited. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal. Pres., Very Rev. Edward B. Bunn, S. J.

Mt. St. Mary's College — Emmitsburg. Secular Clergy. Founded 1808. Accredited. Arts and Sciences. Pres., Rt. Rev. John L. Sheridan.

Massachusetts

Assumption College — Worcester. Assumptionist Fathers. Founded 1904. Liberal Arts. Pres., Rev. Rudolphe L. Martel, A. A.

Boston College — Boston. Jesuit Fathers. Founded 1863. Accredited. Arts and Sciences, Law, Social Work, Junior College, Graduate School, Extension, Summer School. Pres., Very Rev. Wm. J. Murphy, S. J.

Holy Cross College — Worcester. Jesuit Fathers. Founded 1843. Affiliated. Arts and Sciences, Pre-medical. Pres., Very Rev. Joseph R. N. Maxwell, S. J.

Michigan

Detroit, University of — Detroit. Jesuit Fathers. Founded 1877. Accredited. Arts and Sciences, Law, Commerce, Finance, Engineering, Dentistry, Summer School, Graduate School. Pres., Very Rev. Charles H. Cloud, S. J.

St. Mary's College — Orchard Lake. Secular Clergy. Founded 1910. Arts and Sciences, Philosophy, Summer School. Pres., Rt. Rev. Ladislaus J. Krzyzosiak.

Minnesota

St. John's University — Collegeville. Benedictine Fathers. Founded 1857. Accredited. Arts and Sciences, Social Study, Theology, College Preparatory School. Pres., Rt. Rev. Alcuin Deutsch, O. S. B.

St. Mary's College — Winona.
Brothers of the Christian Schools.
Founded 1912. Accredited. Arts
and Sciences, Pre-medical, Pre-
dental, Pre-legal, Commerce, En-
gineering. Pres., Bro. L. Jerome,
F. S. C.

St. Thomas, College of — St. Paul.
Secular Clergy. Founded 1885.
Accredited. Science, Literature,
Arts, Physical Education. Pres.,
Very Rev. James H. Moynihan.

Missouri

Rockhurst College — Kansas City.
Jesuit Fathers. Founded 1914. Ac-
credited. Arts and Sciences, Pre-
medical, Pre-legal. Pres., Very
Rev. William Hugh McCabe, S. J.

St. Louis University — St. Louis.
Jesuit Fathers. Founded 1818.
Accredited. Arts and Sciences,
Philosophy and Science, Medi-
cine, Law, Commerce and Fi-
nance, Dentistry, Divinity, Edu-
cation, Social Service, Nursing,
Summer School, Graduate School,
General College. Pres., Rev. Pa-
trick J. Holloran, S. J.

Montana

Carroll College — Helena. Secular
Clergy. Founded 1910. Accredited.
Liberal Arts. Pres., Very Rev.
Emmet J. Riley.

Nebraska

Creighton University — Omaha.
Jesuit Fathers. Founded 1878,
Accredited. Arts and Sciences.
Commerce and Finance, Dentis-
try, Journalism, Law, Medicine,
Nursing, Pharmacy, Graduate
School, Summer School. Pres.,
Very Rev. Joseph P. Zuercher, S. J.

New Hampshire

St. Anselm's College — Manchester.
Benedictine Fathers. Founded
1889. Accredited. Arts and Sci-
ences, Summer School. Pres., Rt.
Rev. Bertrand C. Dolan, O. S. B.

New Jersey

Seton Hall College — South Orange.
Secular Clergy. Founded 1856.
Accredited. Arts and Sciences.
Pres., Rt. Rev. James F. Kelley.

St. Peter's College — Jersey City.
Jesuit Fathers. Founded 1878.
Re-founded 1930. Arts and Sci-
ences, Commerce and Finance.

Pres., Very Rev. Vincent J. Hart,
S. J.

New York

Canisius College — Buffalo. Jesuit
Fathers. Founded 1870. Accred-
ited. Arts and Sciences, General
Sciences, Pre-medical, Pre-legal,
Extension, Business Administra-
tion, Summer School. Pres., Very
Rev. Timothy J. Coughlin, S. J.

Fordham University — New York.
Jesuit Fathers. Founded 1841. Ac-
credited. Arts and Sciences, Grad-
uate School, Law, Education,
Pharmacy, Business Administra-
tion, Social Service, Summer
School. Pres., Very Rev. Robert
I. Gannon, S. J.

Iona College — New Rochelle.
Christian Brothers of Ireland.
Founded 1940. Pres., Bro. William
B. Cornelia.

Manhattan College — New York.
Christian Brothers. Founded
1853. Accredited. Arts, Engineer-
ing, Business Administration, Sci-
ences. Physical Education. Pres.,
Bro. A. Victor, F. S. C.

Niagara University — Niagara Falls.
Vincentian Fathers. Founded
1856. Accredited. Arts and Sci-
ences, Business, Education, The-
ology, Graduate School, Summer
School. Pres., Very Rev. Joseph
M. Noonan, C. M.

**St. Bonaventure's College — St.
Bonaventure.** Franciscan Fathers.
Founded 1859. Accredited. Arts
and Sciences, Education, Com-
merce and Finance, Pre-medical,
Pre-dental, Music, Languages,
Philosophy, Sociology, Business
Administration, Commercial Law,
Radio, Petroleum Chemistry, Ex-
tension, Summer School. Pres.,
Very Rev. Thomas Plassmann,
O. F. M.

St. Francis College — Brooklyn.
Franciscan Brothers. Founded
1858. Accredited. Arts and Sci-
ences, Pre-legal, Pre-medical.
Pres., Ven. Bro. Columba, O. S. F.

St. John's University — Brooklyn.
Vincentian Fathers. Founded 1870.
Accredited. Arts and Sciences,
Law, Pharmacy, Commerce, So-
cial Action, Teachers' College,
Graduate School, Summer School.

Pres., Very Rev. William J. Mahoney, C. M.

Siena College — Loudonville. Franciscan Fathers. Founded 1937. Arts and Sciences, Business Administration, Pre-dental, Pre-medical, Pre-legal. Pres., Rev. Mark Kennedy, O. F. M.

North Carolina

Belmont Abbey Junior College — Belmont. Benedictine Fathers. Founded 1878. Arts and Sciences, Pre-medical, Pre-law. Pres., Rt. Rev. Vincent G. Taylor, O. S. B.

Ohio

Dayton, University of — Dayton. Society of Mary. Founded 1850. Accredited. Arts and Sciences, Normal, Engineering, Reserve Officers Training Corps, Summer School. Pres., Rev. John A. Elbert, S. M.

John Carroll University — Cleveland. Jesuit Fathers. Founded 1886. Accredited. Arts and Sciences, Philosophy, Business Administration. Pres., Very Rev. Thomas J. Donnelly, S. J.

Xavier University — Cincinnati. Jesuit Fathers. Founded 1831. Accredited. Liberal Arts and Sciences, Commerce and Finance, Summer School. Pres., Very Rev. Celestin J. Steiner, S. J.

Oklahoma

St. Gregory's College — Shawnee. Benedictine Fathers. Founded 1915. Accredited. Junior College: Arts and Sciences. Pres., Rt. Rev. Mark Braun, O. S. B.

Oregon

Mt. Angel College — St. Benedict. Benedictine Fathers. Founded 1887. Accredited. Arts and Sciences, Commerce, Pre-engineering, Journalism, Pre-medical, Pre-legal, Music, Summer School. Pres., Rev. James Koessler, O. S. B.

Portland, University of — Portland. Holy Cross Fathers. Founded 1901. Accredited. Arts and Letters, Philosophy, Science, History and Economics, Business Administration, Pre-medical, Pre-engineering, Pre-law, Summer School. Pres., Rev. Charles C. Miltner, C. S. C.

Pennsylvania

Duquesne University — Pittsburgh. Holy Ghost Fathers. Founded 1878. Accredited. Arts and Letters, Science, Law, Theatre Arts and Dramatic Literature, Business Administration, Pharmacy, Music, Education, Graduate School, Summer School. Pres., Very Rev. Raymond V. Kirk, C. S. Sp.

Gannon School of Arts and Sciences — Erie. Secular Clergy. Founded 1933. Accredited. Arts and Sciences, Summer School. Pres., Very Rev. Joseph J. Wehrle.

La Salle College — Philadelphia. Christian Brothers. Founded 1862. Accredited. Arts and Sciences, Business Administration. Pres., Bro. Emilian James, F. S. C.

St. Francis College — Loretto. Fathers of the Third Order of St. Francis. Founded 1845. Accredited. Liberal Arts, Science, Education, Philosophy, Divinity, Graduate School, Summer School. Pres., Rev. John P. J. Sullivan, T. O. R.

St. John Kanty College — Erie. Vincentian Fathers. Founded 1911. Junior College: Arts and Sciences. Pres., Very Rev. Michael Sadowski, C. M.

St. Joseph's College — Philadelphia. Jesuit Fathers. Founded 1851. Accredited. Arts and Sciences, Journalism, Business Administration. Social Sciences. Pres., Very Rev. Thomas J. Love, S. J.

St. Vincent College — Latrobe. Benedictine Fathers. Founded 1846. Accredited. Arts and Sciences, Pre-medical, Pre-legal, Pre-dental, Teacher Training, Fine Arts. Pres., Rt. Rev. Alfred Koch, O. S. B.

Scranton University — Scranton. Jesuit Fathers. Founded 1888. Accredited Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Education, Business and Finance, Summer School. Pres., Very Rev. W. Coleman Nevils, S. J.

Villanova College — Villanova. Augustinian Fathers. Founded 1842. Accredited. Arts and Philosophy,

Technology, Science, Commerce and Finance, Summer School. Pres., Very Rev. Edward V. Stanford, O. S. A.

Rhode Island

Providence College — Providence. Dominican Fathers. Founded 1919. Accredited. Arts and Sciences, Pre-medical. Pres., Very Rev. John J. Dillon, O. P.

Texas

St. Edward's University — Austin. Fathers of the Holy Cross. Founded 1878. Accredited. Arts and Letters, Commerce, Engineering, Science. Pres., Very Rev. Stanislaus F. Lisewski, C. S. C.

St. Mary's University — San Antonio. Fathers of the Society of Mary. Founded 1852. Accredited. Arts and Sciences, Law, Business Administration, Education, Pre-legal, Pre-medical, Pre-engineering, Summer School. Pres., Very Rev. Walter F. Golatka, S. M.

Vermont

St. Michael's College — Winooski. Fathers of the Society of St. Edmund. Founded 1904. Accredited. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Philosophy and English. Pres., Very Rev. James H. Petty, S. S. E.

Washington

Gonzaga University — Spokane. Jesuit Fathers. Founded 1887. Accredited. Arts and Sciences, Law, Commerce and Finance, Engineering, Pre-medical. Summer School. Pres., Rev. Francis J. Altman, S. J.

St. Martin's College — Lacey. Benedictine Fathers. Founded 1895. Accredited. Pres., Rt. Rev. Raphael Heider, O. S. B.

Seattle College — Seattle. Jesuit Fathers. Founded 1891. Accredited. Arts and Sciences, Education, Summer School. Pres., Very Rev. Francis E. Corkery, S. J.

Wisconsin

Marquette University — Milwaukee. Jesuit Fathers. Founded 1881. Accredited. Liberal Arts, Business Administration, Dentistry, Engineering, Journalism, Law, Medicine, Nursing, Speech, Graduate School, Summer School. Pres., Very Rev. Raphael C. McCarthy, S. J.

St. Norbert College — West de Pere. Premonstratensian Fathers. Founded 1898. Accredited. Arts and Sciences. Pres., Rt. Rev. Bernard H. Pennings, O. Praem.

U. S. CATHOLIC COLLEGES AND UNIVERSITIES FOR WOMEN

California

Dominican College — San Rafael. Dominican Sisters. Founded 1889. Accredited. Liberal Arts, Music, Education, Social Service. Pres., Sr. Mary Thomas.

Holy Names, College of the — Oakland. Sisters of the Holy Names of Jesus and Mary. Founded 1868. Accredited. Letters, Fine Arts, Science, Music. Pres., Sr. Mary Loyola.

Immaculate Heart College — Los Angeles. Sisters of the Immaculate Heart of Mary. Founded 1906. Accredited. Religion, Arts and Sciences, Music. Pres., Mother M. Eucharistia.

Marymount College — Los Angeles. Religious of the Sacred Heart of Mary. Founded 1933. Liberal

Arts, Secretarial, Home Making, Music, Dramatics. Pres., Mother M. Gertrude.

Mt. St. Mary's College — Los Angeles. Sisters of St. Joseph of Carondelet. Founded 1925. Accredited. Arts and Sciences, Music. Pres., Mother Mary Dolorosa.

Notre Dame, College of — Belmont. Sisters of Notre Dame of Namur. Founded 1851. Arts and Sciences, Literature, Music. Pres., Sr. Helen Bernardine.

San Francisco College for Women — San Francisco. Religious of the Sacred Heart. Founded 1928. Accredited. Arts and Sciences, Summer School. Pres., Mother Lenore Mejia, R. S. C. J.

Colorado

Loretto Heights College — Loretto. Sisters of Loretto. Founded 1918. Accredited. Arts and Sciences, Dramatic Art, Music, Extension, Summer School. Pres., Paul John Ketrick.

Connecticut

Albertus Magnus College — New Haven. Dominican Sisters. Founded 1925. Accredited. Arts and Sciences, Summer School. Pres., Sister M. Uriel, O. P.

St. Joseph College — West Hartford. Sisters of Mercy. Founded 1932. Religion, English, History, Foreign Languages, Sciences, Philosophy, Economics, Home Economics. Pres., Rev. Mother M. Rinaldo.

District of Columbia

Catholic Sisters College — Catholic University, Washington. Hierarchy of the U. S. Founded 1911. Affiliated with Catholic University. Primarily for Catholic Sisterhoods, laywomen admitted. Arts and Sciences, Education, Music, Correspondence.

Dunbarton College — Washington. Sisters of the Holy Cross. Founded 1935. English, Social Studies, Education, Languages, Commerce, Science, Music. Pres., Sr. Mary Frederick.

Georgetown Visitation Junior College — Washington. Sisters of the Visitation. Founded 1799. Accredited. Arts and Sciences, Music, Secretarial. Pres., Sr. M. Stephanie Shea.

Immaculata Seminary — Washington. Sisters of Providence of St. Mary-of-the-Woods. Founded 1905. Accredited. Junior College: Arts and Sciences, Secretarial, Domestic Science. Pres., Sr. St. Philomene.

National Catholic School of Social Service — Washington. National Council of Catholic Women. Founded 1921. Resident Graduate School for Training Catholic Social Workers. Affiliated with Catholic University. Pres., Rev. Lucian Lauerman.

Trinity College — Washington. Sisters of Notre Dame of Namur.

Founded 1897. Accredited. Liberal Arts, Pre-medical, Pre-social, Summer School. Pres., Sr. Catherine Dorothea.

Florida

Barry College — Miami Shores. Dominican Sisters. Founded 1940. Arts and Sciences. Pres., Rev. Mother Mary Gerald Barry, O. P.

Illinois

Barat College of the Sacred Heart — Lake Forest. Religious of the Sacred Heart. Founded 1919. Accredited. Arts and Sciences. Pres., Mother E. Regan, R. S. C. J.

Le Clerc College — Belleville. Sisters of Notre Dame. Founded 1938. Arts and Sciences. Pres., Rt. Rev. John J. Fallon.

Mundelein College — Chicago. Sisters of Charity of the Blessed Virgin Mary. Founded 1930. Accredited. Arts and Sciences, Home Economics and Social Service, Education, Art, Drama, Music, Summer School. Pres., Sr. Mary Justitia, B. V. M.

Rosary College — River Forest. Dominican Sisters. Founded 1922. Accredited. Arts and Sciences, Music, Art, Speech, Library Science, Home Economics. Pres., Sr. Mary Peter, O. P.

St. Francis, College of — Joliet. Sisters of St. Francis of Mary Immaculate. Founded 1925, as Assisi Junior College. Accredited. Arts and Sciences, Education, Music, Commerce. Journalism, Summer School. Pres., Sr. M. Aniceta.

St. Francis Xavier College for Women — Chicago. Sisters of Mercy. Founded 1846. Accredited. Arts and Sciences, Normal School, Summer School. Pres., Sr. M. Inez.

Springfield Junior College — Springfield. Ursuline Nuns. Founded 1929. Accredited. Liberal Arts and Sciences, Pre-legal, Pre-medical, Journalism, Commerce and Business Administration, Teacher Training, Music, Engineering, Summer School. Pres., Mother M. Barbara, O. S. U.

Indiana

St. Francis College — Lafayette. Poor Sisters of St. Francis Seraph of the Perpetual Adoration. Founded 1890. Accredited. Liberal Arts, Science, Education, Music, Nursing, Medical Technology. Summer School. Pres., Mother M. Benigna, O. S. F.

Marian College — Indianapolis. Sisters of St. Francis (Motherhouse, Oldenburg). Founded 1936. Arts and Sciences, Education, Art, Music, Commerce. Pres., Mother M. Clarissa Dillhoff.

St. Mary-of-the-Woods College — St. Mary-of-the-Woods. Sisters of Providence. Founded 1840. Accredited. Arts and Sciences, Expression, Music, Home Economics, Library Science, Journalism, Commerce and Finance, Pre-medical, Summer School. Pres., Mother M. Bernard.

St. Mary's College — Holy Cross. Sisters of the Holy Cross. Founded 1855. Accredited. Arts and Sciences, Education, Home Economics, Music, Fine Arts, Journalism, Secretarial Training, Speech, Nursing, Summer School. Pres., Sr. M. Madeleva, C. S. C.

Iowa

Briar Cliff College — Sioux City. Sisters of St. Francis of the Holy Family. Founded 1930. Accredited. Liberal Arts and Sciences, Social Sciences, Speech, Dramatics, Music, Commerce and Education, Nursing, Pre-legal, Pre-medical, Summer School. Pres., Sr. Jean Marie, O. S. F.

Clarke College — Dubuque. Sisters of Charity, B. V. M. Founded 1843. Accredited. Arts and Sciences, Music, Home Economics, Teacher Training, Pre-medics, Pre-nursing, Social Service, Library Science, Journalism, Commerce, Speech, Physical Education, Summer School. Pres., Sr. Mary Ambrose Mulholland.

Mt. Mercy Junior College — Cedar Rapids. Sisters of Mercy. Founded 1930. Liberal Arts, Secretarial, Two-year Normal, Music, Nursing, Home Economics. Pres., Mother Mary Maura.

Mt. St. Clare Junior College — Clinton. Sisters of St. Francis of the Immaculate Conception. Founded 1928. Accredited. Liberal Arts, Two-year Teachers' Training Course, Summer School. Pres., Rev. Mother Mary John McKeever.

Ottumwa Heights College — Ottumwa. Sisters of the Humility of Mary. Founded 1925. Accredited. Junior College: Arts and Sciences, Teacher Training. Pres., Mother Mary Geraldine.

Kansas

Marymount College — Salina. Sisters of St. Joseph of Concordia, Kansas. Founded 1922. Accredited. English, Education, Mathematics, Classics, Foreign Languages, Science, Home Economics, Music, Summer School. Pres., Mother M. Chrysostom.

Mt. St. Scholastica College — Atchison. Benedictine Sisters. Founded 1863. Accredited. Arts and Sciences, Education, Home Economics, Music, Journalism, Art, Speech, Summer School. Pres., Mother Lucy Dooley, O. S. B.

Paola, College of — Paola. Ursuline Sisters. Founded 1924. Accredited. Arts and Sciences, Music. Pres., Mother Thomas Reichert.

Sacred Heart Junior College — Wichita. Sisters-Adorers of the Most Precious Blood. Founded 1933. Accredited. Arts and Sciences, Education, Summer School. Pres., Very Rev. Leon A. McNeill.

St. Mary College — Xavier. Sisters of Charity. Founded 1923. Accredited. Arts and Sciences, Music, Art, Expression, Nursing, Summer School. Pres., Arthur M. Murphy.

Kentucky

Mt. St. Joseph Junior College — Maple Mount. Ursuline Sisters. Founded 1925. Accredited. Arts and Sciences, Education, Philosophy, Art, Music, Secretarial Science, Summer School. Pres., Mother M. Teresita Thompson.

Nazareth College — Louisville. Sisters of Charity of Nazareth. Founded 1920. Accredited. Arts and Sciences, Library Science,

- Summer School. Pres., Sr. Mary Anastasia Coady.
- Nazareth Junior College** — Nazareth. Sisters of Charity of Nazareth. Founded 1822. Accredited. Arts and Sciences, Music, Art, Education, Physical Education, Economics, Summer School. Pres., Mother Ann Sebastian.
- St. Catharine Junior College** — St. Catharine. Sisters of St. Dominic. Founded 1931. Accredited. Arts and Sciences, Teacher Training, Commerce and Business, Music. Pres., Margaret Elizabeth, O. P.
- Ursuline College** — Louisville. Ursuline Nuns. Founded 1938. Accredited. Arts and Sciences, Education, Summer School. Pres., Mother M. Roberta, O. S. U.
- Villa Madonna College** — Covington. Diocesan Institute. Founded 1921. Accredited. Arts and Sciences, Teacher Training. Pres., Rt. Rev. Michael Leick.
- Louisiana
- Brescia College** (formerly Ursuline College) — New Orleans. Ursuline Nuns. Founded 1927. Accredited. Arts and Sciences, Philosophy, Teacher Training. Pres., Mother M. Loretta Boland.
- College of the Sacred Heart** — Grand Coteau. Religious of the Sacred Heart. Founded 1821. Accredited. Junior College: Academic and Teacher Training. Pres., Rev. Mother Marjorie Erskine, R. S. C. J.
- St. Mary's Dominican College** — New Orleans. Dominican Sisters. Founded 1860. Accredited. Arts and Sciences, Education, Music. Pres., Sr. Mary Dominic, O. P.
- St. Vincent's College** — Shreveport. Daughters of the Cross. Founded 1868. Liberal Arts, Sciences, Music. Pres., Mother M. Eugenia.
- Xavier University** — New Orleans. Sisters of the Blessed Sacrament. Founded 1925. Accredited. Liberal Arts, Science, Education, Pharmacy, Pre-medical, Music, Fine Arts, Physical Education, Graduate School. Co-educational for the colored. Pres., Mother M. Agatha.
- Maine
- St. Joseph's College** — Portland. Sisters of Mercy. Founded 1915. Liberal Arts, Education, Social Welfare, Secretarial, Nursing. Pres., George Hermann Derry.
- Maryland
- Mt. St. Agnes Junior College** — Mount Washington, Baltimore. Sisters of Mercy. Liberal Arts, Music, Secretarial, Pre-professional. Pres., Sr. Mary Placide Thomas.
- Notre Dame of Maryland, College of** — Baltimore. School Sisters of Notre Dame. Founded 1896. Accredited. Arts and Sciences. Pres., Sr. Mary Frances.
- St. Joseph's College** — Emmitsburg. Sisters of Charity of St. Vincent de Paul. Founded 1809. Accredited. Arts and Sciences, Summer School. Pres., Sr. Paula Dunn.
- Massachusetts
- Emmanuel College** — Boston. Sisters of Notre Dame de Namur. Founded 1919. Accredited. Arts and Sciences. Pres., Sr. Teresa Patricia.
- Our Lady of the Elms, College of** — Chicopee. Sisters of St. Joseph. Founded 1928. Arts and Sciences, Music, Expression, Education, Sociology. Pres., Most Rev. Thomas M. O'Leary.
- Regis College** — Weston. Sisters of St. Joseph. Founded 1927. Accredited. Arts and Sciences, Music, Art, Expression, Home Economics, Secretarial Science, Social Service, Summer School. Pres., Sr. Honora.
- Michigan
- Aquinas College** (formerly Catholic Junior College) — Grand Rapids. Dominican Sisters. Founded 1931. Accredited. Arts and Sciences, Pre-medical. Pre-dental, Pre-legal, Music, Secretarial. Pres., Rev. Arthur F. Bukowski.
- Marygrove College** — Detroit. Sisters, Servants of the Immaculate Heart of Mary. Founded 1910. Accredited. Arts and Sciences, Summer School, Normal School. Pres., Sr. M. Honora.
- Mercy College** — Detroit. Sisters of Mercy. Founded 1941. Arts and Sciences, Education, Nursing. Pres., Sister Mary Patricia Garvey, R. S. M.

Nazareth College — Nazareth. Sisters of St. Joseph. Founded 1897. Accredited. Arts and Sciences, Music, Education, Nursing, Business, Sociology, Food and Nutrition, Chemistry, Biology, History and Political Science, Art, English, Language, Speech. Pres., Sr. M. Kevin, S. S. J.

Siena Heights College (formerly St. Joseph's College) — Adrian. Sisters of St. Dominic. Founded 1919. Accredited. Arts and Sciences, Teacher Training, Secretarial Science. Pres., Mother M. Gerald, O. P.

Minnesota

St. Benedict, College of — St. Joseph. Benedictine Sisters. Founded 1912. Accredited. Arts and Sciences, Summer School. Pres., Mother M. Rosamond Pratschner, O. S. B.

St. Catherine, College of — St. Paul. Sisters of St. Joseph of Carondelet. Founded 1905. Accredited. Arts and Sciences, Music, Library Service, Social Service, Art, Physical Education, Summer School. Pres., Mother Eucharista.

St. Scholastica, College of — Duluth. Benedictine Sisters. Founded 1912. Accredited. Arts and Sciences. Pres., Mother Athanasius, O. S. B.

St. Teresa, College of — Winona. Sisters of St. Francis of the Congregation of Our Lady of Lourdes. Founded 1910. Accredited. Arts and Sciences, Education, Nursing, Music, Home Economics, Summer School. Pres., Sr. Mary Aloysius Molloy.

Missouri

Fontbonne College — St. Louis. Sisters of St. Joseph of Carondelet. Founded 1923. Accredited. Arts and Sciences, Education, Home Economics, Secretarial Courses, Summer School. Pres., Mother Mary Berenice O'Neill, C. S. J.

Maryville College — St. Louis. Religious of the Sacred Heart. Founded 1872. Accredited. Arts and Sciences, Art and Music, Dramatics. Pres., Mother Marie Odeide Mouton, R. S. C. J.

St. Mary's Junior College — O'Fallon. Sisters of the Most Precious Blood. Affiliated. Arts and Sciences, Summer School. Pres., Mother M. Ancilla, C. P. S.

St. Teresa's College — Kansas City. Sisters of St. Joseph of Carondelet. Founded 1867. Accredited. Junior College: Arts and Sciences, Summer School. Pres., Mother M. Simplicia.

Webster College — Webster Groves. Sisters of Loretto. Founded 1915. Accredited. Arts and Sciences, Dramatic Art, Music, Summer School. Pres., George F. Donovan.

Montana

College of Great Falls — Great Falls. Sisters of Charity of Providence. Founded 1932. Accredited. Education. Liberal Arts, Sciences, Nursing. Pres., Rev. James J. Donovan.

Nebraska

Duchesne College — Omaha. Religious of the Sacred Heart. Founded 1915. Accredited. Arts and Sciences, Pre-legal, Pre-medical, Education, Journalism, Secretarial, Home Economics. Pres., Mother Helen Casey, R. S. C. J.

St. Mary, College of — Omaha. Sisters of Mercy. Founded 1923. Affiliated. School of Arts, Teacher Training, Fine Arts, Pre-nursing, Pre-legal, Pre-medical, Pre-dental, Summer School. Pres., Sr. M. Rosaria, R. S. M.

New Hampshire

Mt. St. Mary College — Hooksett. Sisters of Mercy. Founded 1934. Arts and Sciences. Summer School. Pres., Sr. M. De La Salle.

Rivier College — Hudson. Sisters of the Presentation of Mary. Founded 1935. Accredited. Arts and Sciences, Education, Music. Pres., Sr. Marie Madeleine of Jesus.

New Jersey

Caldwell College — Caldwell. Sisters of St. Dominic. Founded 1939. Arts and Sciences. Pres., Most Rev. Thomas J. Walsh.

Georgian Court College — Lakewood. Sisters of Mercy. Founded 1908. Accredited. Arts and Sciences, Secretarial Studies, Home

Economics, Music, Summer School. Pres., Mother Mary John. St. Elizabeth, College of — Convent Station. Sisters of Charity. Founded 1899. Accredited. Arts and Sciences, Music, Home Economics, Education, Secretarial, Summer School. Pres., Sr. Marie Jose Byrne.

New York

D'Youville College — Buffalo. Grey Nuns of the Sacred Heart. Founded 1908. Accredited. Arts and Sciences. Pres., Sr. Grace of the Sacred Heart.

Good Counsel College — White Plains. Sisters of the Divine Compassion. Founded 1923. Accredited. Arts and Sciences, Pedagogical Courses. Pres., Mother M. Aloysia.

Ladycliff College — Highland Falls. Sisters of St. Francis. Founded 1933. Accredited. Arts and Sciences. Pres., Most Rev. Francis J. Spellman.

Manhattanville College of the Sacred Heart — New York. Religious of the Sacred Heart. Founded 1847. Accredited. Arts and Sciences, Music, Nursing. Pres., Mother Grace Dammann, R.S.C.J.

Marymount College — Tarrytown. Religious of the Sacred Heart of Mary. Accredited. Arts and Sciences. Pres., Mother M. Gerard, R. S. H. M.

Mt. St. Vincent, College of — New York. Sisters of Charity of St. Vincent de Paul. Founded 1847. Accredited. Arts and Sciences, Education, Journalism, Commerce, Nursing, Summer School. Pres., Most Rev. Francis J. Spellman.

Nazareth College — Rochester. Sisters of St. Joseph. Founded 1924. Accredited. Arts and Sciences, Music, Art, Commerce, Social Work, Summer School. Pres., Mother Rose Miriam.

New Rochelle, College of — New Rochelle. Ursuline Nuns. Founded 1904. Accredited. Arts and Sciences, Pre-medical, Secretarial Science, Summer School. Pres., Rt. Rev. Francis W. Walsh.

Notre Dame College — Grymes

Hill. Sisters of Notre Dame. Founded 1933. Arts and Sciences, Education, Sociology, Philosophy. Pres., Mother St. Agnes.

St. Joseph's College for Women — Brooklyn. Sisters of St. Joseph. Founded 1916. Accredited. Arts and Sciences. Pres., Most Rev. Thomas E. Molloy.

St. Rose, College of — Albany. Sisters of St. Joseph of Carondelet. Accredited. Arts and Sciences, Music. Pres., Most Rev. Edmund Gibbons.

North Carolina

Sacred Heart Junior College — Belmont. Sisters of Mercy. Founded 1935. Classical, Secretarial. Pres., Rev. Mother M. Maura.

St. Genevieve-of-the Pines Junior College — Asheville. Religious of Christian Education. Founded 1908. Accredited. Arts and Sciences. Pres., Mother L. Jannin.

Ohio

Mary Manse College — Toledo. Ursuline Nuns. Founded 1922. Accredited. Arts and Sciences. Pres., Mother Vincent de Paul.

Mt. St. Joseph-on-the-Ohio, College of — Mt. St. Joseph. Sisters of Charity of St. Vincent de Paul. Founded 1856. Accredited. Arts and Sciences, Journalism, Home Economics, Business Administration, Secretarial, Social Service, Education, Music, Nursing, Summer School. Pres., Mother Mary Regina.

Notre Dame College — South Euclid. Sisters of Notre Dame. Founded 1922. Accredited. Arts and Sciences, Liberal Arts and Sciences. Pres., Mother Mary Vera, S. N. D.

Our Lady of Cincinnati College — Cincinnati. Sisters of Mercy. Founded 1935. Arts and Sciences, Nursing, Mission Science. Pres., Sr. Marie Pierre.

St. Mary's of the Springs College — East Columbus. Dominican Sisters. Founded 1924. Accredited. Arts and Sciences, Summer School. Pres., Sr. M. Aloyse, O. P.

Sisters College of Cleveland—Cleveland. Diocesan Clergy and Sisters

of Diocesan Communities. Undergraduate and graduate departments for education of teachers and nurses. Pres., Rt. Rev. Msgr. John R. Hagan.

Ursuline College—Cleveland. Ursuline Nuns. Founded 1871. Accredited. Arts and Sciences, Music, Social Sciences, Household Administration. Pres., Mother Marie.

Oklahoma

Catholic College of Oklahoma—Guthrie. Benedictine Sisters. Founded 1889. Accredited. Arts and Sciences, Music, Home Economics, Summer School. Pres., Mother M. Agnes Arvin, O. S. B.
Monte Cassino Jr. College—Tulsa. Benedictine Sisters. Founded 1934. Accredited. Arts and Science, Secretarial Science, Music, Dramatics, Art. Pres., Sister M. Ursula, O. S. B.

Oregon

Marylhurst College—Oswego. Sisters of the Holy Names. Founded 1930. Accredited. Arts and Sciences, Fine Arts, Education, Summer School. Pres., Sr. Miriam Anna.

Pennsylvania

Chestnut Hill, College of—Chestnut Hill. Sisters of St. Joseph. Founded 1858. Accredited. Arts and Sciences, Education, Music, Home Economics, Summer School. Pres., Sr. Maria Kostka.

Immaculata College—Immaculata. Sisters, Servants of the Immaculate Heart of Mary. Founded 1920. Accredited. Arts and Sciences, Summer School. Pres., Rev. Francis J. Furey.

Marywood College—Scranton. Sisters, Servants of the Immaculate Heart of Mary. Founded 1915. Accredited. Arts and Sciences, Education, Home Economics, Music, Summer School. Pres., Mother M. Marcella Gill.

Mercyhurst College—Erie. Sisters of Mercy. Founded 1871. Accredited. Arts and Sciences, Music, Home Economics, Secretarial, Education. Pres., Mother M. de Sales.

Misericordia College—Dallas. Sisters of Mercy. Founded 1924. Ac-

credited. Arts and Sciences, Summer School. Pres., Sr. Mary Borromeo.

Mt. Aloysius Junior College—Cresson. Sisters of Mercy of the Union. Founded 1939. Secretarial Service, Pre-Laboratory Technician, Pre-Nursing, Home Economics, Music, Commercial Art, Lower Division College, Medical Secretarial. Pres., Sr. Marianne.

Mt. Mercy College—Pittsburgh. Sisters of Mercy. Founded 1929. Accredited. Liberal Arts, Home Economics, Secretarial, Teacher Training. Pres., Mother M. Ireneaeus.

Rosemont College—Rosemont. Society of the Holy Child Jesus. Founded 1922. Accredited. Arts and Sciences. Pres., Mother M. Cleophas.

Seton Hill College—Greensburg. Sisters of Charity of Mother Seton. Founded 1883. Accredited. Arts and Sciences, Home Economics, Music, Summer School. Pres., Rev. James A. W. Reeves.

Villa Maria College—Erie. Sisters of St. Joseph of Erie, Pa. Founded 1925. Accredited. Arts and Sciences, Music, Home Economics, Commercial Science, Fine Arts, Summer School. Pres., Sr. Mary Stella.

South Dakota

Mount Marty Junior College—Yankton. Sisters of St. Benedict. Founded 1936. Liberal Arts, Education, pre-Nursing. Pres., Mother M. Jerome.

Notre Dame Junior College—Mitchell. Sisters of the Presentation. Founded 1922. Accredited. Arts and Sciences, Education, Summer School. Pres., Very Rev. J. M. Brady.

Tennessee

Siena College (formerly St. Agnes College)—Memphis. Dominican Sisters. Founded 1922. Accredited. Arts and Sciences, Summer School. Pres., Sr. Raymund, O. P.

Texas

Incarnate Word College—San Antonio. Sisters of Charity of the Incarnate Word. Founded 1881.

Accredited. Arts and Sciences, Music, Art, Expression, Home Economics, Nursing, Summer School. Pres., Sr. M. Columkille.

Our Lady of the Lake College — San Antonio. Sisters of Divine Providence. Founded 1911. Accredited. Arts and Sciences, Music, Summer School. Pres., John LaSalle McMahon.

Our Lady of Victory College — Fort Worth. Sisters of St. Mary of Namur. Founded 1930. Accredited. Arts and Sciences, Summer School. Pres., Sr. Mary Beatrix.

Utah

St. Mary-of-the-Wasatch, College of — Salt Lake City. Sisters of the Holy Cross. Founded 1926. Accredited. Arts and Sciences, Normal, Nursing, Music, Commerce. Pres., Sr. Mary Agnes.

Vermont

Trinity College — Burlington. Sisters of Mercy. Founded 1925. Arts and Sciences. Pres., Mother Mary Emmanuel.

Wisconsin

St. Albertus College — Racine. Dominican Sisters. Founded 1935. Accredited. Liberal Arts, Teachers' Training, Pre-Nursing, Summer School. Pres., Mother M. Romana.

Edgewood Junior College — Madison. Sisters of Penance of the Third Order of St. Dominic. Arts and Sciences. Pres., Sr. Rose Catherine Leonard, O. P.

Mt. St. Mary College — Milwaukee. School Sisters of Notre Dame. Founded 1872. Accredited. Arts and Sciences, Music, Speech, Art, Home Economics, Summer School. Pres., Sr. Mary Dominic.

CATHOLIC WORK AMONG THE BLIND

Catholic Pioneers in the Field — The example of her Founder has ever led the Catholic Church to give of her best to the world's unfortunates. The severe handicap of loss of sight has continually recommended to her boundless charity the countless persons who have been forced to go through life without ever seeing the grandeur of a sunset or the exquisite beauty of a flower. Her hand cannot always lift the veil, as could that of the Saviour, from darkened eyes. But what comforts she can give, she gives always gladly and lavishly.

Education of the blind as a class did not come until 1784. It was then that Valentin Haüy (1745-1822), a Catholic, began the movement that has brought about the establishment, in all civilized countries, of institutions of learning and industrial training schools for the blind. No one before him had ever tried seriously to make printing available for the blind, or to establish libraries of literature printed in relief. Though his system of raised printing is no longer used,

the world will ever remember him as the man who started the blind along the way that has led to a more normal and a much more complete life.

Louis Braille (1809-1852), also a Catholic, is well-known as the originator of the raised printing which bears his name. Blind himself from his third year, Braille realized the inadequacy of the line-letter systems of raised printing then in use. He reduced a twelve-point system to his own six-point printing which was simple and easy to learn. Though since slightly modified and changed in various countries, his system of letters, numbers, and musical notes is basically the same now as the day he devised it.

Catholic Schools for the Blind in the United States — In the United States today there are three Catholic schools devoted exclusively to the care and instruction of the blind.

The Lavelle School for the Blind in New York City is conducted by the Sisters of St. Dominic. A diocesan institute with an enrollment

of 42, it provides for the education of boys and girls up to the age of sixteen. Those children who have reached high school age continue to reside at the institute but commute each day to the various schools of the city for their advanced education.

St. Joseph's Home and School for the Blind in Jersey City, N. J., is conducted by the Sisters of St. Joseph of Newark. It is primarily an adult institution, the only one of its kind in the United States. Approximately 170 persons are cared for. Connected with the adult institution is a grammar school. Pupils who fail to qualify for high-school work are transferred to the permanent workshop in the men's or the women's house. The school work is carried on by four departments: literature, music, manual training and physical training.

St. Mary's Institute for the Blind in Lansdale, Pa., is also conducted by the Sisters of St. Joseph of Newark. This diocesan institute, with an enrollment of 35, provides both a grammar-school and a high-school course. It is the only school for Catholics which offers a high-school training. Adults and children who wish to remain after the completion of their education are welcome to make their home at the institute.

All three schools follow the same curriculum as the parochial schools in their respective districts. There is, however, the additional subject of Braille which makes the first years of study much more difficult for the blind than for the average-sighted child. The children are taught the touch system of typing as soon as possible. Some have begun typing when only six years old. Knowing the touch system enables the blind children to type their examinations and to correspond with their relatives and friends, most of whom know no Braille. Mathematics is taught by means of the Taylor arithmetic slate which is a very complicated system of numbering. Raised maps are used in teaching geography. Through-

out the grades, music is taught. The manual arts are used extensively for tactual training. The industrial departments provide many and varied types of the handicraft arts: knitting, crocheting, handloom weaving, bead-work, basketry, wood-work, leathercraft, chair-caning, mop-making, rug-weaving, etc. The obvious purpose of this training is to provide, where possible, an occupation in after-life which will enable the blind to earn a livelihood.

There is no greater problem for the blind student aspiring to higher education than the lack of Braille texts corresponding to state or diocesan courses of study. Despite this severe handicap, blind persons have qualified for almost every type of occupation which does not absolutely require the use of the eyes. Among the more common avocations are teaching, law, journalism, braille, telegraphy, dictaphone operating, insurance, and the management of candy and stationery stores. It is believed that radio work will open an extensive field of action to competent blind persons.

Catholic Library for the Blind — The Xavier Free Publication Society for the Blind is an organization which aims to place at the disposal of the blind throughout the United States and Canada some of the choicest books covering a wide variety of subjects, including those of a religious nature. With the help of its volunteer transcribers, the Society has been able to establish a sizable lending library. It has placed books in more than forty state, city or institute libraries for general and free circulation among the blind. From the Society's own central library books are sent to every part of the country. Not only are books loaned free of charge to the blind, but the Society's monthly magazine in Braille is sent gratis to any blind applicant.

A beginning has been made, too, in providing talking books for the blind. A book of 60,000 words can be published on twelve double-face

disc records. To date, the Society has recorded the four Gospels and the Acts of the Apostles. The remainder of the New Testament and other standard Catholic works will follow.

The International Federation of Catholic Alumnae has organized a committee for the specific purpose of functioning as an auxiliary of the Xavier Society. The I. F. C. A. has no direct contact with blind persons. Rather, it assists the blind indirectly by transcribing books in Braille and by contributing financially to the support of the Xavier Society.

Magazine—With the September 1940 issue, the "Catholic Digest" began regular publication in Braille. Printed in the so-called one and a half-point characters by the National Braille Press, Inc., of Boston, its contents are identical with the ink-print book. Arrangements for production were made through the Catholic Guild for the Blind of Boston, and 1,000 copies were sent free of charge to institutions and individuals. Continued success of the project depended upon voluntary contributions.

New York's Catholic Center for the Blind is a home for blind working girls. At the present time it has accommodation for 40 girls. Besides providing the comforts and conveniences of a home for these girls, the Center helps secure work for them when they become unemployed, cares for those who are no longer able to work, and gives every possible material aid to lighten the burden brought by blindness to its charges. The urgent need of erecting a home for destitute blind cannot be met because of present limited facilities. The directors of the Center hope to raise sufficient funds for a new building to care for these destitute blind whom they are at present unable to accommodate.

Boston's Catholic Guild for the Blind is of more recent origin. Its work began about 1936. The Guild is an organization of priests and laymen who offer their time and financial support to the blind who

live at their own homes. Chief among the many objectives of the Guild is the care of the blind in a spiritual way. To this end, retreats are conducted periodically by several of the five different units which go to make up the Guild. Persons unable to give of their time to the blind may assist them by membership dues. The money thus obtained is used to help the blind by providing them with the necessities of life, and, wherever possible, with a few of its luxuries. By devoting one or more days a week to the blind, the active members of the Guild have helped immensely in brightening the otherwise drab days of those destined to go through life without the use of their eyes. In 1943 the Guild acquired a residence which becomes the focus of its activities, both spiritual and social.

Dog Guides for Poor Blind Boys and Girls are being provided by the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago. The project is under the care of the Catholic Youth Organization. Some two hundred dogs are now being trained. Children, with the help of these expert guides, can begin to live almost the normal life of a seeing child. With dogs to serve as eyes, these children have one more link added to the chain which binds their lives to that of the seeing world in which they must live.

Prevention of Blindness is receiving added attention from Catholic educators. Parochial schools in St. Louis, Mo., Albany, Buffalo, and Troy, N. Y., provide sight-saving classes. These special classes are not for children who are blind, but for those who have seriously defective vision. Large type printing in textbooks, heavy chalk and pencils, more carefully planned lighting facilities, continual medical care, and the like help preserve what sight the child has and frequently result in the restoration of normal vision.

The Catholic University of America has made frequent use of pub-

lications and other material offered by the National Society for the Prevention of Blindness. Rev. Alphonse M. Schwitalla, S. J., Dean of the St. Louis University School of Medicine, is a member of this organization's Board of Directors. He and his associates have been active in the field of prevention of blindness for ten years.

Non-Sectarian National Organizations — Mention should here be made of two national organizations that have done outstanding work in the field of blind education. Catholic educators and social workers among the blind have profited greatly from the assistance given by both groups. The facilities of both are at the disposal of anyone interested in the care and education of blind persons, as well as of persons who have defective vision.

The American Foundation for the Blind in New York City was incorporated as a national agency in 1921. The purposes of this organization are to collect and disseminate information regarding all phases of work for the blind; to promote state and federal legislation in behalf of those without sight; to arrange for the establishment of needed agencies for the blind throughout the country; to promote the training and placement of well-qualified, professional workers for the blind; to develop mechanical appliances for the blind, such as

the Braille typewriter and the Talking Book; and to assist in increasing the efficiency of work for the blind in all particulars. The Foundation is supported in part by income from endowment, but largely by annual contributions from individuals interested in the blind.

The National Society for the Prevention of Blindness with headquarters in New York City began its independent existence in 1915. The objects of the Society as stated in its by-laws are: (1) to endeavor to ascertain, through study and investigation, any causes, whether direct or indirect, which may result in blindness or impaired vision; (2) to advocate measures which shall lead to the elimination of such causes; (3) to disseminate knowledge concerning all matters pertaining to the care and use of the eyes. It is fundamentally a lay organization, the activities of which are based on approved teachings of the medical profession. Its responsibility is to secure such scientific knowledge regarding the prevention of blindness and conservation of vision as is susceptible of sociologic interpretation, and to promote such social action, whether by private or by public agencies, as will enable the person to prevent ocular difficulties whenever this is possible and to receive necessary care and treatment when ocular troubles exist.

CATHOLIC WORK AMONG THE DEAF

The Catholic Church, ever mindful of the sayings of Christ, the Divine Teacher, has always attached a practical meaning to that revolutionary sentence: "Amen I say to you, as long as you did it to one of My least brethren, you did it to Me" (Matthew, xxv, 40). The Church has resolutely set herself the task of imitating Christ Who was the first among men to show real mercy to the deaf. It was common practice before Christ's time to abandon deaf or dumb children to the mercy of the elements, to throw them over a cliff or into the sea. The Justinian Code in Ro-

man days took away deaf persons' civil rights, not even allowing them to make a will. Roman law later provided that persons "unable to manage their property owing to deafness, dumbness, blindness or some serious chronic disease, must apply for a curator." The survival of this law of guardianship has persisted through French, German and Spanish Law.

But even with the best of purely natural help, the condition of the deaf remained pitiful. Walled in by silence, solitary, ignorant, unable to communicate with his kind except by signs and harsh

cries, treated as an outcast of society, a shame and a burden to his family, shut out from the enjoyment of refined society, unable to earn a decent living, and ignorant of religious truths — he grew up little better than the animals, dwarfed in soul, stunted in intellect, caring only for the physical comforts, envious of the more fortunate, malicious, spiteful, bitter and consumed with silent discontent for the fate which had treated him so harshly. His lot indeed was a hard one. Even if his mind were schooled in the rudiment of knowledge and his hand trained to some useful occupation, his state still remained deplorable. For, unless religion could give him fortitude to bear his cross in patience, unless it could teach him to make a virtue of necessity, his affliction would almost certainly bring him to the black depths of despair.

Catholic Beginnings — Christ, our Great Exemplar, performed miracles in His day to help the deaf. He has cured them, too, through the centuries at the request of His saints. We are not here so immediately concerned with the miraculous as with the natural, and with the spirit which underlies both — the spirit of Christ — which has led countless Catholic men and women to devote their time and talents, to spend their lives, in the service of the deaf.

The Benedictine Order was the first to bring to the deaf a scientific training. In other words, the Benedictines were the first to attempt a system of education which attacked the problem of lack of hearing with a view to supplying the defect. They began their work in the 16th century.

Padre Pedro Ponce de Leon, O. S. B., born in Valladolid in 1520, a teacher at San Salvador at Ora, is said to have been the first teacher of the deaf. He taught several children, using chiefly the "Oral Method."

About fifty years after Padre Ponce, another Spanish priest, **Padre Juan Pablo Bonet** (1579-1633) had a number of deaf pupils under

his care. He used a manual sign alphabet, invented a system of visible signs representing to the sight the sound of words, and gave a description of the position of the vocal organs in the pronunciation of each letter. His work contained many valuable suggestions which have proved useful to modern teachers of articulation and lip-reading.

St. Francis de Sales, in the first years of the 17th century, instructed for confession and communion a deaf-mute whom he had in his retinue. He was made the Patron Saint of the Deaf by Pope Pius IX.

The celebrated Jesuit naturalist and physician, **Lana Terzi** (1631-1687) considered the education of the deaf in his "*Prodomo dell Arte Maestra*." It consists in this, that the deaf first learn to perceive the disposition of the organs of speech in the formation of sounds, and then imitate these sounds and recognize speech in others by reading their lips.

The practical utility of pantomime in the education of the deaf was not fully realized before the days of **Abbe Charles Michel de L'Epee**, who was born at Versailles in 1712. In the course of his priestly labors L'Epee made the acquaintance of two deaf-mute Sisters who had been educated by a Father Vanin by means of pictures. On the death of the latter their education came to an end, and L'Epee resolved to continue their training. He met deaf persons among the poorer classes and to these he devoted his time and his fortune. He first tried the different methods which had been used in previous years, methods using signs instead of words for conveying ideas to the mind. Finally, the idea that words are merely connatural gestures indicative of objects, he hit upon the idea of using a sign-language as a means of communication. Since words are but the conventional signs of our ideas, why could he not substitute conventional sign gestures? He rightly concluded that the natural language of signs which had come to be used by the

deaf even without previous instruction would form the best basis for his system. All the needs of grammatical syntax were not met by natural signs, so he invented signs for them until he had a systematized vocabulary of considerable size. Arbitrary signs he used only where natural signs could not be had. Both the book which he wrote and the school which he opened in Paris in 1755 (the first school for the deaf) have brought him international recognition. L'Epee died in 1789, and Abbe Sicard took up the work so successfully inaugurated by his predecessor.

Catholic Work in the United States—Education of the deaf in the United States began in the year 1817 when Abbe Sicard, successor to the Abbe de L'Epee, allowed his best pupil, Laurent Clerc, to come to this country with Dr. Thomas Gallaudet a non-Catholic minister who had gone to Europe to study methods of deaf education. Most Americans viewed this new phase of education with wonderment: many of them looked on with sceptical eye declaring that any effort to educate the deaf was doomed to failure. Once it had been proven that the deaf were amenable to education, schools were erected in the different states for their training.

To Bishop Rosati of St. Louis and to the Sisters of St. Joseph belongs the credit of founding the first Catholic institution for deaf-mutes in the United States. In 1836, at the invitation of that apostolic prelate, Sister St. John and Sister Celestine came from Lyons, France, where they had been trained for the work and opened a school in the city of Carondelet. It was later transferred to St. Louis (in 1861) where it was known as St. Brigid's Deaf-Mute Institution. Other schools for the Catholic deaf were established in Buffalo, New York City, etc. At the present time there are twelve such schools under Catholic auspices.

Catholic educators of the deaf today insist that the parents of deaf children send their children

to the Catholic schools, rather than to "any of the so-called non-sectarian schools in which, as experience has shown, there is great danger to their precious faith. About two-thirds of our Catholic deaf are lost to the Faith because they are obliged to attend these so-called non-sectarian institutions owing to the woeful lack of schools under Catholic auspices."

Systems of Education—Deaf children cannot be educated as other children; hence schools must employ special methods of instruction. All communication with the deaf, and consequently, all their instruction, must be in visual forms of which five are possible: sign language, finger spelling, writing, lip reading, and a new method depending largely on vibration.

Of these, the sign language is the easiest and the most natural. This because it is a purely visible language, appealing directly to the eye. It is as much a real language as French or English or German. It is, in fact, one of the oldest of living languages, as exemplified in the hieroglyphics of the Egyptians and the famous pantomimes of the Greeks and Romans, as well as in the picturesque gestures of the North American Indians. The sign language is a comprehensive and effective combination of pantomime, facial expression, and gesture. St. Augustine tells us: "A sign is the thing which, over and above the impression it makes on the senses, causes something else to come into the mind as a consequence of itself: as when we see a footprint we conclude that an animal whose footprint this is has passed by: and when we see smoke we know that there is fire beneath. ... Natural signs are those which, apart from any intention or desire of our using them as signs, do yet lead to the knowledge of something else, for example, smoke, when it indicates fire. ... Conventional signs are those which living beings mutually exchange for the purpose of showing, as well as they can, their emotions, or their perceptions, or their thoughts. Nor is

there any reason for giving a sign except the desire of bringing forth and conveying into another's mind what the giver of the sign has in his own mind."

"Thought may precede language in definite and detailed imagery and then be translated into language as a separate process." While the young deaf child may not know language, nevertheless he makes a substitute for it from the storehouse of his experience. He reacts to his environment by means of gestures. Young children learn signs with amazing rapidity because this knowledge furnishes them with the means of communication. It is a truism that education must begin with the child's experience. Therefore, pioneer workers among the deaf began with a language the child understood. In the early days of deaf-mute education signs were considered the *aide-de-camp* of every teacher of the deaf. For about fifty years this method has been successfully used in the American schools.

Next to sign language, finger spelling is the most facile means of communication among the deaf. Finger spelling resembles writing, in so far as it is a word language whose symbols are written in the air instead of on paper.

Articulation, or the teaching of speech, commonly called the "Oral Method," was first taught by means of "Visible Speech" symbols in the United States. Alexander Graham Bell's system was an attempt to Americanize the German "Oral Method" of Samuel Heinicke. This method shows how the organs of speech are used and how the movements in speech may be interpreted by the eye. But it was found that speech could be taught just as readily by the German method, or the method of imitation by which, through careful observation, the child is taught to imitate the teacher, and to speak the words thus presented. The acquisition of speech depends upon the child's facilities. He must have good eye-

sight and his vocal organs must not be impaired.

Educators agree that the acquisition of language is through social channels. The normal child is engulfed in an atmosphere of language. He learns to speak by listening to words and by imitating sounds. Throughout the entire day his ear is absorbing language. His actual, though informal, auricular education begins during the second year of the child's life. With the deaf child it is far different: for he must depend upon lip-reading. Lip-reading (sometimes called speech reading) is the art of understanding a speaker by watching his face, especially the movements of his lips. With this method scarcely half of the spoken elements are visibly recognizable; the other half must be guessed. And only one who has a complete command of language can guess that invisible half.

A new method in American schools has been introduced at the De Paul Institute in Pittsburgh, Pa. By years of patience and by excellent progressive training, the pupils are enabled not only to speak with a pleasant and well-modulated voice but also, through an almost uncanny method of training the other senses in the work of the one they lack, to "hear" speech as speedily as the person in whom the auditory sense is not impaired. They learn to "hear" through their fingertips. They are taught how to form the lips and how to use the tongue properly to bring forth sounds and words.

Years of experience have convinced educators of the deaf that since there is a wide range of mental capacity and educational receptivity among deaf pupils, no single method can adequately educate all. Hence it is obvious that such methods should be adopted as will achieve the best results. It is for this reason that many of the schools for the deaf today employ what is known as the "Combined Method." These schools regard speech and lip-reading as very important, but at the same time

they realize that there are some pupils who can never acquire facility of speech. Since mental development and acquisition of language are of far greater importance, such methods are chosen for each pupil as seem best adapted to his particular needs.

Statistics—In the United States

Of the total number (212 schools) 12 are under Catholic auspices:

<i>State</i>	<i>School</i>	<i>Teachers</i>	<i>Founded</i>
1. California.....	St. Joseph.....	Sisters of St. Joseph	1894
2. Illinois.....	Ephpheta.....	Ladies of the Sacred Heart	1884
3. Louisiana.....	Chinchuba Institute..	School Srs. of Notre Dame	1890
4. Maryland.....	St. Francis Xavier...	Missionary Helpers	1897
5. Massachusetts.....	Randolph.....	Sisters of St. Joseph	1899
6. Missouri.....	St. Joseph.....	Sisters of St. Joseph	1836
7. New York.....	St. Joseph.....	Ladies of the Sacred Heart	1869
8. New York.....	St. Mary.....	Sisters of St. Joseph	1859
9. Ohio.....	St. Rita.....	Sisters of Charity	1915
10. Pennsylvania..	DePaul Institute.....	Sisters of Charity	1908
11. Pennsylvania..	Archbishop Ryan Memorial.....	Sisters of St. Joseph	1912
12. Wisconsin.....	St. John Institute....	Sisters of St. Francis	1876

It is estimated that there are more than 4,000 Catholic deaf boys and girls in the United States. Of these only 1,300 are in Catholic schools. The number of religious in the United States engaged in the instruction of the deaf is about 200. There are about 7 resident chaplains in schools for the deaf. There are, likewise, members of the Jesuit, Redemptorist and Passionist orders and a number of secular priests engaged in giving missions for the deaf throughout the year. Some of the major seminaries have included in their courses a fundamental training in sign language.

Catholics who are nationally prominent in deaf education today are many. We list but a few of them: Fr. Daniel Higgins, C. Ss. R., author of "Sign Dictionary" which includes many Catholic words; Fr. Michael A. Purtell, S. J., editor of "Catholic Deaf-Mute"; Msgr. Henry J. Waldhaus, superintendent of St. Rita's School and editor of the "Silent Advocate"; Fr. Stephen Landherr, C. Ss. R., director of deaf-mute work in Archdiocese of Newark; Fr. Mark De Coste, C. Ss. R.,

today there are approximately 95,000 deaf persons. Some 20,000 are enrolled in the 212 schools throughout the country. These schools may be classified as follows:

Public Residential Schools ...	65
Public Day Schools	127
Denominational and Private Schools	20

director of deaf-mute center, Roxbury, Mass.; Dr. Gertrude Van Adestine, principal of Detroit day school; Dr. Oscar Russell, educator; Miss Marie K. Mason, educator.

Catholic education and Catholic charity have played their part in breaking down the walls of silence and ignorance which formerly cut off the deaf from the world of men in which they lived. No longer are they outcasts of society; they are, rather, the living proof of Christian charity in action. No longer dwarfed in soul or stunted in intellect, they are now capable of taking their place in society. Bitterness toward a blind fate has been replaced by gratitude to a kind Creator Who has given them other faculties which can almost replace the one of which they have been deprived. Religion has shown them the way to true contentment, education in that religion has given them the means to attain it in this life, and the promise of Christ, "Come to Me, all you that labor, and are burdened, and I will refresh you" (Matthew, xi, 28) has found in them a literal fulfillment.

WORKERS' SCHOOLS

Schools for Catholic workingmen are a practical development of the labor encyclicals of Pope Leo XIII and Pope Pius XI. In "Quadragesimo Anno" Pope Pius writes: "It belongs to the Bishops to permit Catholic workingmen to join these unions [neutral unions, such as we have in America], where they judge that circumstances render it necessary and there appears no danger for religion, observing however the rules and precautions recommended by Our Predecessor of saintly memory, Pius X. Among these precautions the first and most important is that, side by side with these trade unions, there must always be associations which aim at giving their members a thorough religious and moral training, that these in turn may impart to the labor unions to which they belong the upright spirit which should direct their entire conduct."

These schools, therefore, have been organized for the intensive training of Catholic workingmen in Catholic principles, for their own good, and so that they in turn may teach others. Some of the schools are under the auspices of a national organization, the Association of Catholic Trade Unionists, while others have been set up by diocesan authorities, colleges and other institutions.

The first workers' school was established by the A. C. T. U., in New York, November, 1937. The sessions were held in the Woolworth Building, branch of Fordham University. On January 4, 1938, the Crown Heights School of Catholic Workmen opened its doors in Brooklyn under the direction of Fr. William Smith, S. J.

The students of these schools are men and women of all trades and occupations. Some of the schools permit only members of unions to enroll. Most of the schools are free, but a few have found it necessary to charge nominal fees for books and other expenses. Classes are held at night. Non-Catholics are not excluded from the schools.

The following courses are offered by the A. C. T. U. schools: (1) Trade Union Practices and Parliamentary Procedure, to give the workers an understanding of the way to conduct meetings, propose and oppose motions, elect officers, and other training that will help Catholic workingmen to take an active part in union affairs. (2) Labor Ethics, to teach the rights and duties of both employers and employees in relation to each other and to society, based on the Christian concept of the dignity of man and of his relations toward God and his fellow man. (3) Labor Relations, to acquaint the men with the legislation set forth in the various Labor Acts, together with a study of cases. (4) Labor History, to give them a full perspective of their place in the history of labor, to show them what progress has been made, along with the mistakes of the past. (5) Economics, to show the place of labor and industry in the life of the nation, and to study the problems connected with the producing and using of goods.

This curriculum is designed for schools that are limited to members of trade unions. In other schools, where the union card is not a prerequisite for admission, less emphasis is laid on the relation of labor problems to the union man.

The Crown Heights School has a slightly different program, which may be described as follows: (1) A series of talks given by labor leaders. (2) A class dealing with the Message of the Hierarchy on Social Action. (3) One on the Essentials of Sound Citizenship. (4) Another on Current Events. (5) Public Speaking and Parliamentary Procedure. (6) Labor Ethics. In this school classes begin and end with a prayer to "Christ the Worker," a devotion popularized by Fr. Wm. Smith, S. J.

Special emphasis is laid upon Public Speaking and Parliamentary Procedure in the Catholic Labor Schools. If the men are not trained to be articulate, they will not be able effectively to present the Cath-

olic social message to their fellow workers. Ousting the Communist minority from control wherever they have gained a foothold, also depends upon Catholic workers trained for leadership.

The rapid spread of workers' schools throughout the country indicates the eagerness of the Catholic workmen of America for such

an apostolate. Military service and the longer and more irregular hours of the war industries will undoubtedly notably affect the registration. However the spirit of this apostolate must continue to function if Catholic principles of social justice are to play an effective part in the post-war labor adjustments.

THE EDUCATION OF RETARDED CHILDREN

Every pupil has distinctive characteristics and qualities which constitute his individuality. While the racial, physical and social differences are significant, the educator is chiefly concerned with differences in mental capabilities and in the capacity to learn. These differences between the best and the poorest pupils in a class are considerable. Practically every classroom contains one or more pupils who, due to lack of mental ability, are unable to make normal progress. To each of these pupils education must offer the direction, guidance and special work which he requires in order to improve himself to the maximum of his capacities. While there are many agencies engaged in direction and classification of these mentally retarded children, such as Catholic Charities, Public Welfare, the Child Center of Catholic University and Loyola Center for Child Guidance (Chicago, Ill.), there are only six schools under Catholic auspices given over to this work exclusively, and this despite the fact that there are several hundred thousand backward children in the United States. In these schools an integrated program, based on scientific methods, is provided for physical, mental and moral training of children who cannot derive benefit from the regular school education. The curriculum embraces the academic subjects, crafts, physical training and the industrial and household arts.

The methods used are much the same as those used in ordinary classes except that more emphasis is placed on the concrete; kindergarten practice persists over a

longer period of time; experiences are more actively brought into the lives of these children so lacking in initiative of their own.

The children are placed, after careful study, into small groups. In the special classes no attempt is made to bring all the children of a group to one certain level. Through careful observation and intimate contact with the child, a relative course of training is adopted. Usually the children are grouped on the basis of achievement level in each subject. The length of time spent in any field of activity depends upon various factors: age, early training, home environment, mental ability and the environment which the child will probably enter in later life.

Adequate recreational facilities are provided and in this environment of work and play, school competition among equals becomes possible. The schools under Catholic auspices engaged in this work are the following:

St. Colletta School, Jefferson, Wis. Sister M. Anastasia, O. S. F., Directress; 300 boys and girls.

The Wharton Memorial Institute, Port Jefferson, N. Y. Ven. Mother Lucia, Superior; 150 boys and girls.

St. Vincent's School, Santa Barbara, Calif. Sister Mary, Superior; 150 girls.

St. Mary of Providence Institute, 4242 North Austin Avenue, Chicago, Ill. Sister Clare, Superior; 145 girls.

St. Gertrude's School of Arts and Crafts, 4801 Sargent Rd., N. E., Washington, D. C. Sisters of St. Benedict; 40 girls.

St. Coletta School, Longmont, Col. Sisters of St. Francis; 30 boys and girls.

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

The purpose of the National Catholic Educational Association, a voluntary organization formed in 1904, is to unite the Catholic educators of the country, to bring understanding among them, and to encourage the spirit of mutual helpfulness in order that the Catholic educational interests of the country may be safeguarded and promoted.

The Association comprises the following departments and sections: Seminary Department; College and University Department; Secondary School Department; School Superintendents' Department; Elementary School Department; Minor Seminary Section; Deaf Education Section; Blind Education Section. The College and University Department has 5 regional units: New England; Eastern; Southern; Midwest; Western. The Secondary-School Department has 4 regional units, and is to have 6: Eastern; Southern; Central; California; Northwestern (being organized); New England (not yet organized).

National meetings are held annually, thus affording each department and section the opportunity for exchange of views and experiences, and discussion of their respective problems. Regional unit meetings are held during the year.

All Catholic colleges are eligible to membership. Types of membership include: first, institutional membership for colleges and universities; second, institutional

membership for secondary schools; third, individual sustaining membership; fourth, individual membership. At the close of the fiscal year ending June 30, 1942, membership totaled 3,631.

The official organ of the Association is "The National Catholic Educational Association Bulletin," published quarterly. The August number is the Report of the Proceedings and Addresses of the Annual Meeting. The February, May and November numbers are pamphlets.

The president general is the Most Rev. John B. Peterson, Bishop of Manchester. Vice-presidents general are: Rev. John J. Clifford, S. J.; Rev. William F. Cunningham, C. S. C.; Rt. Rev. Joseph V. S. McClancy; Rev. Paul E. Campbell; Brother Eugene A. Paulin, S. M. The secretary general is the Rt. Rev. George Johnson, and the treasurer general is the Rt. Rev. Richard J. Quinlan. The general committees are: Advisory; Publications and Finance; Reorganization; and Mission Education for Catholic Schools. The national headquarters of the Association is at 1312 Massachusetts Ave., N.W., Washington 5, D.C.

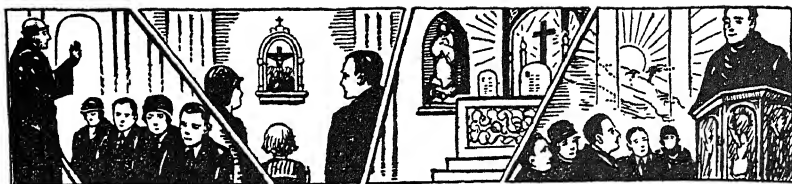
The fortieth annual meeting of the National Catholic Educational Association, scheduled to be held in Buffalo, N. Y., during Easter Week, 1943, was canceled at the request of the Office of Defense Transportation in order to make the transportation facilities of the nation contribute as effectively as possible to the winning of the war.

NORMAL SCHOOLS FOR RELIGIOUS IN THE UNITED STATES

Catholic institutions for teacher training in the United States number approximately fifty. These are diocesan controlled or under the supervision of the following religious groups:

Sisters of St. Dominic
Sisters of the Holy Names
Sisters of St. Joseph
Sisters of Mercy
Sisters of St. Francis
Sisters of St. Benedict
Sisters of the Presentation
Sisters of Charity
Sisters of Loretto
Sisters of Our Lady of Mt. Carmel

School Sisters of Notre Dame
Sisters of the Immaculate Heart
Felician Sisters
Poor Sisters of St. Francis Seraph
Sisters of the Precious Blood
Daughters of the Cross
Ursuline Nuns
Christian Brothers
Brothers of the Society of Mary
Brothers of the Sacred Heart



THE RETREAT MOVEMENT

The Retreat Movement has its foundation and best example in Christ's life upon this earth. Throughout His three years' public ministry we find our Lord withdrawing from His public life to meditate and pray in peace and quiet. Time and time again throughout the centuries the Fathers of the Church have urged the people to withdraw from the hustle and bustle of daily life to think of their Creator and their purpose in life. Early in the thirteenth century at the request of thousands, St. Francis instituted another order, a Third Order, for those men and women who could not leave the world and spend their lives within the cloister. These Third Order Franciscans, then as now, withdrew on different occasions from the business of the world and spent periods in prayer and meditation. This work of lay retreats has not been a Franciscan prerogative but has been under the special care and protection of the religious groups throughout the history of the Church. Living detached lives within the cloister they drew lay people to pray and meditate within the peaceful shelter of the monastery walls.

Although lay retreats were held previous to his time, St. Ignatius of Loyola was the first to systematize them. For this reason he has been named the patron saint of the Lay Retreat Movement and in many of these retreats the Ignatian method is followed.

In the United States—The history of laymen's retreats in the United States is full of interest. There are records of lay retreats being held in what is now the state

of Maryland as early as 1638. In 1852, the Redemptorist Fathers of Baltimore are listed in the "Metropolitan Catholic Almanac" as admitting "into their convent... gentlemen of the laity for performing exercises of a spiritual retreat." In 1876, the Jesuit Fathers conducted retreats at St. Charles College, Grand Coteau, La. We read of retreats being held at St. Stanislaus Novitiate, near Cleveland, in the year 1898. And there are, undoubtedly, many unrecorded instances of lay retreats held during the last century.

The movement which assumed national proportions in 1928 when the first National Conference met at Malvern, Pa., had several distinct regional beginnings. In California, Rev. Richard A. Gleeson, S.J., conducted lay retreats at Santa Clara College, in 1903. The following year, a permanent organization for the promotion of retreats in California came into existence. At Techny, Ill., the Fathers of the Divine Word began in 1906 the retreats for laymen which they have conducted ever since. In Kansas, the Jesuit Fathers held retreats at St. Mary's College in 1909. In New York City, at Fordham College, Rev. Terence Shealy, S.J., began in 1909 the retreats which, in 1911, led to the organization of the Laymen's League for Retreats and Social Studies and to the opening of Mt. Manresa on Staten Island, a house devoted exclusively to lay retreats. In Scranton, Pa., the Passionist Fathers began conducting retreats at their monastery in 1911.

In later years, all over the country new houses were opened and

the number of retreats and lay retreatants steadily increased. In many places, Laymen Retreat Leagues were organized to extend the influence of the retreat by acquainting the laity with the nature and value of a periodic withdrawal from the world and a few days spent in prayerful reflection and solitude. A new impetus was given the Catholic Laymen's Retreat Movement when it became a national organization in 1939.

At the present time there are retreat houses throughout the United States and close to 50,000 men making retreats every year. Sixteen religious orders and congregations are actively engaged in this great work; and there are about 25 permanent retreat houses where retreats are held almost every week throughout the year. Besides this, there are more than 50 seasonal houses where retreats are conducted especially during the summer months.

The most desirable type of retreat is that which begins Friday evening and lasts until Sunday evening, though some retreats are of briefer duration owing to local circumstances. Those making "closed" retreats stay at the retreat house for the whole period of the retreat; those making "open" retreats attend all the exercises but do not stay at the retreat house. Whenever possible the closed retreat is to be preferred. Much of the value of a retreat comes from the detachment from the world, the leisure for the things of God, the solitude and spirit of recollection that are effected by a few days of life in a new spiritual atmosphere; away from the distractions and disturbances of life in the world, the retreatant can spend a short period of closer contact with the undiminished truth and invigorating life of the Church.

Permanent retreat houses are

either separate buildings exclusively devoted to lay retreats, or quarters attached to the monasteries of the various religious orders and congregations. St. Paul of the Cross provided in his rule that every Passionist monastery should have rooms for the accommodation of lay retreatants. In a great many cases the rooms and dormitories of Catholic colleges and boarding schools are used for the seasonal retreats.

Besides the week-end retreat, there is also a retreat of one day's duration, called the "day of recollection."

Although the lay retreat is for no particular group or class in the Church and is usually made up of the average working man and woman, there are, nevertheless, some Special Group Retreats. Thus, for several years the Franciscan Fathers at St. Francis Friary, Brookline, Mass., have conducted retreats for blind men; the same opportunity for spiritual refreshment is given to blind women by the Sisters of the Cenacle at Brighton, Mass. The Parish Retreat aims to have the families of a parish make the retreat together. The men and women of the parish spend the day in a spirit of devotion, and attend religious exercises and sermons in their own parish church. Meals are usually served in the Parish Hall. This type of retreat has met with considerable success in Anacostia, Washington, D. C., where the Campaign Evidence Guild has sponsored retreats for the colored people.

Concerning the cost of making a retreat, some houses have set rates, while others have free will offerings; but all are reasonable and merely desire to be self-sustaining. The rapid spread of the Retreat Movement among the Catholic men and women of America is sufficient to prove the popularity and the worth of lay retreats.

The National Catholic Laymen's Retreat League

The Catholic Laymen's Retreat League was organized on an informal basis until October, 1939, when at the Ninth National Conference of the League, in Brooklyn, N. Y., it was knit into a national organization by the adoption of a constitution and by-laws, drawn up by Joseph P. Walsh, Chairman of New York Knights of Columbus Retreat Committee.

The objects of the League are: personal sanctification of members; advancement of closed retreats; co-operation with local leagues in establishing retreat houses; encouragement of individuals interested in establishing a local retreat league. Local retreat leagues engaged ex-

clusively in the promotion of closed retreats are eligible for active membership; organizations of Catholic laymen whose activities include the promotion of closed retreats are eligible for associate membership. Individuals rendering conspicuous service to the closed retreat movement can be elected to honorary membership by the Board of Directors.

The officers of the League are a president, a vice-president, a treasurer, a secretary and a moderator, all elected by ballot, except the moderator who is appointed by the president or the Board of Directors. The Board of Directors is composed of the officers of the League and three trustees.

Laywomen's Retreat Movement

The Diocesan Councils of the National Council of Catholic Women provide retreats for women in the dioceses of: Belleville (days of recollection); Buffalo; Charleston; Denver (retreats and days of recollection); Des Moines; Duluth; Fort Wayne; Harrisburg; Leavenworth; Los Angeles (days of recollection); Omaha (days of recollection); St. Augustine (Tampa, Jacksonville, West Palm Beach, Miami); St. Louis; Santa Fe; Wheeling.

Retreats are also held by the Minnesota State Religious Council.

The Religious of the Cenacle, whose purpose it is to hold retreats for women and who have taken an active part in organizing the movement, maintain four permanent houses of retreat. Permanent houses of retreat are also maintained by: Sisters of St. Dominic, Religious of Mary Reparatrix, Passionist Nuns, Sisters of the Blessed Sacrament, Religious of the Sacred Heart of Jesus, Tertiary Sisters of St. Elizabeth, Sisters of the Precious Blood, Visitation Nuns, Franciscan Sisters of the Atonement, Religious of the Sacred Heart of Mary, Helpers of the Holy Souls, Benedictine Sisters, Maryknoll Sisters, Sisters of Christian Charity, Sisters of the Poor of St. Francis, Social Service Sisters, Sisters of

St. Joseph of Peace, Sisters of the Third Order of St. Francis, Sisters of the Holy Humility of Mary, Sisters of Mercy, Missionary Servants of the Most Holy Trinity, Sisters of Charity of the Incarnate Word, and others.

Throughout the United States are local Retreat Leagues, organized to promote the spiritual advancement of their members by means of retreats and to provide others with the opportunity of making retreats. One of the most active of these is the Women's Retreat Group of Albuquerque, N. M., which meets twice a month and is attended by Catholics and non-Catholics alike.

The latest figures show that in the United States there are 23 permanent houses (2 of these are conducted by the Capuchin Fathers, assisted by laywomen trustees) and 83 seasonal houses of retreat. In 1940, 42 retreat houses, permanent and seasonal, reported a total of 470 closed retreats, which were attended by a total of 24,257 retreatants, 3,783 more than in 1938. Days of recollection in 1940 numbered 350, with 20,147 retreatants attending. These are the figures sent to the fourth biennial congress of the National Laywomen's Retreat Movement, held at Providence, R. I., in October, 1941.

Catholic Action

ORIGIN AND DEVELOPMENT

Earliest of members in Catholic Action work are those co-laborers of St. Paul and the other Apostles, so often saluted in the Epistles. For Catholic Action has existed since that day when Christ sent forth His twelve to win all men to Him. The command, "Go, therefore, and make disciples of all nations," (Matt., xxviii, 19) was a command to the whole Church. To the officers did it primarily apply — and the Apostles proved themselves worthy of the trust placed in them by the Master. To the laity also that command was given — and they were ever eager to do their part in conquering the world for Christ the King. There was much to do in those early days when Christianity was new in a pagan world. Side by side with the Apostles and their successors the laity labored in planting the good seed of the Gospel in the pagan hearts of misguided men.

When nearly all men and nations had become Christian, the task of the laity became less urgent. The Church was firmly rooted everywhere; life was simple; and, as a result, the clergy leaned less upon the active apostolic endeavors of the laymen. That glorious age has passed.

Today the need for Catholic Action is as pronounced as it was in the beginnings of Christianity. The disintegrating influences of the Protestant Reformation have laid waste much of what was once Christian. The old paganism, modernized and with new names, once more seeks supremacy in a world that should belong to Christ. The ever increasing complexities of life, products of industrialism, have made it ever more difficult for the clergy to reach the great mass of men. So it has come about that the layman's role in the conquest of the world for Christ has once again come to the fore. The priest who cannot go personally into the mine, the factory or the office to preach the Gospel of Jesus Christ can reach the workers there only if assisted by the laity who are working in the mines, the factories and the offices of our modern world.

DEFINITION

Catholic Action is not political or economic action; it is not a negative thing; it is not some new weapon forged to combat the forces of Communism or any other modern menace; it is not even the mere exercise of charity or the intensification of one's own personal holiness.

Classically defined by our late beloved Pontiff, Pope Pius XI, Catholic Action is: "The participation of the Catholic laity in the apostolate of the hierarchy." Analyzing the definition, Cardinal Pizzardo brings out four main points: (1) Catholic Action is an apostolate, a mission for the salvation of souls. (2) It is an apostolate of the laity, called by the hierarchy to work for the salvation of souls. (3) It is an organized apostolate, necessarily so, since its mission is social. (4) It is an apostolate organized hierarchically, that is, after the pattern of the Church — parochial, diocesan, and universal — under the direct supervision of the teaching and ruling body of the Church.

DOCTRINAL FOUNDATION

The doctrine of the Mystical Body of Christ is the basis for the very existence of Catholic Action. When the Second Person of the Blessed Trinity assumed human nature He gave to every man the dignity of brotherhood with Him. This bond of union between each man and Christ has given a new and deeper meaning to the fellowship of man with man, for all men have become brothers of each other in Christ. By His death on the Cross Christ merited for every man the right to enter heaven.

Man, on his part, must participate in those merits of Christ, he must apply them to himself. Catholic Action goes out to those who have cut themselves off from the Body of Christ, to those who have never been incorporated into that Body. Men already joined to Christ, living His life in the Mystical Body, seek to bring to all men the realization of the high dignity that is theirs because of the Incarnation and the salvation that awaits them because of the Redemption. As members of Christ's Mystical Body we must have the same aims as did Christ Himself. He spent Himself in the winning of souls. In His physical Body He no longer walks among us. Instead, He uses us — His mystical members — as instruments to continue His work on earth.

OBJECTIVE

Since its aim is identified with that of the apostolate of the hierarchy, Catholic Action must bend its every effort, even as does the hierarchy, to the winning or the bringing back of souls. This quest for souls must be insisted upon. To veer ever so slightly from this one objective is to miss the whole point of Catholic Action.

The apostle of Catholic Action must first make sure of his own hold upon the eternal truths; he must form his conscience in accord with the principles laid down by Christ; he must live the Gospel and show by the example of his daily life how the Christian way of living can and does transform human nature. Only then will he be in a position to direct and guide other men. Certain of his own footing, his task lies in apostolic fields. To the men of the little world in which he lives he must bring the saving truths of the Gospel. Not to society in general is he sent, but to individuals. In imitation of the Master, he will not rail against the existing political abuses, but he will strive to convert the politician to Christ; he will not complain of the unequal distribution of wealth, but he will warn the rich man of the rust that consumes and he will teach the poor man to lay up for himself treasures in heaven. Ranting against abuses will never reform the world, but making the message of Christ to live in the hearts of men will change the face of the earth. And Catholic Action is even now re-making the world, reclaiming it for Christ its King.

Pope Pius XI of happy memory insisted always upon the supernatural note in this campaign for Christ. "Prayer, first; the supernatural, first," were familiar words upon his lips. They were his commentary on the words of Sacred Scripture: "Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it" (Ps. cxxvi, 1-2).

ORGANIZATION

"Catholic Action is not a piece of machinery which can be erected here, there, and anywhere by a process of manufacture, to the design of a blueprint. Catholic Action belongs to life. It is a thing that grows. What is growing is a new community, a new society, a Christian society." Though variable in its organization, Catholic Action is invariable as far as its fundamental principles are concerned. The two basic elements of true Catholic Action must ever be the same: (1) apostolic aim, that is the salvation of souls; (2) organization under the direction of the hierarchy (pastor, bishop, and Pope).

With these two points taken care of, Catholic Action will conform itself to the varied and varying circumstances of the world in which it labors. Specialization there must be, for "if the world is to be won for Christ, then each man must strive to win his own little world, the world of his daily communications and intercourse. He must win himself, he must win his family, he must win the men and women with whom he is, day by day,

in association: the people he works with, plays with, eats with, travels with, all his little world. If each Catholic is winning his own little world then the whole world is being won."

Because it may take one of many different forms, the ideal Catholic Action group is difficult to describe. Leaving aside the specific form of organization which will depend upon the circumstances of time and place, it might be well here to point out several important features that must be present in every Catholic Action group. It must be a group, for Catholic Action is essentially a corporate undertaking. It must be a spiritual group, composed of members sensitive to spiritual values and living Catholic life to the full. It must be a corporate group, aware of its task as a functioning unit of the Mystical Body of Christ. It must be an apostolic group, always in quest of souls. It must be an obedient group, following out to the finest detail every command of its bishop.

As the heavenly patron of Catholic organizations engaged in social activities Benedict XV assigned St. Francis of Assisi, "who was sent by Divine Providence for the reformation not only of the turbulent age in which he lived, but of Christian society of all time" (Pius XI, Encyclical on St. Francis of Assisi).

AUXILIARY SOCIETIES

Cardinal Pizzardo points out the distinction between Catholic Action groups and other Catholic societies. He says: "(1) Catholic Action is rigidly hierarchic, its organization being grafted upon the hierarchic economy of the Church. (2) Catholic Action gives its members a complete shaping or structure, not only religious and moral but social and specialized in accordance with their professions. It trains consciences to be more sensitive and more courageous in meeting and solving the problems of life in a Christian way. (3) Catholic Action embraces in its program every form of apostolate, while the auxiliary societies and associations are engaged solely in a work of religious development or in some particular apostolic work."

Included in this term "auxiliary societies" are those which care for individual ascetical progress, those concerned only with practices of piety or charity, those which defend the liberty of Catholics in civic matters; likewise those which look to the improvement of economic conditions for workers, co-operative societies, and labor unions; and finally, those societies whose aims are immediately of a political nature.

Speaking of such "auxiliary societies," the late Pope Pius XI made clear that they are good societies and have their specific part to play. They need not be done away with, nor is it necessary to change them into official Catholic Action groups. The whole point is simply this: they are not authentic Catholic Action groups, but helpers to the central undertaking of Catholic Action.

Cardinal Pizzardo clearly outlines the distinction in a geometric figure: "In the center is Catholic Action organized in accordance with the forms laid down by the teaching of the Pope, and directly and completely dependent upon the hierarchy. All other organizations and societies which we call auxiliaries or socio-economic are like so many concentric circles. . . . Central apostolic action is the winning and the bringing back of souls, co-operation in their salvation. It is a source of practical direction and inspiration under the supervision of the national center and the diocesan and parochial centers and is set up according to hierarchical procedure. The closer the concentric circles of Catholic activity approach to and are modeled upon Catholic Action, the more nearly will they assume its character and its function, and share in its honor and labors."

CATHOLIC ACTION IN THE UNITED STATES: THE NATIONAL CATHOLIC WELFARE CONFERENCE

As noted above, Catholic Action is not a thing made according to a set pattern. It develops in accordance with the special needs and circumstances which obtain in the place where it is to operate. The vast extent of these United States, the need for national emphasis and concerted action on problems affecting the entire country, and the necessity of adequate representation before the various departments of government gave rise to the establishment of the National Catholic Welfare Conference.

Pope Pius XI of happy memory realized the need for such an organization in this country. Speaking of the N. C. W. C. he said: "It is not only useful, but also necessary for you. Since you reside in cities far apart and there are matters of a higher import demanding your joint deliberation — as, for example, those relating to the Christian family, the education of youth, public and private morality, care of numerous immigrants, and other problems of this kind — it is imperative that by taking counsel together you all agree on one common aim and with one united will strive for its attainment, by employing, as you now do, the means which are adequate and adapted to present-day conditions."

Definition

The N. C. W. C. is not a council or legislative assembly. The resolutions adopted by the bishops of the N. C. W. C. do not have the force of law. The Conference is, rather, a clearing-house of information regarding activities of Catholic men and women; a common agency acting under the authority of the bishops to promote the welfare of the Church and of Catholic activities in the United States, and to make Catholic teachings more widespread and effective. In the words of Archbishop Austin Dowling: "The National Catholic Welfare Conference is a voluntary association of the bishops. It has not and never can have any mandatory or legislative power. Nothing can be done in a diocese except by the permission of the ordinary. But every bishop gains by contact with his fellow bishops and the very statement of common problems and the discussions thereon are in themselves helpful. This is the great service which the National Catholic Welfare Conference renders to the bishops of the United States."

Purpose

The bishops of this country, acting with the full approval of the Holy Father, established the Conference for the purpose of "unify-

ing, co-ordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities." As stated in their joint pastoral letter: "We have grouped together, under the N. C. W. C., the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

It is not the policy of the N. C. W. C. to create new organizations. Rather, it helps, unifies, and leaves to their own fields those that already exist. It seeks to inform the life of America on right fundamental principles of religion and morality. As expressed by Father John J. Burke, C.S.P.: "It was established not to control, but to direct; not to hinder or curtail, but to co-ordinate and to promote; not to rule with a master hand but to facilitate by conference and mutually accepted divisions of work."

Organization

The complex and highly specialized structure of the N. C. W. C. will be dealt with later. Here let it suffice to view that organization only in its broad general outlines. The N. C. W. C. is a national representative body. Consequently it

must be governed by a representative group of the national hierarchy. This end is achieved by the election of a board of ten bishops and archbishops at the annual meeting of the bishops of the country. Functioning directly under the several members of this administrative board are eight departments: Executive, Education, Press, Social Action, Legal, Catholic Action Study, Youth, and Lay Organizations. In addition to these departments, the general body of bishops has set up certain special episcopal committees among which are: Committee on American Board of Catholic Mission; on Confraternity of Christian Doctrine; on Motion Pictures; on the Propagation of the Faith (Foreign Service); on Obscene Literature; on North American College; on Seminaries; on Relief and War Emergencies; for Refugees; on the Pope's Peace Points. These committees, as can be seen, are chosen to deal with special problems that arise. In some cases it has been found desirable to establish offices for continued and organized work.

Each department deals with problems proper to its own field, in accord with Catholic principles—acting always under the immediate direction of its episcopal chairman, without whose approbation no official action is taken. Furthermore, no official action is taken by the Conference as a whole without the approval of the administrative board.

The special needs of this vast land have brought about this highly organized national body. The whole superstructure of Catholic Action

is a reality. What is needed now is a more intense participation of the laity, a joining of forces under this national body for united participation of the laity in this work so admirably organized by the hierarchy. Many problems that confront the ordinary Catholic Action group will find their solution in similar situations already dealt with by the various departments of the Conference. Literature on every phase of life is available through the Conference, which has induced eminent Catholic authorities to write up the problems proper to their respective fields. The stand taken by the hierarchy of the nation on questions having a Catholic interest can be learned through the Conference.

Diocesan organizations may affiliate with the N. C. W. C. through their ordinary, State, regional or national organizations may affiliate through an authorized and acceptable agent. The Administrative Board directs the particular organizations to the proper department of affiliation.

National unity and co-ordination as envisaged in the N. C. W. C. does not alter, however, the fundamental fact that in the diocese where they operate organizations are always subject to the bishop. The bishop is the proper authority to which they should look for guidance and direction. The fact that they may be units of one of the departments of the N. C. W. C., and as such seek guidance from that department on certain matters does not in any way lessen their responsibility to, and their dependence on their bishop.

Departmental Setup of the N. C. W. C.

(Courtesy of National Catholic Welfare Conference)

As noted above, the N. C. W. C. is headed by a board of ten bishops and archbishops. These form the Administrative Board. They form together the general policy for the entire organization. Together they appoint episcopal committees for handling various problems that may arise, and which demand attention. Eight of the members of the Ad-

ministrative Board individually control and direct the eight departments of the organization. For more intense and specialized work, the departments are subdivided into bureaus. Finally, there are conferences which might be defined as experimental groups working in specialized fields, gathering data, encouraging the support and ad-

vice of experts in the field, and working out a feasible plan of action which is presented to the bureau or department for consideration. A brief resume is here given of the purpose and scope of the eight departments with their several bureaus, and of the work of some of the episcopal committees which function directly under the Administrative Board.

1. Executive Department

For more intense and specialized work, some of the departments are subdivided as required into bureaus. The general secretary, as chief executive officer for the Administrative Board, not only directs the work of the Executive Department, but also supervises the operations of the other departments of the Conference, and co-ordinates all of the multiple activities of the various N. C. W. C. units. Functioning directly under the Executive Department are the following:

(a) Bureau of Immigration — Organization of the N. C. W. C. Bureau of Immigration was authorized by the Bishops late in 1920, its purpose being to serve as a Catholic Immigrant Aid organization of national scope; to meet and assist immigrants at the ports of entry; to render them and all other foreign-born such technical advice and assistance as they might need in their immigration or deportation problems; and to refer the newcomers for follow-up advice and guidance under Catholic auspices to those agencies authorized, by the Ordinaries in the respective archdioceses and dioceses of destination, to actively cooperate with the N. C. W. C. Bureau in rendering this service. The Bureau likewise serves as a clearing-house for questions of immigration and emigration with which the Church in the United States is particularly concerned. It maintains, in peace-time, continuous contact with Catholic and other agencies and individuals in the foreign countries from which immigrants come, in the interests of protecting these immigrants

upon arrival, of reuniting separated families and of maintaining in general the welfare of the foreign-born of all nationalities. In this connection the Bureau is also in daily touch with those subdivisions of the U. S. Department of Justice and State which administer the immigration, deportation and naturalization laws, with the U. S. Public Health Service and the Treasury Department, which to a lesser degree have control in immigration matters, and with the various foreign embassies, legations and consulates.

The primary object of the Bureau is to protect the Catholic immigrant's faith, while offering him at the same time free of charge the services of a technically trained staff which has for twenty-three years specialized in a knowledge of the immigration and deportation laws and regulations of the United States.

The Bureau has three offices: the National Office at N. C. W. C. headquarters at 1312 Massachusetts Avenue, Washington, D. C.; the New York Office at 61 Whitehall Street, which has likewise a representative on duty daily at Ellis Island; and the Mexican Border Office at 1205 South Santa Fe Street, El Paso, Texas, which also conducts a bi-weekly "clinic" in the Old Mission of Our Lady of Guadalupe across the international bridge in Juarez, Mexico, for the presentation and discussion of individual immigration problems.

(b) **Confraternity of Christian Doctrine**—The Confraternity works to extend knowledge and practice of the Faith among those outside the Catholic school system. (A special section on the Confraternity will be found elsewhere in the Almanac.)

(c) **Bureau of Information** — This bureau serves as a clearing-house of Catholic information for national news and radio agencies and other media of public communication, as well as providing persons and organizations with factual ma-

terial in relation to Catholic activities in this country.

(d) "Catholic Action," official organ of the N. C. W. C., records monthly the work of the Conference. "Catholic Action" is also the official organ of the National Council of Catholic Men and the National Council of Catholic Women. It regularly stresses the Catholic needs of the day and records the interests of the N. C. W. C. and its several departments.

Featured regularly in "Catholic Action" are monthly study club articles planned to promote the proper understanding of, and active participation in, practical programs of Catholic thought and life. These study discussions are prepared by the N. C. W. C. Study Club Committee, composed of representatives of the several departments and bureaus of the N. C. W. C.

(e) Publications Office — The N. C. W. C. through its publications office has made available a considerable volume of literature, mostly in pamphlet form, intended to assist that intellectual preparation necessary for "successful participation of the laity in the apostolate of the hierarchy."

(f) Family Life Bureau — The Family Life Bureau is an integral part of the Executive Department. Its work is under the guidance of a special director, and extends into such wide and varied fields as home economics, parent education, and family relationships. While religion is given special emphasis, the aids offered by sociologists and other scientists are employed in preparation of studies and programs.

Specific projects and methods of carrying them out are: (1) studying and disseminating the principles of Christian marriage, particularly as set forth in the encyclical of Pius XI on Christian Marriage, and advancing the cause of parent education, as advocated in the encyclical on the Christian Education of Youth; (2) developing and disseminating a popular and advanced literature on marriage and the fam-

ily, and on parent education; (3) fostering the establishment of the Association of the Holy Family; (4) encouraging the formation of maternity guilds; (5) aiding in the development of study clubs dealing with family topics, and encouraging individual reading and study of family literature in the home; (6) co-operating with other Catholic agencies and organizations at home and abroad in their efforts in behalf of the home; (7) encouraging the development of Catholic leaders in the field, particularly by urging due provision in schools and colleges for courses on Christian marriage, the family, and parent education, and by encouraging the formation of voluntary study clubs in Catholic educational institutions; (8) fostering an interest in family study among Catholic young people outside the school system through such media as sodalities or other young people's organizations; (9) promoting the fitting celebration of the Feast of the Holy Family.

The National Catholic Conference on Family Life serves as a co-operating agency of the Family Life Bureau.

2. Department of Education

The Department of Education aims to serve the great system of Catholic schools voluntarily maintained by the Catholic people in fidelity to the ideals and teachings of the Church. In carrying out this purpose the department engages in the five following activities: collection of data concerning Catholic education; furnishing information to school officials and the general public; acting as an advisory agency to assist Catholic educational institutions in developing their programs; safeguarding the interests of Catholic education; serving as a connecting agency between Catholic education activities and government education agencies. A Committee on Seminaries functions under the department also.

Specifically, the department every two years makes a statistical survey of Catholic schools. The first survey was in 1920. The data gath-

ered is invaluable to those interested in the progress of Catholic education in this country.

The department co-operates with research students in compiling information for use in dissertations and special studies. A teachers' registration section maintained by the department places teachers in Catholic schools.

The interests of Catholic education have been safeguarded through the activities of this department, in co-operation with the Executive and Legal Departments, in opposing federal and state legislation inimical to the welfare of Catholic schools. It keeps in close touch with all government agencies that deal with educational problems.

The Catholic Bureau of Inter-American Collaboration, inaugurated by Pax Romana, now functions within the Department of Education. The purposes of the bureau are: first, to foster mutual understanding between the Catholics of North and South America; second, to offer mutual aid whenever possible in combating anti-Christian and anti-Catholic propaganda; third, to direct the services of existing Catholic institutions into the field of inter-American collaboration, and by so doing to foster the extension of those institutions best adapted to the needs of Catholic life in the Americas. The bureau's fields of activity are listed under three heads: (1) Cinema and Radio; (2) Publications; (3) Exchange Professorships and Scholarships.

3. Press Department

The N. C. W. C. Press Department has the function of promoting, developing and assisting the Catholic Press of the United States. Under its episcopal chairman, it carries on its activities with a lay director experienced in journalism, and with a trained personnel of editors and writers including a headquarters staff in Washington and a large staff of experienced field correspondents in key cities of the United States and in the leading capitals of the world.

The department offers to Catholic publications:

(a) A news service of approximately 50,000 words weekly, covering the Catholic news of all the world, gathered by radio, cable, telegraph, telephone and mail.

(b) A Catholic feature service of 17 to 20 articles weekly, averaging 10,000 words in all, calculated to interest all members of the family.

(c) A Catholic news picture service.

(d) A telegraphic service, covering certain types of last-minute news.

(e) An editorial information service, supplying factual material for editorial writers' use.

(f) A biographical service, including authenticated biographies of prominent Catholic figures.

(g) A Washington letter, interpreting each week national events of particular interest to Catholics.

(h) Special texts, giving in full important Vatican documents, radioed immediately upon issuance.

(i) Special supplements, including features and pictures, at appropriate seasons.

(j) Special syndications, series on subjects of particular timeliness and interest, written by noted authors.

Inaugurated in 1941, Noticias Catholicas, the Ibero-American section of the News Service, makes available to the Ibero-American press in Spanish and Portuguese the department's facilities for the collection and dissemination of news. Noticias Catholicas provides for its subscribers in every Ibero-American country a news service of many thousands of words at least twice a week, including special texts of the encyclicals and other pontifical and ecclesiastical documents.

The Press Department serves over 437 Catholic publications which include, besides virtually all Catholic newspapers in the United States, journals in 32 other countries. "Osservatore Romano," the great Vatican City daily, has for many years been a subscriber.

Because of its standard of factual reporting, the N. C. W. C. News Service is entitled to the privilege of admission to the press galleries of Congress and the White House press conferences. It is the only news service primarily for religious papers enjoying that privilege.

By pioneering in the news radioing of complete texts of papal encyclicals, the N. C. W. C. News Service has influenced the secular press to multiply the space given these important documents.

An important aim of the department is to make possible simultaneous, and accordingly powerful, presentation by the Catholic press of programs, problems and teachings of the Church.

4. Department of Social Action

The Department of Social Action was established to promote the social teaching of the Church and to interpret, under the guidance of the bishops, the application of this teaching to the complex social problems of the country. It is concerned with studies and programs dealing particularly with industrial problems, civic obligations, rural life, family life, and in general with subjects affecting social welfare and international relations.

As to method, the department tries to do these things in its fields: (1) know the social teaching of the Church; (2) know American facts, movements, proposals, trends and personalities; (3) make the teaching and facts known through books, pamphlets, newspaper articles, magazine articles, public addresses; (4) keep in touch with the Catholics working in its own fields; (5) help lay organizations affiliated with the National Councils of Catholic Men and Women and other groups pledged to the extension of Catholic life and influence in America.

The following are the chief fields of present activity:

(a) **Industrial Relations** — The work of the department on industrial questions centers in making known, explaining, and trying to show the application to America,

of Leo XIII's great encyclical, "The Condition of Labor"; of the incomparable encyclical of Pius XI, "Reconstructing the Social Order"; and of Pope Pius XI's encyclical on "Atheistic Communism," which embraces in resume the principles of the two earlier ones.

It has given its services to the preparation of special studies on women in industry, and to the planning and conducting of a special Institute on Women in Industry.

It has a wide variety of bibliographies on Catholic and secular books and pamphlets dealing with industrial and economic questions.

The bishops entrusted to the department the program for establishing Schools of Social Action for the clergy, which are summer courses for priests on the social encyclicals, their application to American life, and the means priests can use to spread their teaching.

(b) **Rural Life Bureau** — The Rural Life Bureau of the Social Action Department was set up to study and to analyze Catholic social teaching in relation to the great rural population of our country. The following are some of the aims of the bureau: (1) advice regarding co-operatives; (2) fostering of a rural rather than an urban viewpoint on the part of the young people of the country; (3) promoting adult education through the study club; (4) encouraging governmental efforts to bring electricity to the countryside; (5) expansion of religious instruction through the rural school system, the vacation school, the correspondence course, the religious study club; (6) initiating rural research projects; (7) organizing the laity for rural action; (8) conducting rural institutes on a parish basis.

(c) **Peace and Post-War Reconstruction** — The department's work on peace and international affairs is to prepare, or promote preparation of, writings on the social teaching of the Church on peace and international relations; to bring about the diffusion of these; and to help Catholic lay organizations and

schools to take their part in the movement for a peaceful world.

This work is done by the department partly in its own name and partly in co-operation with other organizations. Thus, either directly or in collaboration with other groups, the department has collected and translated papal documents and published a great variety of pamphlets on the peace statements of the Popes, peace aims and problems, and post-war reconstruction, on the relation of the United States to other countries and its position of responsibility in the international community, on international organization, on world economic life, on the historic role of the Church in international life, and on the causes of war.

Catholic pamphlets and books prepared in the United States on the subject of peace were rare when the department began its work. By its untiring efforts, a Catholic library covering all the essential points in the field is gradually forming. Study outlines are prepared for all pamphlets so that Catholic lay organizations may have both texts and outlines of study in their work of promoting "the peace of Christ in the kingdom of Christ" (motto of our late beloved Pope Pius XI).

(d) Parish Credit Unions—The Parish Credit Union National Committee maintains in the Social Action Department a secretary for urban interests and one for rural interests. As its title implies, this committee seeks to encourage the establishment on a parish basis of the small loans co-operative banks known in the United States as Parish Credit Unions.

5. Legal Department

The primary function of this department is to serve as a clearing-house for information on legislative matters, a central office in which information is collected and classified and from which that information can promptly and adequately be made available to the dioceses, as well as other departments of the N. C. W. C.

The major interest of the department lies in the field of legislation affecting Catholic life and religious institutions. In this field the department collects documents and data, and with its limited staff endeavors to keep abreast of current developments in legislation in the Federal Congress and in the state legislatures and with action in the courts interpreting legislation touching Church interests. The department receives, examines and analyzes public bills, introduced in the Congress and legislatures, which have a bearing on religious and social interests.

In international matters, the department collects information respecting government action, including legislation on religious and social questions of particular interest to Catholics in the United States, and endeavors to supply promptly accurate information in this field on subjects of particular and timely interest. The department in connection with this work has prepared numerous pamphlets dealing with religious situations in other countries, particularly in Mexico and Spain.

An important function of the department has to do with matters which need to be discussed with administrative officials of the federal government in Washington. Such matters originate frequently in outlying territories and insular possessions of the United States. Frequently, the department has explained the Catholic attitude on current legislation before congressional committees.

Legislative proposals introduced and debated during recent years affect profoundly philosophical and ethical principles upon which our social and political institutions rest. Legislative acts that have been approved, among them the Social Security Act and other social legislation, give rise, in the regulations issued under them and in their administration, to intricate problems affecting Catholic institutions—hospitals, child-caring and other agencies. Interpretation of these legislative acts for the bishops and

Catholic authorities is important. Catholic interests must be protected before administrative boards and authorities. Conferences must be attended and service given on committees considering relations between private and public agencies and institutions. The tax-exempt status of our institutions must be supported, and due consideration assured them because of the public character of the important services they render. These works, of vital importance to the Church in the United States, lay an increasing burden and responsibility on the Legal Department.

The staff of the department, by long experience in government procedure, has acquired an exceptional skill in handling the most complex legal problems in the religious institution field. The department contributes much to the welfare of the Church by rendering important services which are as necessary as they are timely.

6. Department of Catholic Action Study

This department was organized to obtain and disseminate as widely as possible the encyclicals, allocutions and discourses of our Holy Father; to maintain a record of accomplishments of the bishops, clergy and laity of the United States in the work of Catholic Action, and through research and reports as to methods, programs and achievements, both here and abroad, to assist in furthering the aims of the Catholic Action movement.

Important developments in the field of Catholic Action throughout the world are carefully studied in the light of national religious organization. A program for the extension of the service of this department concerns the wide use of available methods of publicity.

7. Youth Department

This, the newest department of the N. C. W. C., was created by the Administrative Board in November, 1940, to meet a definite need in the Catholic youth field. It enables the Church in this country to deal methodically with the new general

trend toward greater coordination of youth work and the unification of youth's forces.

The Youth Department has for its objectives: (1) to facilitate the exchange of information regarding the philosophy, organization, program-content and methods of Catholic youth work; (2) to promote the National Catholic Youth Council as the federating agency for all approved Catholic youth groups; (3) to contact and evaluate all national, non-governmental and governmental youth or youth-serving organizations and agencies. The Youth Department provides the framework in which the coordination of all Catholic youth work can be achieved. It helps Catholic youth leaders and young people better to understand the problems centering about youth; it furnishes information and documentation adequate for the interpretation of youth work both Catholic and non-Catholic, youth-led and adult-sponsored, domestic and foreign. Finally, it develops the National Catholic Youth Council.

The National Catholic Youth Council is a federation of approved Catholic youth groups in the United States, instituted to promote interchange of information and services as well as unity and cooperation. It makes provision for two sections: the Diocesan section and the College and University section. The Diocesan section is designed to include the respective Diocesan Youth Councils; and the College and University section includes the two national student federations: the National Federation of Catholic College Students and the Newman Club Federation. (For a more detailed discussion of youth work, see the article on the Catholic Youth Movement elsewhere in the Almanac.)

8. Department of Lay Organizations

This department consists of two constituent bodies — the National Council of Catholic Men and the National Council of Catholic Women — with the chief function of coordinating, promoting and assisting the activities of the Catholic

lay organizations of the country, under the direction of the bishops. Affiliation with either council enables Catholic lay organizations to know the mind of the hierarchy, the common guide of all.

In fulfilling their mission, the two Councils have as an important part of their work the duty of channeling out to the lay groups in all parts of the country, the programs, educational material, and suggestions which other departments and bureaus of the N. C. W. C. have prepared—always under the direction of their respective episcopal chairman.

The bishops of the American hierarchy, in establishing the Department of Lay Organizations as an integral part of the general Conference, intended that the Councils of Men and Women constituting that department should be the means of fostering amongst our people the program designed by bishops for the welfare of our Christian society. The department is essentially an apostolate of Catholic Action. The laity of the United States is invited and commissioned to cooperate as partners in the mission of leavening society with the truths of Catholic faith and the principles of Catholic life.

The department was created not to be another Catholic organization. Its interest and that of its constituent Councils is not to form new societies nor to supersede those already existing. Its true function is to affiliate and to unite in two companion representative national bodies the units of all fraternal, social and religious societies of men and women for the purpose of adequately impressing on our national life the real beauty and full strength of Catholic ideals. Its program for action is sanely intelligent. It stands for the home, for Christian education, for social justice, and for the purging from American life of vicious and low influences.

(a) **National Council of Catholic Men**—This Council is made up of affiliated lay societies having ec-

clesiastical approval. The form of diocesan organization rests entirely on the plans adopted by the individual bishops. In some dioceses men of the individual parishes are grouped into parish councils, which become affiliated with the National Council; in others, pre-existent or new lay societies—spiritual, functional or fraternal—are affiliated with the National Council directly. There are at the present time between 1,700 and 1,800 societies affiliated with the N. C. C. M. In this number are included national, regional and local groups.

The National Council of Catholic Men has as its functions: (1) to federate Catholic lay societies and groups of men in a common, unified agency or council; (2) to serve as an agency for the interchange of information and service between the N. C. W. C. and organizations of laymen, in their common work for the Church; (3) to be a central clearing-house for information regarding Catholic laymen's activities; (4) to promote, under ecclesiastical supervision, unity and coöperation among laymen in matters that affect the general welfare of the Church and the nation; (5) to help existing Catholic lay organizations to work more effectively in their own localities; (6) to coöperate in furthering the aims of all approved movements in the interest of the Church and of society at large; (7) to participate, through Catholic lay representation, in national and international movements involving moral questions; (8) to bring about a better understanding and a more widespread appreciation of Catholic principles and ideals in the educational, social and civic life of the country.

In furtherance of its objectives, the Council established in 1929 a Catholic Evidence Bureau, as a national agency for Catholic exposition and defence. This bureau has come to be a storehouse of information on lay apologetical activities, to which those engaged in apol-

ogenetics and other forms of Catholic defense turn for data urgently needed and not available locally. Since the death of Karl Rogers in 1942, it has taken over the operation of the Narberth Movement. In 1943 the N. C. C. M. undertook to assist the Episcopal Committee on Obscene Literature by preparing and periodically revising the N. O. D. L. list of disapproved magazines.

The Catholic Radio Bureau maintained by the N. C. C. M. since 1938, is intended to advise and assist any Catholic organization or individual in any activity relative to the radio: in procuring station time for a Catholic program; in planning and conducting such a program; in providing scripts or material for preparing scripts; and in making effective protest against offensive broadcasts.

Most widely known of the activities of the National Council of Catholic Men is the creation and maintenance of the nation-wide program, the Catholic Hour. (An account of the Catholic Hour is given elsewhere in the Almanac under the section on Radio.)

(b) The National Council of Catholic Women—This Council is a federation of organizations of Catholic women in the United States, uniting them, helping them to strengthen, increase and inspire their membership.

Included in the National Council of Catholic Women are eighteen national organizations and sixty-seven diocesan councils, the latter, federations of Catholic laywomen's organizations within the particular diocese, both parochial and inter-parochial.

The purposes of the National Council of Catholic women are to stimulate the study of Christian principles, and to encourage action in accord with those principles. This it accomplishes particularly through its National Committee System, by means of which the national committee chairman transmits messages, information, suggestions, etc., to diocesan chairmen, who in turn send them to deanery

and parish or local chairmen. In obtaining results, the circuit is completed by parish or local chairmen submitting reports to district or deanery chairmen; from them they are sent to diocesan chairmen who forward a summarized report to the national chairman.

The National Committees included in this network are: Cooperating with Catholic Charities, Cooperating with the Confraternity of Christian Doctrine, Diocesan Council Histories, Family and Parent Education, Immigration, Industrial Problems, International Relations, Inter-American Relations, Libraries and Literature, National Catholic School of Social Service, Organization and Development, Parent-Teacher Associations, Public Relations, Shrines in the Home, Study Clubs, and Youth. During the war period, additional impetus has been given to cooperating with Chaplain's Aid, U. S. O. - N. C. C. S., and with various wartime agencies.

Through "The Monthly Message to Affiliated Organizations," the worksheet of the National Council of Catholic Women, and "Catholic Action," the monthly publication of the National Catholic Welfare Conference, as well as special letters, messages of the departments of the National Catholic Welfare Conference, suggestions for programs and speakers, and other assistance, are given.

The National Council of Catholic Women provides: (1) representation at meetings of a national or international character when vital principles are at stake, or where matters of national well-being which should be their concern are under discussion; (2) national conventions for conference on common problems, and, through adequate publicity given to these deliberations, places the Catholic attitude on questions of the hour before the general public. In addition, regional conferences and special institutes on the work of particular committees have been held.

The Council assists, through affiliation with the International Un-

ion of Catholic Women's Leagues, in world-wide protection of the home and in the defense of Catholic principles of social action.

The National Council of Catholic Women has been entrusted with the maintenance of the National Catholic School of Social Service in Washington, D. C., a graduate school affiliated with the Catholic University of America. The school combines a thorough, modern, scientific training for social work with Catholic principles and ideals of Christian charity.

9. Episcopal Committees

In addition to the above-named departments, the general body of bishops maintains certain special episcopal committees. The following is a partial list of the committees authorized to date:

Committee on American Board of Catholic Missions

Committee on Confraternity of Christian Doctrine

Committee on Motion Pictures

Committee on the Propagation of the Faith (Foreign Service)

Committee on Obscene Literature

Committee on North American College

Committee on Seminaries

Committee on Relief and War Emergencies

Committee for Refugees

Committee on the Pope's Peace Points

All committees work in conjunction with the Administrative Board to which their reports are referred. In the cases of some of these committees, it has been found desirable to establish offices for continuing and organizing work. Relief work is now centralized in one committee composed of members of the Administrative Board of the N.C. W.C. Functioning under this committee are several sub-committees.

The following is a brief sketch of the work done by five of these committees.

(a) The Catholic Committee for Refugees (including Refugee Children) — This committee is officially designated by the National Catholic Welfare Conference and operates

under the N. C. W. C. Charter. It was authorized on November 18, 1936.

The committee was called into being by the N. C. W. C. at its annual meeting in Washington, November, 1936, in conformity with recommendations presented by a group of Bishops who had been instructed by the Administrative Board to study the problems of Catholic refugees. Since January, 1937, the offices of the committee have been functioning in New York City which was designated as the most suitable place for such an organization and was permitted by gracious leave of His Eminence, the late Cardinal Hayes, Archbishop of New York.

Immediate direction and operation of the committee at the present time is effective through: Most Rev. Joseph F. Rummel, Archbishop of New Orleans, chairman; Most Rev. Samuel A. Stritch, Archbishop of Chicago; Most Rev. Stephen J. Donahue, Auxiliary Bishop of New York, treasurer; Most Rev. John F. Noll, Bishop of Fort Wayne; Most Rev. Charles H. LeBlond, Bishop of Saint Joseph; Rev. Emil N. Komora, executive director.

The functions of the committee consist of the granting of material and spiritual aid to Catholics who on account of racial, political or religious reasons have been victims of persecution and are involuntary exiles from their homelands.

The assistance and counsel is given in such forms as relief, procurement and giving of grants to scholars, professional grants, scholarships, social case work, job placement services for skilled, unskilled and professional workers, children's aid, vocational retraining and medical aid of all types.

Moreover, the committee also offers religious, immigration, naturalization and legal counsel as well as information and counsel concerning war and national emergency measures, procurement of free placement in summer camps, shelter and hospitality service, resettlement both here and abroad, aid to internees, inter-agency co-operation

with Catholic and non-Catholic organizations both here and throughout the world, international correspondence, location of relatives abroad and so forth.

At the close of its fiscal year, September, 1942, the committee had a total of 5,650 cases. At the height of its activity the total of approximately 90 new cases were received each month.

Applications from individual refugees and also from agencies Catholic and non-Catholic have been received from literally every corner of the globe. Investigation of cases were made and only legitimate and bona fide refugees accepted. In numerous instances the committee has given considerable to finance refugee committees abroad in order that it have some check on refugees whom it aided to enter this country. Even foreign relief has been granted by the committee in needy instances.

The committee has handled cases ranging from ordinary laborers and shopkeepers to some of the greatest scholars and government experts who fled Nazi Europe. Numerous priests and nuns also have been helped.

(b) Bishops' War Emergency and Relief Committee—This committee was authorized by the annual general meeting of the Bishops held in Washington in November, 1940. Its membership is identical with that of the N. C. W. C. Administrative Board. It was established to form a centralized agency to meet war emergencies as well as relief needs of people suffering the devastation of war. Distribution of funds is made mainly through the Holy See which, as a neutral agent, is able to serve distressed populations of occupied countries and our prisoners of war abroad where it is impossible for most agencies to penetrate. Other funds are distributed through the established Catholic charity channels in other countries. Human need is the sole criterion for aid.

On one Sunday each year (usually Laetare Sunday) each diocese makes an appeal in behalf of the Bishops'

War Emergency and Relief Committee activities. Of this collection, His Holiness, Pope Pius XII said in writing to the American Bishops: "In a very special way, we would assure you of our heartfelt gratitude for the generous thoughtfulness which prompted the general collection of the Bishops' Relief Committee. Saddened in heart by the terrible sufferings and misery about us, it is our ardent wish to offer to the unfortunate and innocent victims every possible spiritual and material succor."

A total of \$1,322,493.33 was distributed by the committee in the period, November, 1941, to December, 1942. Allotments were made to: (1) help relieve suffering and distressed victims of war—men, women and children—from Poland, China, Belgium, France, Holland, the Scandinavian and Baltic countries, Greece, and a dozen other war-torn lands; (2) help maintain Montezuma Seminary on the U. S. Mexican border—an outstanding endeavor founded by Catholic Bishops of the United States to provide a training-school for students of the priesthood who cannot be trained in their homeland because of Mexican laws; (3) give assistance to refugees here and abroad through the offices of the Catholic Refugee Committee in New York; (4) send aid to American prisoners abroad; (5) give support to Catholic organizations serving American troops abroad. The Catholic Welfare Organization in Australia, the American Catholic Welfare Committee in Great Britain, and similar organizations in Northern Ireland, Africa, the Middle East and India find their resources insufficient to care for the extraordinary services occasioned by the presence of American servicemen among them.

(c) Bishops' Committee on the Pope's Peace Points—At the annual meeting of the Bishops in Washington, November, 1941, the Bishops' Committee on the Pope's Peace Points was appointed for the purpose of studying the peace principles enunciated by our Holy Father, Pius XII, and making them bet-

ter and more widely known. The members of this committee are: Most Rev. Samuel A. Stritch, Archbishop of Chicago, chairman; Most Rev. James H. Ryan, Bishop of Omaha; and Most Rev. Aloysius J. Muench, Bishop of Fargo.

The Bishops' Committee announced in December, 1941, that it would issue statements at opportune times to foster and encourage research and studies on peace in the light of papal proposals, to give the public scholarly and popular literature "on the peace of our ambitions and prayers," and inspire lectures on the papal proposals. The committee in a statement issued January 3, 1942, declared sincere, honest, earnest, acceptance by all nations, large and small, that international law is the prime necessity for righteous peace. The committee has issued (June, 1943) one study, "Principles of Peace," a compilation of all discourses dealing with the nature and conditions of peace made by the last five Popes, Leo XIII, Pius X, Benedict XV, Pius XI, and Pius XII. This volume is published by the National Catholic Welfare Conference and was prepared for the Bishops' Committee by Rev. Harry Koenig, of Mundelein Seminary, Chicago. This is the most comprehensive collection in this field ever made. It has a voluminous and precisely detailed index. In addition to the compilation of papal statements on peace made during the last sixty-four years, the Bishops' Committee is planning the publication shortly of an authoritative interpretation and commentary on the Papal Peace Program and of the program of education on the fundamental Christian concepts which must inspire a just peace.

(d) The Bishops' Committee on Motion Pictures and the National Legion of Decency—At the annual meeting of the Bishops in Washington, November, 1933, the Bishops' Committee on Motion Pictures was formed whose purpose it was to bring about an improvement in screen production, since individual appeal to producers to better the Hollywood standards had been un-

successful. Members of this committee are: Archbishop John T. McNicholas, Chairman; Archbishop John J. Cantwell, Bishop Francis P. Keough, Bishop John F. Noll and Bishop Stephen J. Donahue.

Plans for action were formulated, and in April, 1934, the Legion of Decency was formally inaugurated in order to include the personal cooperation of the laity with the hierarchy in endeavoring to prevent the showing of obscene and lascivious pictures. Every Catholic was asked to take the following pledge of the Legion of Decency:

"I condemn indecent and immoral motion pictures, and those which glorify crime or criminals.

"I promise to do all that I can to strengthen public opinion against the production of indecent and immoral films, and to unite with all who protest against them.

"I acknowledge my obligation to form a right conscience about pictures that are dangerous to my moral life. As a member of the Legion of Decency, I pledge myself to remain away from them. I promise, further, to stay away altogether from places of amusement which show them as a matter of policy."

Each year on the Sunday within the octave of the feast of the Immaculate Conception, Catholics in the United States are invited to renew the pledge. The pledge imposes no new obligation, but merely makes explicit that which every Catholic is obliged in conscience to do, namely, to avoid the proximate occasion of sin.

In February, 1936, the Bishops' Committee on Motion Pictures transferred the responsibility for the review and censorship of films from the various authorities in different dioceses, to the Archdiocese of New York. The address of the secretariate of the Bishops' Committee—the office of the National Legion of Decency—is 35 East 51st Street, New York City. From this address is issued each week a list giving the moral evaluation of current films. The Motion Picture

Department of the International Federation of Catholic Alumnae, which had been reviewing motion pictures for over a decade and had, over this period, published a list of "Endorsed Motion Pictures," was officially designated as the reviewing and classifying group for the Legion of Decency. From February, 1936, to November, 1943, the National office of the National Legion of Decency reviewed a total of 4,408 feature motion pictures, short subjects and newsreels under the four following classifications: Class A—Section 1: Unobjectionable for General Patronage. Class A—Section 2: Unobjectionable for Adults. Class B: Objectionable in Part. Class C: Condemned.

Legion of Decency activity is carried on not only by the New York office, which has been charged with the responsibility of the moral classification of films, but also by the various dioceses in the country which have, under diocesan directors, diocesan organizations to bring the knowledge of the national motion picture ratings to all the people and to coordinate Legion activity on a diocesan basis. Within the past few years activities comparable to the Legion have been organized in Secretariates for Morality of Catholic Action organizations in various countries of Latin America: Mexico, Argentina, Brazil, Peru, Ecuador, Uruguay, Chile, Colombia, Cuba and Venezuela.

(e) **Bishops' Committee on Obscene Literature**—At a meeting of the Catholic hierarchy in October, 1938, a Committee of Bishops was appointed to devise a plan for organizing a systematic campaign in all dioceses of the United States against indecent periodical literature. In December of that year, this Committee, known as the Committee on Obscene Literature, met in Chicago where it formed the National Office for Decent Literature (N. O. D. L.) and drafted a program designed to effect uniformity of procedure in the various diocesan jurisdictions. The membership of the Episcopal Committee of N. O. D. L. is as follows: Most Rev. John F.

Noll, chairman, Fort Wayne, Ind.; Most Rev. Edmund F. Gibbons, Albany; Most Rev. Francis P. Keough, Providence, R. I.; Most Rev. Urban J. Vehr, Denver, Colo.; Most Rev. Karl J. Alter, Toledo, Ohio; Most Rev. Bernard J. Sheil, Chicago, Ill. At the present time, there are 79 dioceses with diocesan directors formally co-operating in the work of the N. O. D. L.

Information as to the establishment of diocesan or parish organizations to aid in the work of the N. O. D. L. may be secured by writing to the Most Rev. John F. Noll, D.D., Episcopal Chairman of the N. O. D. L., 1415 West Washington Boulevard, Fort Wayne, Ind.

The 1943 Meeting of the American Hierarchy was held at Catholic University, Washington, D. C., November 10-12, with 100 Archbishops and Bishops in attendance. The Most Rev. Michael J. Curley presided.

Archbishop Mooney of Detroit, chairman of the Administrative Board of the N. C. W. C., reported that the Board has kept the Bishops well advised of the major current problems, and that "all N. C. W. C. resources have been well used during the past critical year." Concerning the War Relief Services N. C. W. C. he stated that "the contributions made by our Catholic people to the Bishops' War Emergency and Relief Work have received the commendation and appreciation of the Holy Father." He reported that the plans were successfully put into effect for the publication in this country of the "Acta Apostolicae Sedis," official publication of the Holy See, and that the Latin-American Seminar sponsored by the N. C. W. C. in the course of the year was "historic," and "gained the highest praise from prelates and lay leaders throughout Mexico, Central and South America."

Archbishop Mooney lamented the fact that the situation of the American family has steadily grown worse since the outbreak of the war. He mentioned the increased efforts of the Planned Parenthood Federation to operate more intensely and stated

that "the scandal of child delinquency and all that it connotes in qualities of citizenship is a natural outcome of unholy homes." He reported on the N.C.W.C. Family Life Bureau which to a great extent counteracts these evils. The Archbishop thanked the N. C. W. C. headquarters staff for its efficiency and fine sense of loyalty and expressed special indebtedness to the hierarchy of the United States for their sympathy and support.

Archbishop McNicholas, chairman of the Department of Education, reported that this department has been occupied mainly with the problems that arise directly or indirectly out of the war and its impact on the Catholic schools. The dislocating effect of the war on the American college occasions a re-study on the part of educational groups of the real purpose of college education. The disrupted home life was reflected, during the past year, in an increased demand for boarding schools for young children, nursery schools and vocational schools.

Bishop Gannon of Erie, chairman of the Press Department, reported that the N. C. W. C. Press Department was, during 1943, the only source of complete information on Vatican wartime thought and activity. Through Vatican sources much material was obtained concerning the occupied countries of Europe. The N. C. W. C. News Service has greatly aided the Catholic Press in providing numerous authentic dispatches and interpretative articles to offset erroneous information from secular sources concerning Catholic happenings. This department handled six world-wide papal messages, five of which dealt directly with the war; the sixth was the encyclical on the Mystical Body of Christ. The department's Spanish-language service, *Noticias Catholicas*, transmitted news to Latin America.

Bishop Noll of Fort Wayne, chairman of the Department of Lay Organizations, reported that the National Council of Catholic Women continued to serve as a training

center for woman leaders in Catholic Action, as a source of representation of Catholic women's interests in secular and government groups and as sponsor of the National Catholic School of Social Service.

The National Council of Catholic Men has two new Diocesan Councils established and one reorganized. The N. C. C. M. was authorized by the N. C. W. C. Administrative Board to cooperate with the National Organization for Decent Literature.

Bishop Alter of Toledo, chairman of the Department of Social Action, reported that this department has continued its progress of promoting Catholic social teaching upon economic, civil and international life. The preparation of material centering around the Papal Peace Program, especially in its application to the post-war world, was the outstanding achievement of this department in the field of international relations.

Archbishop Rummel of New Orleans, chairman of the Legal Department, reported that the condition of crisis occasioned by the war "in a great measure has disappeared; the nation has succeeded in adjusting itself in a united war effort." The work of this department dealt mainly with problems concerning the war-made fields of manpower, critical materials, transportation and taxation.

Bishop Duffy of Buffalo, chairman of the Youth Department reported the distribution of "grants-in-aid" to alleviate more desperate needs of chaplains working with trainees on secular campuses. He stated that this department was called upon repeatedly to confer with executives of governmental agencies in meeting various youth problems growing out of the war. An outstanding achievement of the college and university section of the National Catholic Youth Council was the Catholic Collegiate Congress on "Victory in War and Peace," sponsored jointly by the Newman Club Federation and the National Federation of Catholic College Students.

Bishop O'Hara of Kansas City, chairman of the Confraternity of Christian Doctrine, in his report stated that 1,741,661 pieces of literature were distributed to the Armed Forces by the Confraternity in co-operation with the St. Anthony's Guild Press. In addition 222,389 pieces of literature were distributed to Confraternity groups. During the year an advisory board of the National Center, consisting of Archdiocesan Directors, was established.

The Administrative Board, speaking in behalf of the American hierarchy, issued a solemn call for a just and good peace and a warning that there must be a social reconstruction

in our own country based "not in hatred and vengeance but in justice and charity" and in "truth and right." Adverting to the recent Declarations of the Moscow Conference, the Bishops stated that while they represent a definite step in the right direction, "some things these documents imply by statement and more significantly by omission leave an uneasiness in minds intent on peace with justice to all." The recognition of the Sovereignty of God and of the moral law in our national life and in the right ordering of a new world born of the sacrifice and hardships of war, the Bishops emphasized as a first principle.

NATIONAL CATHOLIC WELFARE CONFERENCE SUMMARY (Organization of Bishops)

Headquarters: 1312 Massachusetts Avenue, N. W., Washington, D. C.

Episcopal Administrative Board

Department	Chairman (Most Rev.)	Assistant (Most Rev.)
Executive	Edward Mooney	
Education	John T. McNicholas	John B. Peterson
Press	John G. Murray	Thomas K. Gorman
Social Action	Karl J. Alter	Charles H. LeBlond
Legal	Joseph F. Rummel	Bryan J. McEntegart
Lay Organizations	John F. Noll	Emmet M. Walsh
Catholic Action Study	John J. Mitty	John F. O'Hara
Youth	James H. Ryan	Richard O. Gerow
Vice-Chairman and Treasurer	Samuel A. Stritch	
Assistant Treasurer	William D. O'Brien	
Secretary	Francis J. Spellman	

Executive Department: Supervises and co-ordinates the work of all departments. The Chairman of the Administrative Board presides over the Executive Department which includes the Bureaus of Immigration and Information; Auditing Office; Confraternity of Christian Doctrine.

Education Department: Furnishes educational statistics and information; teachers' registration; and Catholic education research.

Press Department: Provides Catholic press in the United States and abroad with news, feature, editorial and pictorial services.

Social Action Department: Deals with studies and programs connected with industrial and civic problems, with rural and family life.

Legal Department: Collects and classifies legal information which is available to dioceses and to all Departments of the Conference.

Lay Organizations Department: National Councils of Catholic Men and Women are the channels through which all the facilities of the above departments are made available to affiliated lay organizations.

Catholic Action Study Department: Disseminates papal encyclicals, allocutions and discourses; maintains a record of Catholic Action in the United States, and assists in furthering Catholic Action.

Department of Youth: Co-ordinates, promotes and assists the activities of Catholic youth groups throughout the country.

THE CATHOLIC YOUTH APOSTOLATE

(Courtesy of the N. C. Y. C.)

"Men hope and believe that stability will come out of this present chaos, that settled conditions of life will eventually replace the present uncertainty. Youth must necessarily play a vital part in the attainment of such stability and order. This makes the work of direction and guidance of youth the most important that Church and State can engage in. Our vision of a better day cannot become a reality unless the youth of this hour, who will be the men and women of tomorrow, have developed a character and disposition that favors the arts of civilization and world peace. The Catholic Church, which has lived through the rise and fall of empires, the dissolution of governments and the extinction of great civilizations, sees this problem with crystal clarity. It, alone of all, knows from the experience of centuries, the profound truth that peace and settled social order will come only when the youth of a transitional era are trained mentally, physically and by far above all else spiritually" (Statement of Bishop Duffy to Youth Directors).

Essential Characteristics

The essential note differentiating Catholic Youth Work from all similar secular endeavors is its apostolic character. The Catholic Youth Movement is an apostolate: its sole reason for being is to reform and penetrate the natural, temporal order of society with the spiritual, supernatural truth and vitality of Christ in His Church.

(a) It is a personal apostolate exercised by each one in his (or her) own natural medium of daily life.

(b) It is grouped, coordinated for mutual support and stimulation and to produce the necessary cumulative effect upon society.

Organizational Structure

The broad organizational structure of Catholic Youth work was indicated by the Apostolic Delegate, the Most Rev. Amleto Cicognani, in his letter to the Diocesan Youth Directors of August 25, 1941, as quoted below.

"There has been given to you, Diocesan Youth Directors, the mandate of your own bishops to organize and direct the various groups of Catholic Youth and their labors. Many times recent Sovereign Pontiffs have taught that proper ordering and coordination of these groups is the key to such organization and direction."

"Good order is a fundamental requirement. The first and necessary mark of this order is the approbation of the Ordinary of the diocese. It is his prerogative to say whether or not this or that group is capable of the apostolate. The apostolate comes from Jesus Christ, "I have chosen you" (John 15, 16). And just as the Apostles chose their lay assistants, so do their successors, the bishops. Neither the breadth nor the attractiveness of a program alone suffices for calling it an Apostolate unless those who conduct it are recognized and approved by ecclesiastical authority."

Parochial Groups — Not every Youth group, simply by virtue of being a Youth group, is entitled to representation on the parish, district or diocesan youth council, but only such groups as have been approved by the Ordinary. Note that this approval does not come from any national office of any constituent group, but solely from the Ordinary of the diocese.

"It is clear that the primary center of direction and organization is the parish. It is here, first of all, that the youth forces of the parish should receive counsel and coordination; it is here that each group ought to expend its greatest activity under the direction of the pastor and the bishop. Furthermore,

for the sake of good order, the various parochial groups should work together harmoniously, remembering that they labor under the same head and for the same cause. They should avoid harmful rivalries and — what is certainly much worse — enmity and contention among themselves. Let them shun jealousies and the mania for publicity; good results are always more copious when the individual does not seek personal acclaim but submerges himself in the life of the Church."

Unity in Multiplicity—The more numerous Youth groups are, the more important it is that there be an orderly coordination of their strength.

"The more numerous youth groups are, the greater the need of coordination—unity in multiplicity. We say coordination however, not unification or exaggerated centralization, for each unity ought to be permitted to pursue its proper lines in accordance with its own nature and constitutions."

Diocesan Coordination—Inasmuch as Youth groups are to participate in the apostolate of the hierarchy, they should adapt themselves to the structure of that hierarchy and be united not only on the parochial level but also on the diocesan level through diocesan centers.

"When we say that these youth groups ought to live in the atmosphere of the parish, this does not mean that they should be parochial in the sense of being isolated, restricted or disunited. They ought to be a part of a large sphere and should, therefore, coordinate themselves with the larger centers. From the very fact that they are to participate in the apostolate of the ecclesiastical hierarchy, it follows that they should adapt themselves to the structure of this hierarchy and be one not only in the unity of the parish, but also one in the unity of the deanery, and the diocese.

"It appears to be, indeed, not only important but necessary that parochial groups be closely connected with the diocesan center,

under the vigilant eyes and immediate control of the Bishop, from whom the directive force must spread throughout the entire diocese. Unity of command, unity of action, harmony of purpose, and union of minds—all these advantages are motives that strongly recommend this coordination, to say nothing of the advantages and benefits that derive from the greater facility with which a central office can usually promote the publication of books, pamphlets and other aids."

National Coordination—Over and above coordination on the parish and diocesan level it is also important that there be some coordination of Catholic Youth forces on the national level.

"In guarding certain positions and effectively defending them and in keeping alive the enthusiasm of the young for the cause of religion, a general organization spreading over the entire nation is of utmost value."

The approved agency for coordinating the Catholic Youth forces at the national level is, by recommendation of the Holy See, the National Catholic Youth Council.

"In a letter dated April 23, 1940, for communication to the Most Reverend Ordinaries of the United States, His Eminence, Cardinal Pizzardo, president of the Central Office of Catholic Action, expressed the desire that the numerous groups of Catholic Youths in this country be united in a 'National Catholic Youth Council,' 'in order better to promote Christian ideals and better to safeguard the young from the many pitfalls that they encounter.' Without doubt the vastness of the country renders the formation of a compact national organization difficult but it is evident that at least some small degree of national coordination is possible and even necessary. 'Vis unita fortior.'"

"There is also before us the encouraging example of other nations and above all the pronouncements and directive norms that have em-

anated from the Supreme Authority of the Church, the Sovereign Pontiffs. In guarding certain positions and effectively defending them and in keeping alive the enthusiasm of the young for the cause of religion, a general organization spreading over the entire nation is of the utmost value. And it is rendered

The N. C. W. C. Youth Department

After years of study and planning, the archbishops and bishops of the United States decided to develop within the National Catholic Welfare Conference, their official agency for national coordination, a special pattern for united youth work. The first step was taken in February, 1937, when the bishops instituted a Youth Bureau in the Executive Department of the N. C. W. C. To further this project the hierarchy at their general meeting in November, 1940, approved the recommendation that the Youth Bureau be elevated to a regular department of the Conference. On November 15, 1940, the Administrative Board of the N. C. W. C. created the Youth Department.

The National Catholic Youth Council

The National Catholic Youth Council is sponsored by the Youth Department of the N. C. W. C. It was first launched as a project of the N. C. W. C. Youth Bureau and authorized by the Administrative Board in April, 1937. The purpose of the N. C. Y. C. is to federate all Catholic youth groups on a national scale through the medium of an agency functioning under the direction of the hierarchy; to serve as a channel for interchange of experiences and information regarding youth activity and problems; to help Catholic youth groups better to understand and to cope with problems of national importance; to train youth leaders in the methods of Catholic Action in conformity with the directions of the Holy Father and the American hierarchy; to serve as an instrument to represent all Catholic youth-led organizations in the United States, and to do this without interfering in any way with the autonomy and

authoritative and receives its sanction from the fact that Bishops have been put at its head. Do not hesitate therefore, to appeal to the Youth Department of the N. C. W. C. for direction, for counsel, for aid, and you will enjoy the grand advantages that derive from it."

The Most Rev. John A. Duffy, Bishop of Buffalo, is the episcopal chairman of the Youth Department, and the Most Rev. Richard O. Gerow, Bishop of Natchez, is the assistant chairman. With the Most Rev. Emmet M. Walsh, Bishop of Charleston, Bishop Duffy is also co-moderator of the National Federation of Catholic College Students. The following Bishops serve as special advisers to Bishop Duffy on the various phases of the youth setup: the Most Rev. James A. Kearney, on Newman Clubs; the Most Rev. Francis C. Kelley, on Scouting; the Most Rev. Bernard A. Sheil, on Catholic Youth Organization; the Most Rev. Aloysius J. Muench, on the Rural Youth.

the traditional activities of the individual groups.

The N. C. Y. C. encourages the development of youth conferences and congresses on a district, deanery and diocesan basis; and youth leaders' conferences or training courses on a provincial, regional and national basis.

An Advisory Board makes provision for representation of nationwide youth movements as well as securing the co-operation of prominent men and women active in adult organizations serving youth.

The framework of the N. C. Y. C. makes provision for two major divisions as regards membership: the Diocesan Section; and the College and University Section.

(1) The Diocesan Section of the N. C. Y. C. is intended to reach Catholic organized youth throughout the country who are outside the college and university field. These youth groups are reached through the medium of the Diocesan Youth

Council, which council is voluntarily associated with the Diocesan Section of the N. C. Y. C.

(2) The College and University Section of the N. C. Y. C. is designed to include the two national student organizations reaching Catholic students both in Catholic and non-sectarian colleges: the National Federation of Catholic College Students; and the Newman Club Federation (see below under Catholic Action in the Schools).

The Diocesan Youth Council is not a youth movement, but, like the National Council, it is a federating agency grouping together all the approved Catholic youth groups (regardless of their labels or particular objectives) operating within the boundaries of the particular diocese. The Diocesan Youth Council recognizes the existence and respects the full autonomy of the various affiliated groups which maintain their traditional set-up and carry out their specific programs. The Diocesan Youth Council makes provision for deanery and parish youth councils. Essentially, it functions through the Parish Youth Council, which in turn is composed of the various youth groups operating in the parish. In parishes where there is only one youth group, this group would function as a Parish Youth Council.

No provision for individual membership in the council is made. Every Catholic boy or girl, young man or young woman, particularly those between the ages of 16 and 25, wishing to join this Catholic youth front, is connected with the Youth Council by reason of membership in one of the approved youth groups. This group holds membership in the Parish Youth Council, which is nothing else than the federation of all the existing youth groups in the parish. The Parish Youth Council is a constituent unit in the Diocesan Youth Council, which in turn is linked up with the National Catholic Youth Council.

Between the Parish Council and the Diocesan Council, provision

can be made for a Deanery Youth Council. This simply means the banding together of the individual groups in a deanery, through the medium of the Parish Council.

Thus we see the Catholic youth of the entire country being united in accordance with the traditional lines of hierarchical order—parish, deanery, diocesan, national hierarchy—under full control and direction of the hierarchy and without interference with the useful autonomy or specific activities of any particular group.

Special interest groups organized on a deanery- or diocesan-wide basis are directly represented in the Deanery or Diocesan Youth Council, even though their local units hold membership in the Parish Council. In this way it is possible to make the experiences of such movements directly available to the deanery and diocesan level. On the national level, the Advisory Board of the National Catholic Youth Council serves a similar purpose.

The N. C. Y. C. continues to make marked progress. Up to the time of writing, some 98 Diocesan Youth Directors have been appointed and Youth Councils are operating in a number of dioceses. Regional Conferences of Youth Directors, training courses for youth leaders, and deanery and diocesan conferences for youth are ever increasing in number. The National Federation of Catholic College Students is reaching a majority of the Catholic colleges and universities in this country. Regional units of the N. F. C. C. S., already functioning in the East, are developing in other sections as well. The Federation has also successfully sponsored two national and several regional congresses.

The N. C. Y. C. idea is taking hold generally and once Diocesan Youth Councils have been established in all dioceses and the two Student Federations strengthened, the unification of youth's forces on a national scale will be accomplished.

Catholic Agencies in the Youth Field

(From "Youth-Serving Organizations," by M. M. Chambers.)

Catholic Boys' Brigade of the United States

Founded in 1917, the Catholic Boys' Brigade of the United States has its headquarters at 10 W. 76th St., New York City. A "Brigade Monthly" is published.

Membership: Boys aged 12 to 18, about 40,000 in 325 local branches in 28 states, the Virgin Islands and Canada. There are about 500 adult leaders. About 1,500 girls are associate members.

Purpose: To bring Catholic boys under the influence of Catholic training, instruction, association and activities in order that thereby they may become of greater service to God, their country and their fellow-men; to promote in general the spiritual, moral, mental, physical, social and civic welfare of all boys irrespective of race or creed.

Activities: Drill, physical exercises, first aid to the injured, music, athletics, instruction in civics, recreation, sports, outings, camps, parades, nature study, hobbies, woodcraft. Weekly meetings of local units are divided into three periods of equal duration, with varied activities under an adult leader. Conferences and seminars are held locally every month; leadership training courses are conducted at the national headquarters, which also conducts annual competitions in various activities and distributes medals and awards.

Christ Child Society

A welfare organization pledged to the service of children through relief, health and character building. Founded by Mary V. Merrick in 1886; organized 1890; incorporated 1903. Headquarters, 608 Massachusetts Ave., N. E., Washington, D. C. A quarterly report and a national "News Letter" are published.

Membership: Approximately 15,000. This includes both senior and junior membership and membership in the college branches. In addition to the Washington unit of the Society there are 33 branch organizations in 22 states.

Purpose: To aid and instruct poor children and to uplift and brighten their lives; to interest youth in the service of the children of the poor.

Activities: The enterprises of the Washington unit are typical. It provides layettes for new-born infants; maintains a Fresh Air Farm for convalescent children and three Fresh Air Camps, two for girls and one for boys; supports a free dental clinic at its headquarters; conducts settlement classes and recreational activities in poorer sections of the city; visits children in their homes; pays particular attention to the Christmas wants; and instructs children in religion. Through these various services the local organization reaches about 4,500 children annually. The total number of children reached through settlement-houses is approximately 300,000.

Junior Alumnae of the International Federation of Catholic Alumnae

Membership: Senior girls in Catholic high schools and colleges and younger members of the International Federation of Catholic Alumnae, probably aggregating about 75,000, in local chapters of the I. F. C. A. in 38 states. The membership is restricted to girls doing good work in school and to alumnae interested and active in social or educational service.

Purpose: To offer definite ideals and suitable methods of organization for the preparation of worthy young women for youth leadership and Catholic Action; to give inspiration and information to youth; to encourage local efforts at organizing; to promote good morals; to develop good citizenship; and to preserve good health.

Activities: Encourages students to continue their education; stimulates friendly competition among schools and alumnae associations in educational and athletic matters; assists talented pupils pursuing special studies; organizes study clubs; considers vocational guidance; compiles and distributes book lists and motion picture lists.

Junior Catholic Daughters of America

Membership: Catholic girls age 12 to 18, admitted only on recommendation by a senior order member, approximately 25,000. There are 385 Courts in 37 states, Alaska, Puerto Rico and the Canal Zone.

Purpose: To provide an outlet for the natural desire to "belong to a club"; to furnish opportunities to develop the habit of service to others; and to enjoy recreational, charitable and spiritual activities under proper leadership.

Activities: Enterprises of the local units include camps, workshops, hiking clubs, dramatics, dancing, athletic tournaments, glee clubs, orchestras, sewing, cooking, and visiting orphanages, veterans' hospitals, and homes for the aged, to cheer and help the less fortunate.

Junior Daughters of Isabella

Membership: Catholic girls aged 10 to 22, about 2,200. There are 16 active junior circles located in Illinois, Indiana, Ohio, Maine, Massachusetts, Minnesota, Rhode Island and the province of Quebec.

Purpose: To promote religious, ethical, cultural, educational, civic and athletic training of Catholic girls.

Activities: Each local circle holds at least one formal meeting each month and is required to have standing committees on religion, education, social affairs, membership, athletics and sick members. The committees conduct their respective activities as fully as local conditions permit. Local adult leaders, who serve without pay, are chosen from the local circle of the senior order.

Knights of Columbus, Supreme Council, Boy Life Bureau: Columbian Squires

Membership: Boys aged 14 to 18, practical Catholics, numbering 21,000, are members of the Columbian Squires, sponsored by the Boy Life Bureau, and founded in 1924. The organization also has 2,300 adult leaders. There are 380 local units or circles, in 47 states and 5 Cana-

dian provinces. Headquarters are at 45 Wall St., New Haven, Conn. They have a monthly publication, "Columbian Squires Herald."

Purpose: To make available to boys during their leisure time a psychologically sound program under qualified and adequately trained leadership; to cooperate, through the Columbian Squires program, with the home, the church and the school, in the cultural, social, civic and physical development of the members.

Activities: Conducts summer schools of boy leadership, first established in 1924. In 1939 and 1940 these were held at six key universities and colleges in different parts of the country and consisted of six days of intensive training in the philosophy and techniques of boy guidance and youth programs, with one or two evening sessions at which fundamental principles of boy leadership were presented by professionally trained representatives from national headquarters, under auspices of local councils of the K. of C. About 18,000 volunteer workers have been trained thus.

The Columbian Squires program is fivefold: physical, social, civic, cultural-educational and religious.

The Sodality of Our Lady

Founded in 1563 in Rome, the Sodality of Our Lady was established in 1913 in the United States. Its headquarters here are at St. Louis, Mo. Its chief monthly publication is "The Queen's Work."

Membership: Catholic young people of both sexes, approximately 806,800. There are 11,198 active units in Catholic parishes, universities, colleges, schools of nursing, and parochial schools in all parts of the United States.

Purpose: To foster a fuller Catholic life in parish and school; to further Catholic social action; to develop an energetic religious and spiritual life among Catholic young people, expressed in terms of personal faith, loyalty to Christ, imitation of Mary, and constructive Catholic activity.

Activities: Assisting the central office there are five regional directors. Each unit has a priest director, a central committee, and various committees to carry on specific religious and social features. The national headquarters conducts several yearly Summer Schools of Catholic Action in different cities and operates schools of spiritual leadership at regular intervals in several regions. The general program of the organization embraces the following activities: spiritual, intellectual, social and recreational, Catholic (such as missionary interest, charity work, cooperation with Catholic social organizations), and annual national and local conventions.

Catholic Boy Scouts

The Catholic Committee on Scouting endeavors to "add the supernatural" by means of the following plan of cooperation with the Boy Scouts of America. The National Committee is advisory to the B.S.A., having the responsibility of promoting and guiding cooperative contacts with the Catholic Church in activities relating solely to this field and to the participation and spiritual welfare of Catholic men and boys in Scouting. The National Committee is composed of a Bishop, a Committee of Priests appointed by the Bishop, and a Committee of Laymen; its officers are the officers of the Bishop's committee.

The Bishop's committee establishes policies governing the spiritual welfare of Catholic men and boys in Scouting, and in cooperation with the National Council, B. S. A., develops and establishes policies affecting the participation of Catholic men and boys in the Program of Scouting and the relationship between the Boy Scout Movement and the Catholic Church; it develops and presents to the American bishops plans, as developed in cooperation with the National Council of the B.S.A., for Catholic participation in Scout-

ing through the Local Councils of the B. S. A. and the Diocesan Committees appointed by their respective bishops; it advises the National Council in all matters of policy related to Scouting among Catholic boys.

The Committee of Priests assists the Bishop as requested; it represents their respective dioceses on the National Committee; and it reports to the Bishop annually on all matters pertaining to the spiritual welfare of Catholic men and boys in Scouting in the dioceses.

The Committee of Laymen assists the Bishop as requested; it represents the Laymen's Committee of their respective dioceses on the National Committee; and reports to the Bishop annually on all Scouting matters pertaining to Troops, membership, activities, etc., among Catholics.

The Diocesan Committees are appointed by their respective Bishops; they include the following: a chaplain, a chairman (layman), and a Catholic layman acceptable to the bishop, from the membership of the Executive Board of each Local Council in the diocese. The Diocesan Committee cooperates with the Region and the Local Councils of the B. S. A. within the diocese in promoting Scouting under Catholic leadership, advising the Local Councils in all matters related to Scouting among Catholics, correlates the Scout Program with the entire parish program, etc.

The total number of dioceses now operating under the Bishops' Scout plan is 101. The total membership as of June 30, 1942, is recorded as 4,601 Troops and Packs (including the Philippine Islands).

Specialized Catholic Action Groups

An example of progress in the field of Catholic Action in the United States is the growth of specialized youth movements similar to those originally launched in Belgium and France, and later in

Canada. The first attempts to introduce these specialized activities into this country were influenced by the experiences of the J. O. C. (Jeunesse Ouvriere Chretienne, Young Christian Workers) in foreign countries. But soon the clergy and lay leaders realized that American circumstances and needs necessitated an adaptation of terminology and methods. Following are some of the groups endeavoring to maintain a youth apostolate in the form of organic Catholic Action.

Young Christian Workers: Groups are operating in the Dioceses of Manchester and Brooklyn, in Ponca City, Okla., and elsewhere.

University Groups: Several cells are functioning at Notre Dame University with the official approval of Bishop Noll. At the University of Dayton and in other colleges and universities there are Study Clubs concentrating mainly on the study and dissemination of knowledge

concerning the nature, purposes and technique of Catholic Action.

Other Groups: The groups mentioned are more or less engaged in specialized Catholic Action, that is, in an organized apostolate restricted to one social milieu.

A number of similar groups using the methods of Catholic Action (small cells, technique of "Observe-Judge-Act," and so forth), yet feeling that they are not yet sufficiently prepared to engage in complete specialization, exist in many localities.

Included in this number are young students and workers, young men and young women, and sometimes mixed groups. These concentrate partly on studies of Catholic Action and personal spiritual formation, but frequently engage in authentic Catholic Action, especially in those places where they have the formal approval of the ordinary.

CATHOLIC ACTION IN THE SCHOOLS

The role of the school in the formation and continued success of Catholic Action is by no means slight. Many have failed to see what is a rather obvious reason for this fact. After reading the words of our late beloved Pontiff, Pope Pius XI, one must be convinced of the school's very important part in this world force of Catholic Action. In a discourse to the directors of the university associations of Catholic Action in Italy on December 22, 1935, Pope Pius XI said: "University men and women are certainly not on the borders [of Catholic Action], as some one unhappily expressed it recently, but hold a place which is, in a certain sense, the first, and has always been so called by the Pope; just as, to adopt an image from military life, it is the Military Academy which holds first place in the army because it is from it that good leaders, good officers, and a good general staff must be provided. From among the university men and women, therefore, the Holy Father is waiting for a good general staff for Catholic Action."

What is said here about the university, applies in varying degree to other classes of students. It applies, too, to every form and type of Catholic student group. For the school, in truth, is the training camp of life. If Catholic Action is to be the moving factor in the layman's life, he must learn what it is; he must discover the precise part which he must play in bringing all the world to the feet of Christ the King. If the school is to provide Catholic Action with leaders, then the school must teach the student the essentials of Catholic Action.

The following brief outline will give some idea of the progress made in the United States by Catholic student groups that are vitally concerned with student Catholic Action. With the arduous task of initial organization well in hand, the promoters of Catholic Action in our schools may soon see the fulfilment of their plan to "bring into the University Catholic Action every Catholic student on every campus in the country."

The National Federation of Catholic College Students — Since the purpose of the Catholic college is to train the best minds of Catholic youth in a manner conforming to the Truth of Christ, it should be the outstanding source from which the leaders of Catholic Action will come. Until recently however there has been a noticeable lack of unified action on the part of the Catholic colleges in the field of Catholic Action. For this reason the N. F. C. C. S. was formed a few years ago with the object of bringing about an effective solidarity, in thought and action, among all the university men and women on Catholic campuses. Its comprehensive function is to give adequate attention (through its own force and existing agencies) to all professional, cultural, technical and social problems of student organizations. In time it should become a permanent secretariate for information on all matters pertaining to student life in America.

Newman Clubs — The recognized organ of Catholic Action in non-Catholic colleges is the Newman Club. The first Newman Club was formed by five Catholic students at the University of Pennsylvania in 1893. Members of eleven clubs from New York, Philadelphia and Princeton federated in 1915 and other clubs were invited to affiliate with the organization. In 1938 the name of the Newman Club Federation was adopted, and in 1941 this Federation became a member of the National Catholic Youth Council under the N. C. W. C. Youth Department. There are now about 50,000 young persons in 307 Newman Clubs in non-Catholic institutions of higher learning throughout the country. Newman Clubs have also been formed in Canada, Puerto Rico, Hawaii, the Philippines, Australia and China. The club has taken its inspiration from the great educator-converter of the last century, Cardinal Newman. Its purpose is to assist Catholic young men and women in secular educational centers to apply Christian thought and principles to the prob-

lems of every-day life. The spiritual needs of the students are cared for by the chaplain and annual retreats are fostered. Under his leadership also, study clubs and discussion groups are advanced in which the truths of the Faith are presented in the light of the needs of the students. The Confraternity of Christian Doctrine and the Social Action Department of the N. C. W. C. have led the way for many of the clubs in their discussion and instruction groups. The materials furnished by these two organizations are the nucleus around which the study plan is advanced. By means of the Newman Clubs students in all American colleges and universities are included in the Catholic Action movement. A quarterly, "Newman News," is published.

National Catholic Alumni Federation — The constituent units of this organization are the alumni associations of Catholic colleges and universities. Individual membership also includes Catholic alumni of non-Catholic colleges. The objects of this Federation are to advance effectively the educational and spiritual ideals for which the Catholic colleges of this nation were founded, and to bring into communication the various distinct alumni associations of Catholic colleges. It was founded in 1924. Headquarters are at 58 E. Washington St., Chicago, Ill.

The International Federation of Catholic Alumnae is a group similar in form to that of the men mentioned above. Its purpose is to further the cause of religion, education, literature and social work, by serving as a medium of communication between the Federated Alumnae and the Catholic schools, thus stimulating interest and action. The organization, founded in 1914, sponsors scholarships and other various means of furthering the cause of Catholic education and the training of women leaders in the field of Catholic Action. It has 500,000 members in 38 states. Headquarters are at 22 E. 38th St., New York City.

Catholic Student Peace Federation is the student section of the Catholic Association for International Peace, which is affiliated with the N. C. W. C. Its aim is to foster Catholic student opinion on questions of peace and neutrality. It takes a definite stand on vital questions regarding peace which are continually being brought before the public by the legislative bodies, by the World War, by the Pan-American policy, or by Communistic organizations.

Pax Romana is a union or confederation of national university Catholic federations of the world. It is a secretariate which links together student federations throughout the world, helping one group of students to profit by the experience of others, lifting local Catholic activity out of its isolation and thus multiplying its beneficial results. Though its activities are many and varied, two are of supreme importance. By study and debate, Pax Romana members formulate a Catholic student opinion on the many far-reaching social, economic and political questions of the day. A continual combat is waged against the sinister influences and subversive societies designed to contaminate the youth of the world.

Theta Kappa Phi — To provide opportunity for Catholic college men to obtain the Catholic philosophy and viewpoint, Theta Kappa Phi fraternity houses have been established at many colleges and universities throughout the country. In the fraternity is a Catholic atmosphere in which the collegian spends the most impressionable years of his life. It is the daily living with men of the same wholesome religion, background and philosophy that counts. The fraternity has a five-point program of Catholic Action, concerns itself directly with religious activities and requires of the members that they be good practical Catholics.

Theta Phi Alpha — Much like the Theta Kappa Phi for men this sorority fills a large and important role on our secular campuses. It

brings young women together in a Catholic atmosphere, which is most desirable amid the social and educational environment of our colleges. It attempts to furnish its members with a knowledge of the Faith, and to protect it in university and college life. Membership includes Catholic girl students about 16 to 22 and alumnae members of all ages, numbering about 2,650. There are 12 active chapters and 22 city associations. Both Theta Phi Alpha and Theta Kappa Phi are organized along the lines of American fraternities and sororities.

Kappa Gamma Pi — The purpose of this organization is to set a higher standard of character, scholarship, service and leadership by emphasizing the value of scholarly endeavor and by making active and concerted effort for the maintenance of Catholic educational ideals. It is an honorary society to which the graduates of Catholic women's colleges may be admitted by achieving a high scholastic record and extra-curricular prominence. Membership is a reward for undergraduate effort and a stimulus for a life of Catholic Action after college. It fosters scholarships and fellowships, increases the bond between students and alumnae. Founded in 1928, it is affiliated with 66 Catholic colleges for women, with 2,500 members in 20 states. It recommends that individual groups join the N. C. C. W. for better work in Catholic Action.

Catholic Students' Mission Crusade — Established in 1918 to build up a general interest in the mission cause, and to promote among Catholic youth of the country a general knowledge of missionary conditions and activities, both at home and in foreign lands, the Crusade now has a membership of 700,000, of whom about 500,000 are between 12 and 24. There are 1,250 senior units (in high schools, colleges and seminaries), 1,590 junior units (in elementary schools), and 70 veteran units (graduate groups). The activities comprise spiritual, educational and missionary aid.

CONFRATERNITY OF CHRISTIAN DOCTRINE

In January, 1935, the Sacred Congregation of the Council, with the approval of Pope Pius XI, decreed that the Confraternity of Christian Doctrine be established in every parish.

The work of the Confraternity is the spread of knowledge and practice of the Faith by the following means: religious training of Catholic elementary school children not attending Catholic schools, by instruction classes during the school year and in vacation schools; religious instruction of Catholic youths of high school age not attending Catholic schools, in study clubs and by other methods; religious discussion clubs for adult groups; religious education of children by parents in the home; instruction of non-Catholics in the teachings of the Catholic Faith.

Active members serve at least one hour a week or fifty hours annually, and are enrolled in the following divisions: Teachers, who assist priests and Sisters in catechetical work, especially in religious vacation schools and in instruction classes; Fishers (home visitors), who make systematic surveys of the parish, encourage children to attend instruction classes and adults to join discussion clubs, and promote subscription to the diocesan paper; Helpers, who provide facilities for classes and clubs, transport teachers and pupils, assist with preparation of material for religious vacation schools and instruction classes; Discussion Club Leaders, who conduct or attend religious discussion clubs for adults and secular high school students; Parent-Educators, who co-operate with Parent-Educator programs of the Confraternity; Apostles to non-Catholics, who assist in the development of the program for non-Catholics.

The archbishops and bishops of the United States, at their annual meeting in November, 1934, appointed an Episcopal Committee (of three members) on the Confraternity of Christian Doctrine. The Episcopal Committee imme-

diately organized a Publications Department of the Confraternity of Christian Doctrine and established a National Center as a bureau of the National Catholic Welfare Conference.

Publications Department.—Under the direct supervision of the chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, the Publications Department functions through a priest-censor, a secretary and small staff. It publishes texts and pamphlets on organization, teachers' manuals of graded courses of study and religious discussion club aids; at the request of Confraternity officials, supplies exhibits of Confraternity publications and information regarding their use; maintains a catechetical library of textbooks, charts and other visual materials useful in advancing Confraternity objectives.

The Publications Department of the Confraternity of Christian Doctrine has issued the following publications which may be procured at the Confraternity of Christian Doctrine, Publications Department, 1312 Massachusetts Avenue, N. W., Washington, D. C.; and St. Anthony's Guild, Paterson, N. J.:
Confraternity Edition of the New Testament

Revised Edition of the Baltimore Catechism (available in English, Spanish and French):

First Communion

Number 1

Number 2

"Acerbo nimis" (Papal Encyclical on the Teaching of Christian Doctrine)

Catholic Education and the Confraternity of Christian Doctrine, Most Rev. Edwin V. O'Hara.

Program for the Celebration of Catechetical Day

Manual of the Confraternity of Christian Doctrine

Confraternity Leaflets:

Spiritual Privileges

Confraternity of Christian Doctrine Prayers

Constitution for Parish Units

Plan for Organizing the Parish Unit

Duties of Parish Officers
Instructions for Lay Teachers
Instructions for Fishers
Instructions for Helpers
Instructions for Religious Discussion Club Leaders

Instructions for Parent-Educator
Religious Discussion Clubs

Instructions for the Apostolate to Non-Catholics

Religious Instruction of Catholics Attending Secular High Schools.

Religious Correspondence Courses
School Year Religious Instruction Manuals

Religious Vacation School Manuals
Discussion Club Texts and Outlines:

The New Testament Series:
Parts I and II: The Life of Christ

Part III: The Apostolic Church
New Testament Readings
The Life of Christ in Pantomime and Dramatization

Life of Christ Catholic Picture Series for Syllabus II, Parts I, II, III

Church History through Biography

The Ethics of Christianity (College)

The Holy Sacrifice of the Mass
Moral and Social Questions

The Religious Discussion Club
The Parent-Educator (New Series):

Vol. I. Parental Responsibility
Vol. II. Teaching Prayer in the Home

Vol. III. Teaching Obedience in the Home

Vol. IV. Teaching Honesty in the Home

Vol. V. Teaching Christian Citizenship in the Home

Vol. VI. Teaching Justice in the Home

Proceedings of the National Catechetical Congresses:

Rochester, N. Y., 1935
New York, N. Y., 1936
St. Louis, Mo., 1937
Hartford, Conn., 1938
Cincinnati, Ohio, 1939
Los Angeles, Calif., 1940
Philadelphia, Pa., 1941

Reprints of Addresses:

The Confraternity of Christian

Doctrine, Most Rev. Amleto Giovanni Cicognani.

Cooperate with the Confraternity of Christian Doctrine, Most Rev. Amleto Giovanni Cicognani.

Why a Confraternity of Christian Doctrine in Every Parish, Most Rev. Samuel A. Stritch.

The Place of the Teaching Sisters in the Confraternity of Christian Doctrine, Most Rev. Samuel A. Stritch.

Truth in Charity, Most Rev. Francis J. Spellman

Spirit and Life, Very Rev. Thomas Plassmann, O. F. M.

Parish Religious Discussion Clubs, Most Rev. A. J. Muench.

A Holy War for Knowledge, Rev. Donald M. Cleary

Teaching the Doctrine of the Incarnation:

in Elementary Grades, Rev. Francis J. Connell, C. Ss. R.

to High School Students, Rev. John H. Flanagan

Methods for the Teacher of Elementary Grades, Rev. Aloysius J. Heeg, S. J.

Methods of Presenting the Doctrine of the Incarnation to High School Students, Rt. Rev. Msgr. John M. Cooper.

Miscellaneous:

Confraternity of Christian Doctrine folder:

Your Place, Work for Everyone in the Confraternity

Decree of the Sacred Congregation of the Council on Better Care and Promotion of Catechetical Education

Decree of Erection

Certificate of Aggregation for Non-parochial Religious Institutions

"Religious Instruction Registration" cards

"Annual Membership Enrollment" cards

National Center. — With a priest director and an efficient staff at Washington, the National Center functions as a clearing-house for Confraternity information, which is made readily available to any diocese desiring it. Since each diocese is autonomous, the establishment, development and program of the Confraternity are directed

by diocesan authority, and not by the National Center. Each parish Confraternity carries out its own program of religious instruction as the ordinary may direct.

The National Center sponsors National and Regional Congresses, makes special surveys, supplies factual information and answers inquiries about Confraternity activities and programs. Upon the request of the Ordinary, it supplies the services of an experienced staff member to assist the diocesan director with organization procedure and the development of Confraternity activities. Diocesan directors of the Confraternity have been officially appointed in 108 archdioceses and dioceses of the United States.

Congresses—National congresses of the Confraternity of Christian Doctrine are held annually. Regional congresses are held throughout the United States during the year in order to make available to local clergy, religious and laity the programs developed in the national congresses. Each congress is under the patronage of the ordinary of the diocese in which it is held, with the Diocesan Director of the Confraternity as Chairman of the Congress. All dioceses of the province are invited to participate.

Discussion Clubs — To inform the laity, particularly on religious subjects, and to develop the power of self-expression on the part of all members, are the purposes of the religious discussion clubs. Leadership among the laity is a great need of our day; through the discussion club, latent talent is often discovered, and recognized talent is developed.

The discussion club offers all members an opportunity to obtain useful knowledge of the subject studied, without very great expenditure of time.

The discussion club is not merely for exceptional laymen, experts and college graduates, but for all persons of high school years and over, quite regardless of their degree of formal education. It is for busy men and women who come together to obtain exact information, a readiness in expressing it, and

an opportunity to translate it into action.

The Discussion Method is preferable to the lecture or stereotyped question-answer method. Little or no thought is required to listen to a lecture and how much of it can the average listener reproduce when he has an opportunity to do so to advantage? Discussion encourages individual thought and expression, stimulates quick thinking and extemporaneous speaking, fosters toleration for the opinions of others and trains leaders in thought and action.

Small groups are informal, and therefore promote freer expression from all members. The discussion club ordinarily has a membership of eight to twelve persons.

The following is a simple plan for the establishment of discussion-club organizations:

(1) A number of leaders are designated and each one enlists the cooperation of a group—all men, all women, or mixed—to form a club ranging in number from six to twelve.

(2) Sufficient copies for each member of the selected text of study are provided from the outset. (The text must be inexpensive, and each member should purchase his own copy.)

(3) After the personnel of the clubs is fairly well agreed upon, a general meeting of all the members of all the clubs and as many other parishioners as are interested is called to explain the movement. Explanation is offered on (a) the history of the movement and its possibilities; (b) the general plan of the parish organization; (c) the benefits of a unified study program in the parish, and the importance of adherence to schedule; (d) the simplicity of the discussion method (if possible a demonstration should be arranged).

(4) A discussion club of the group of leaders should be formed. The Parish Director or Parish Chairman of Discussion Clubs can act as leader at a weekly meeting of this group to prepare the week's assignment by the discussion method.

(5) The opening date of the semester having been announced, the leaders' club meeting is held to prepare Lesson I of the adopted text.

(6) Each leader is provided on consignment with sufficient materials for his or her club. Each should hold a club meeting for discussion of Lesson I within the week. Leaders' meetings may be held at the rectory or the parish hall; individual club meetings are held in the members' homes.

(7) At the end of the semester a parish review meeting, to which all the members of all the clubs are invited, is held.

(8) Recommended Confraternity report forms are most suitably used to insure smooth-running organization.

The Religious Vacation School—A standard religious vacation school is an organized school of religion conducted for three hours during the forenoon, five days a week, for four weeks during the public school summer vacation. It is for children who do not attend a Catholic school through the regular school year. Its pupils are: (1) children in parishes without schools; (2) children in sections

of parishes remote from their schools; (3) children, who though they are within reach of a Catholic school, for a variety of reasons do not attend. Such schools are in operation in every diocese of the United States.

"Our Parish Confraternity"—The Parish Confraternity undertakes to mobilize the apostolic-minded laity of a parish under the direction of the pastor for the religious instruction of neglected children, of youth and of adults, both Catholic and non-Catholic. The monthly, "Our Parish Confraternity," is intended to make its contribution to the same movement. It contains each month signed articles by experienced Confraternity leaders in America and especially by diocesan directors who have the responsibility for the development of the program, and aims to assist in making the Confraternity a vital, pervasive force in every parish and mission in America. In so doing it attempts to give form to the wishes of the Holy See, that "in every parish... there shall be established and before all others... a Confraternity of Christian Doctrine."

THE LEGION OF MARY

(Courtesy Rev. L. J. Wempe, Washington, D. C.)

On September 7, 1921, fifteen women met in Dublin, under the direction of a priest, to form a society for visiting the sick poor in the Dublin Union Hospital. They knelt around a table on which were a statue of Our Lady of Grace, two vases of flowers and two candles. The rosary with invocation and prayer to the Holy Ghost were recited, followed by spiritual reading. Plans for the work were drawn up; officers were elected; a weekly meeting was arranged; and the meeting ended with prayer.

The following Wednesday evening the second meeting was held. Reports of their hospital visits were submitted by members.

Soon the Legion grew in numbers and in scope. In 1927 it had thirteen units in the city of Dublin it-

self and had extended its operations to Waterford, Ireland. From then on its expansion was phenomenal: 1928, Scotland; 1929, England; 1931, United States and India; 1932, Canada and Australia; 1933, New Zealand, Africa, West Indies; 1937, China and Burma; 1938, Costa Rica; 1939, Malta; 1940, France; 1941, Philippines. There is hardly any type of work for souls that does not pertain to the Legion of Mary. And the work has proved adaptable to men as well as to women.

What precisely is the Legion of Mary? It is an answer to the appeal of Pope Pius XI for Catholic Action. For some years there had been a movement on foot in the Church to quicken the falling pulse of the lax Catholic through the lay

apostolate. The Legion is an organization whose sole aim is to bring back the lost sheep into the fold. Men and women the world over, of staunch faith and unshakable principle, realize they can share in the work of saving souls by personal contact, by sympathetic interest and by Catholic devotion.

They pledge themselves to the service of Christ in a manner that requires a love for those who have strayed, a spirit of prayer and some small portion of their time and energy. Once each week they meet under the supervision of a priest: they recite the rosary to gather strength and grace for a visit to the home of a man who does not receive the sacraments, a woman who attempted marriage outside her Church, a mother who neglected to have her child baptized. Such visits require tact and prudence on the part of the legionaries as well as lips sealed with a promise of secrecy. Occasionally they are turned away, though they must never be discouraged or disheartened. Generally, they are courteously, even joyfully, received.

The nomenclature of the Legion comes from ancient Roman military practice. In olden times the Roman Legion symbolized the acme of courage, discipline, honor, endurance, success and loyalty. So, these men and women who would enroll under the standard of the Blessed Mother, must show these virtues or traits in a supernatural way.

A local branch of the Legion is called a Praesidium; in Roman times this meant a fortified post or garrison, a detachment of Legionaries on special duty. In a district where two or more Praesidia exist, a Curia is formed. Each Praesidium is called after a title of the Blessed Mother, e. g., "Queen of Apostles." The Curia assembles at least once a month, and to every meeting each Praesidium sends its spiritual director and four delegates. The governing body for a country or a region is styled a

Senatus. The supreme governing body of the Legion of Mary for the whole world is called the Concilium, and is permanently resident in Dublin.

The Legion of Mary is open to all Catholics who (a) are at least eighteen years of age (this condition applies to active Legionaries only), (b) lead edifying lives, (c) are animated with the spirit of the Legion, (d) are prepared to do every duty which membership in the Legion involves. There are, in all, four degrees or types of Legion membership these enabling every type of Catholic to lend some worthwhile aid to the work of the Legion, which is truly the work of Christ. There are in the United States about 10,000 members in 70 dioceses. A quarterly, "Maria Legionis," is published.

The following is a sample of the results obtained during the course of a single year by a mere handful of Legionaries in a large city parish in Washington, D. C.: fifty persons returned to the sacraments; fifteen infants were baptized; fourteen marriages were validated; several persons were instructed in the Faith and embraced the Church; many were persuaded to join the different parish organizations for the benefit of their souls. These figures might be multiplied a thousand times to gain a bare estimate of the work of Mary's Legion throughout the United States and the world.

The argument, therefore, that laymen and laywomen are unfit for such a mission has become outmoded. An organization is judged by the results that it produces. While people expect a fatherly interest on the part of their priests, they can be trained to look for a brotherly interest on the part of their fellow parishioners. The careless Catholic knows the priest is a shepherd: he is amazed to learn that lay people are likewise shepherds. Amazement quickly turns to admiration, admiration to respect, and respect to imitation. There is no power in the world so effective as the power of example.

SOCIETY OF ST. VINCENT DE PAUL

The story of the Industrial Revolution is one of misery, greed and human exploitation seldom equaled in the history of mankind. Governments, allowing industry and commerce to expand with no restrictions placed by social legislation, neglected to meet the situation. In the chaos that resulted the Church found a new challenge and a new opportunity.

That challenge came to the ears of Frederick Ozanam, a 22-year-old student of the University of Paris, in a cynical taunt: "Christianity in other times has indeed worked wonders. But today it is dead. You Catholics are very proud of your faith, but what are you doing for the poor? Where are your good works manifesting the value of your faith and compelling us to embrace it?" Young Ozanam and his associates had often and ably defended the historic Church in the public refutation of such calumny. But now the challenge seemed to demand present action. Calling his companions together, Ozanam asked them: "Does it not seem to be time to join action to words and to affirm by works the vitality of our faith?" Thus animated, in 1833 they formed the first Conference, choosing St. Vincent de Paul for their model and patron, and took upon themselves the visitation of the poor in their homes.

Its organizers, mindful that social reform is a matter of individual reform and concerns itself primarily with self-reform, did not plan a permanent society but merely intended to help one another in the practice of a Christian life. But others, attracted by the beneficial results that were evident in France, encouraged the spread of the Society. In 1836 a Conference was established in Rome, and in 1844 one was founded in England and Ireland. The first Conference in the United States was formed in St. Louis, Mo., in 1845, and before long it had spread to Chicago, New Orleans, New York, Philadelphia and Buffalo.

The works of the Society are

an embodiment of the corporal and spiritual works of mercy. They include: spiritual and material comforts for inmates of hospitals and institutions; care of poor and neglected children, religious instruction of public school students, country vacations for the underprivileged, and the purchase of books for the poor attending parochial schools; providing Christian burial for the poor and friendless; furnishing food and shelter for homeless transients; giving legal advice for those who require it; and many other works of charity.

The Society of St. Vincent de Paul is a pious association with complete independence of ecclesiastical authority as regards its existence, its constitution or organization, its statutes, its activity and internal government. The Society has been praised, encouraged and enriched with many indulgences by Popes Gregory XVI, Pius IX, Leo XIII, Pius X, Benedict XV, Pius XI and Pius XII. Active membership is limited to practical Catholic men over 18 years of age and requires attendance at at least three weekly meetings of the Conference each month and a weekly visit to the poor family or families assigned to the members. Honorary members are practical Catholic men who do not join actively in the works of the Society, but who make an annual offering of a fixed sum of money.

The Council General, located at Paris, France, maintains general jurisdiction over the Society throughout the world. The Society in national divisions is administered under the supervision and direction of a Superior Council. The Metropolitan Central Councils have jurisdiction in the territory of ecclesiastical provinces, and the Diocesan Central Councils in the dioceses in which they are organized. Particular Councils are established in cities or towns where there are three or more Conferences. The Conference is the unit of the organization of the Society and is

based upon parish lines. The Society has 50 Conferences of colored men and several Particular Councils of white members for the advancement of the Negro, of which the most active is in Portland.

The headquarters of the Society in America known as the Superior Council is located at 289 Fourth Avenue, New York City. There are 2,500 units of the Society in this

country with a membership of 20,000 and during the past 27 years \$50,000,000 have been distributed to the poor by the members. In the same period of time 13,000,000 visits were made to the poor. In 1942 alone, 461,000 such visits were made. At present the Society of St. Vincent de Paul is participating actively in the National Catholic Community Service program.

THE CATHOLIC LAYMEN'S ASSOCIATION OF GEORGIA

(Courtesy of Richard Reid, Former Executive Secretary)

The Catholic Laymen's Association of Georgia was organized in 1916 "to bring about a friendlier feeling among Georgians, irrespective of creed." Its organization was occasioned by a wave of religious bigotry, fomented for political purposes, which culminated in the passage of a "Convent Inspection Bill," the first of a contemplated series of anti-Catholic laws.

With the sanction of their Bishop, the laymen of Georgia gathered to consider the situation. They concluded that the anti-Catholic prejudice was, for the most part, based on the campaign of misinformation that self-seeking political leaders had been conducting for nearly a generation, and they inaugurated a counter-campaign of education.

They set up an information bureau in Augusta, under the direction of James J. Farrell, a former newspaper man and Chamber of Commerce official, distinguished for his knowledge of the Faith. They inserted advertisements in the newspapers of Georgia offering to answer inquiries about the Catholic faith and its practice. Every misrepresentation of Catholic teaching in the press of Georgia was collected and answered. Pamphlets, explaining religious subjects most commonly misunderstood, were published. These zealous and energetic Catholic laymen likewise distributed literature, and placed "The Catholic Encyclopedia" in public, university, college and school libraries of Georgia. Anti-Catholic prejudice in Georgia was further dispelled by the establishment of

a Catholic newspaper as a channel of communication to both Catholics and non-Catholics, and by the foundation of a Catholic circulation library. Having passed the first quarter of a century of its existence, the Association never was more vigorous or more active than it is today, in the episcopacy of the Most Rev. Gerald P. O'Hara, the third Bishop of Savannah-Atlanta since the inception of the work. Bishop Benjamin J. Kelley and Bishop Michael J. Keyes, S. M., were the former prelates who aided the work.

The presidents of the Association have been: A. J. Long; Col. Jack J. Spalding, K. S. G.; Thomas F. Walsh, K. S. G.; Capt. P. H. Rice, K. S. G.; Alfred M. Battey; Bernard J. Kane; and, at the present time, Bernard S. Fahy. The executive secretaries and editors of "The Bulletin," the Association's publication, have been the late James J. Farrell, 1916-20, Richard Reid, K. S. G., 1920-40, and the present editor and executive secretary, Hugh Kinchley. The Association has branches in seventeen Georgia cities; all its services to non-Catholics are free. The effect of the work of the Laymen's Association is indicated by the fact that whereas in the early days of its work it was necessary to write as often as one hundred times a week to newspapers to correct misrepresentations, most of them editorials, the average now is two a month; and the objectionable references today are usually in the communications rather than in the editorials or news columns.

THE NARBERTH MOVEMENT

(Courtesy of the N. C. W. C.)

Early in 1929 a small group of men of the parish of St. Margaret at Narberth, Pa., decided to answer the plea of the Vicar of Christ for Catholic Action, with a neighborhood apologetical movement. A committee of seven was formed, with the pastor as censor. A parish rally was called, plans unfolded, money raised — and the movement began under the name: Catholic Information Society of Narberth.

To 500 non-Catholic neighbors went a letter, frankly stating the plans and purposes of the society. Thereafter all received by mail each month an envelope containing a pamphlet prepared by the founder and director of the movement, Karl Rogers, who died in 1942. These messages have no resemblance to religious tracts, but are little chats from one neighbor to another, which can be read in two minutes. Each explains in a simple and interesting manner one of the many things which non-Catholics do not know or do not understand in its true light. They are never combative. They do not mention Protestant creeds or the lack thereof. They are friendly, informative, courteous, but never compromising.

The front page of each pamphlet is devoted to a short title. Some state interesting facts, such as: "What 360,000,000 people believe"; "80,000 people became Catholics in the U. S. A. last year." Other titles take from the mouths of accusers their very own words, such as: "Is the Catholic Church the church of the ignorant?", "But Catholics go to church because they *have* to!" The answers are brief, cheerful, reasonable and authoritative, ending always with an invitation to write for an explanation of any other Catholic belief or practice. Under Karl Rogers the work had the blessing and sanction of Cardinal Dougherty, Archbishop of Philadelphia. Its promotion and extension has now been taken over by the National Council of Catholic Men, and the manuscript copies of

all pamphlets (not the reprints) bear the imprimatur of the N. C. C. M. Episcopal Chairman, Bishop Noll of Fort Wayne. Fifty members of the hierarchy, many nationally known priests and other authorities have highly praised the work and urged that it be spread throughout the land. This has been done within the last several years.

The pamphlets of the society have been reprinted each month in the N. C. W. C. Feature Service and elsewhere, so that its work is now known in all of the 48 states and in 21 foreign countries. Inquiries have been received from more than 3,000 people; and from the resulting correspondence there have been established 76 Catholic Information Societies, each using the same, simple plan, and mailing out the pamphlets which are furnished ready-printed from Narberth, with the name of the respective society and committeemen on the back.

About 160 lay groups are publishing the Narberth pamphlets in their local secular papers as free feature articles. They are appearing in more than 400 such papers each week, reaching well over 2,750,000 non-Catholics, creating good-will and understanding, and pleasing the editors because they are adding interest-value to their columns. One of the advantages of this type of the Apostolate of the Word is that the cost is almost nothing, for Narberth supplies for merely a small supporting fee, 52 articles set up in newspaper style, and ready to be passed on to the editor, together with a complete plan for arranging the work, etc.

Anyone desiring to know more of the Narberth Movement, can obtain free a descriptive folder, or for \$.24 in stamps the complete literature and samples of either the newspaper or pamphlet plan, or for \$.48 samples of both plans. Address: National Council of Catholic Men, 1312 Massachusetts Ave., N. W., Washington, D. C.

THE OUTDOOR APOSTOLATE
Catholic Campaigners for Christ
(Courtesy of David Goldstein, LL. D.)

Mrs. Martha Moore Avery and David Goldstein, "converts from Marx to Christ," both pioneer agitators in the Socialist movement of New England, became pioneer Catholic lay apostles to the man in the street. Assisted by Arthur B. Corbett, they organized the Catholic Truth Guild of Boston in 1917 for the purpose of carrying on an educational campaign in the streets, squares and parks of America. Its name was changed in 1935 to the Catholic Campaigners for Christ.

Outlined as "religiously Catholic and patriotically American," with the approbation of Cardinal O'Connell, and permission of the Mayor of its city of origin, the work was given a sacred and civic start. It began on Independence Day, 1917, before about 7,000 persons assembled on historic Boston Common, after its attractive "motor pulpit" had been blessed by His Eminence at the Holy Cross Cathedral. Eighty meetings were held in ninety successive days of the first season. This initial success caused Mr. Goldstein and Mr. Corbett to arrange a cross-country tour, as one of the objectives of the work was to demonstrate nationally the timeliness and practicability of laymen carrying the Catholic message to the man in the street.

The work done on the West Coast impressed Archbishop Edward J. Hanna so favorably, that he sent the Campaigners on their journey from the Golden State to the Old Bay State with a Cadillac in place of their Ford outfit, together with a message for Cardinal O'Connell, which His Eminence came to Boston Common to receive publicly. This work, which was placed under the patronage of St. Francis of Assisi by the two Franciscan tertiaries who originated it, continued year after year until its practicability had been demonstrated in thirty-one states. The

success of the work, in which many laymen participated, encouraged the organization of Evidence Guilds and Motor Missions in many parts of the United States. Priests, as well as laymen, are campaigning for Christ out in the open today, some of them in cars outfitted for the celebration of Mass and the distribution of the sacraments, and enabling the story of Christ and His Church to be carried to the people assembled in the open spaces of our country.

In the year 1942, the silver jubilee of organized Catholic outdoor speaking was celebrated. David Goldstein rendered a report to the Catholic Evidence Conference of the work done by the Campaigners for Christ from lecture cars during the previous twenty-five years. He said in part:

"Our campaign for Christ merely blazed the Catholic outdoor lecture trail. It demonstrated that the fear expressed in 1916, that the speakers would be mobbed, was unwarranted. With four minor exceptions, our meetings were not interfered with, nor the speakers assaulted. And on not one occasion has any of the four successive lecture cars used in the nation-wide tours, upon which large crucifixes were displayed, been damaged or even deliberately scratched.

"This work of enlightenment was furthered, and partly financed, by the sale of about a quarter of a million books. The Catholic seed planted in the hearts and minds of the people assembled around our lecture cars often took root, thanks to our dear Lord, His Blessed Mother, and our patron, St. Francis. The campaign was conducted not merely to overcome misunderstanding; not merely to help outsiders get the gift of faith, but to awaken some of the much needed propaganda spirit in the hearts and minds of our fellow lay Catholics."

The Catholic Evidence Guild

(Courtesy of the N. C. W. C.)

The Catholic Evidence Guild is a lay movement looking to the diffusion of Catholic truth through the instrumentality of outdoor speaking. It was founded on April 24, 1918, in Westminster Cathedral Hall, London, and began its outdoor work in Hyde Park, London, on August 4, 1918.

Guild members receive a formal training, consisting of one private meeting a week at which lectures are given (usually by priests) and questions answered, and another private meeting a week at which practice talks are given. When adequately prepared, the lay guildsman takes an examination before a clerical board established by the Ordinary, and if successful is ready for his outdoor speaking.

Pitches (outdoor meeting places) are maintained in advantageous spots in the locality, and the licensed guildsmen speak there at regular hours each week. Each guildsman gives a talk on the subject in which he is licensed and then answers questions on that subject (only) whereupon he gives way to another licensee with another subject. A chairman — that is, one who holds a number of these limited licenses and who has shown himself competent to conduct a meeting and to answer general questions — is in superintendence at all outdoor meetings, ready to relieve the unsuccessful speaker, to answer questions which the speaker could not answer and all other questions asked, if possible. It is a primary rule of the Guild never to give an answer of which the speaker is uncertain, but rather to admit

the limitations of his knowledge and to offer to provide an answer at the next meeting.

The Guild talks are always doctrinal and expository — never extra-doctrinal or hortatory. Priests are invited to speak from the Guild platforms occasionally, and the "preaching" is left to them.

The Guild has a regular program of spiritual activities, which requires spending a time in adoration before the Blessed Sacrament equal to the time spent in outdoor speaking. Retreats, Communion breakfasts, and prayers and devotions are also maintained.

There were approximately 50 Guilds in England before the War and probably there are as many still. The Westminster Guild, for example, has operated without let-up despite black-outs, air raids, etc. Guilds have also been formed in Scotland, Australia, India and the United States.

Guild work in the United States dates from 1931, although outdoor speaking was inaugurated here as early as 1917 by David Goldstein and his associates. American Guilds are presently operating in Washington, D. C., Baltimore, New York City, Detroit, Philadelphia, Buffalo, Kansas, New Orleans, Boston, Pittsburgh, Cincinnati, Waterbury, Conn., and Belleville, Ill.

The Catholic Evidence Bureau of the National Council of Catholic Men, 1312 Massachusetts Avenue, Washington, D. C., has interested itself in the furtherance of the Guild Movement, and additional information may be procured at that address.

The Catholic Lay Apostle Guild

In the summer of 1935 the Catholic Lay Apostle Guild, founded by Rosalie Marie Levy, a convert from Judaism, began holding meetings on the streets of New York City at which questions on Catholic doctrine were answered. The Lay Apostle Guild differs from the Evi-

dence Guilds in that no talks are given, and in that the answers are given directly to the questioner rather than to the entire assemblage, whereas the Evidence Guildsmen answer questions from a raised platform in a voice loud enough to be heard by all who care to listen.

Rural Motor Missions

(Courtesy of Rev. Edgar Schmiedeler, O. S. B.)

For more than six years now priests in various parts of the country have been conducting mission services for the benefit of the unchurched millions of rural America. These priests have come to be referred to as motor missionaries. They go out into the country districts in large auto vans, fully equipped with facilities for Mass and other religious services, and with living quarters for the missionaries. Through the efforts of these missionaries the doctrines of the Church have been brought to hundreds of thousands who had little or no knowledge of them. Converts have been made—here and there a sufficient number of them to warrant the establishment of a new church. Approximately a dozen such churches have been built during the past five or six years. The latest one was just recently blessed by the Most Rev. Paul C. Schulte, Bishop of Leavenworth. It stands in Linn County, Kansas, at the spot where the American Beata, Rose Philippine Duchesne, began work among the Indians in 1841.

This motor mission work is today being carried on in more than twenty dioceses. The past summer saw the usual corps of workers in the field. While tire and gas shortage affected activities somewhat in two dioceses, this was counterbalanced by more extensive activities in other dioceses.

In some dioceses both secular priests and members of different religious orders are engaged in this rural missionary activity. This is the case, for instance, in the Diocese of Leavenworth. In some dioceses all this motor mission work is done by secular priests. This is true, for instance, of Springfield, Ill. All in all, more than a dozen different religious orders participate in this work.

Full details of the far-flung and rapidly growing motor mission work cannot be given in a brief sketch here. The writer is convinced that this work holds out the greatest promise of all for the building of a strong rural Church in America.

Among the main groups carrying on motor mission work are the following:

The Fathers of the Congregation of Mary center their work at St. Mary's Seminary, Perryville, Mo., which is in the Archdiocese of St. Louis. They include in their motor mission territory seven or eight surrounding dioceses.

The Paulist Fathers have centers in four different parts of the country. Perhaps their main center is that at Winchester, Tenn. During the past summer a new "chapel on-wheels" began operating out of Harriman, Tenn. It is in charge of Fr. C. C. O'Donnell, C. S. P.

The Redemptorist Fathers' headquarters is at Newton Grove, N. C. They hold motor missions throughout the state of North Carolina.

The Diocesan Missionary Fathers are secular priests constituting a mission band in the Diocese of Richmond. Their headquarters are in the city of Richmond. From there they go out on trips through Virginia, some of them running into weeks.

The Home Missioners of America, located at Glendale, Ohio, also have members engaged in motor mission work. These Home Missioners were started five years ago. Today three distinct missionary fields are occupied by the first class ordained under the auspices of this new missionary society. The society aims to work chiefly in the large number of counties in the country that have as yet no resident priests.

THE CO-OPERATIVE MOVEMENT

In his encyclical, "Reconstructing the Social Order," Pope Pius XI implicitly advocates the founding of co-operatives. For the spirit of mutual co-operation is Christian, and is a reaction against economic domination effected by the selfish individualism of the past.

The chief purpose of the co-operative movement, which is one of the most important movements of our time, is to eliminate the excessive profit-maker in the various departments of economic activity. The method is to enable the workers and consumers to assume control of their own economic activities and to perform the services of producing and buying for themselves, so that they become the masters rather than the servants or slaves of the economic system. By co-operative organization a system of self-service is substituted for the present capitalistic profit-system.

In the "Catholic World," June, 1936, the Rev. Edgar Schmiedeler, O. S. B., gives the following general definition of co-operation as used in economic phraseology: "A co-operative society or organization is a group of people who band themselves together to produce something, to sell something, to

buy something for themselves, or to pool their financial resources for credit or loan purposes." Thus, a producers' co-operative is formed by those who unite to produce something; a marketing co-operative, by those who organize to sell something; a consumers' co-operative, by those who band themselves together to purchase something; and a credit co-operative, by those who pool their savings for loan purposes. One organization, such as the English Co-operative Wholesale Society, or the Belgian Peasant League, may combine to some extent all four forms of co-operation. Likewise, the spirit of co-operation may be practised in almost any field of economic or social endeavor. Banking, insurance, medicine, housing, oil refining, baking, education, electrification and telephone service, burial service, mercantile business, processing, transportation, agriculture are only a few of the fields in which co-operatives are now flourishing successfully.

Having considered co-operation in general we will now examine briefly the development and principles of the three distinct, principal phases of the co-operative movement: the consumers', the producers', and the credit co-operatives.

Consumers' Co-operation

The consumers' or distributors' co-operative is the most successful of the co-operative societies. It aims to supplant the middleman or retail merchant by an organized association of consumers who arrange to supply themselves with goods instead of buying them from the retailer. By doing so the consumers reduce the cost of the goods and gain for themselves the profit that would ordinarily be received by the merchant. John Daniels defines a consumers' co-operative as follows: "A true consumers' co-operative is an association of consumers, organized, conducted and controlled *by and for*

consumers; whose members have only one vote each; whose purpose is not to sell things at a profit but to provide its members with goods or services at a saving in cost and quality; which pays only a fixed interest on its capital shares and distributes its savings to the members in proportion to their patronage" ("Commonweal," June 24, 1938).

A consumers' co-operative may have its inception in a neighborhood group who organize to buy goods collectively, and later contribute enough capital to open a store of their own. When several such stores have been founded,

they may organize into a federation of co-operative stores, which, in turn, may establish its own wholesale business. The wholesale project may develop to such an extent that it may own and operate its own factories, farms, transportation facilities, and its members may do their banking through the banking department of the co-operative. Such is the state of development attained by the English Co-operative Wholesale Society founded in 1864, and by the Scottish Co-operative Wholesale Society founded in 1868. Most of the retail stores in Great Britain belong to either of these two extensive societies.

Development of Consumers' Co-operation — A century before the Rochdale Pioneers began their co-operative movement, a form of co-operation was developed among a group of American farmers who adopted a plan of co-operative fire insurance. Today this same system still survives and comprises 3,000 groups with a total membership of 3,000,000, and an insurance of \$11,000,000.

Though Robert Owen in Great Britain, and the New England Association of Farmers and Mechanics in America, attempted to found consumers' co-operative stores early in the nineteenth century, the first successful venture was that of the Rochdale Equitable Pioneers' Society, founded in 1844, in the small English manufacturing town of Rochdale. This society, which began with a capital of \$140 and a membership of 28 indigent workmen, is now functioning successfully in every large town in Great Britain. In 1935 it could boast of a capital of £579,253 and a membership of 43,712.

Co-operative associations, following the Rochdale principles, soon developed in other countries. In 1934 there were 465,000 co-operative societies with a total membership of over 139,000,000 persons in 45 countries. More than half of these co-operative associations were agricultural, about one-fifth were credit unions, one-twelfth were consumers'

organizations, and the remainder were producers', housing, and various types of co-operatives. The number of people who are now associated with co-operatives is startling, and is an evident indication of their success. In 1938 in Sweden one-third of the families were served by co-operatives; in England 45% of the families; in Scotland 55% of the families; in Denmark one-third of the population; in Finland over 50% of the population; in Norway 20% of the population; and in Switzerland one-fourth of the population.

Outstanding in the Western Hemisphere is the development of the co-operative movement in Antigonish, Nova Scotia, sponsored by St. Francis Xavier University. The Extension Department began adult education as an experiment in 1921, and there are now in Nova Scotia 1,100 study clubs with a membership of 10,000. Industrial workers, farmers, miners and fishermen have learned to meet problems that arise, and to solve them with satisfactory results. They have come to appreciate the values of life and to enjoy its benefits by means of co-operation. In 1941 there were 10,695 members of co-operative organizations in Nova Scotia. There are associations for the marketing of fish, livestock, milk and pulpwood, co-operative stores, sawmills and lobster factories. In 1941 there were over 160 credit unions with 35,000 members and a share capital of \$1,000,000. Canada's first co-operative village, Tompkinsville, founded in 1938, broadened its scope to include manufacturing. For co-operation to achieve its best ends the support of religion is needed and this it has in Antigonish.

Only recently has the United States made much advancement in the promotion of co-operative enterprises. From 1900 to 1914 co-operative retail stores began to develop about the chief industrial centers. One of the first successful ventures was the Central Co-operative Wholesale, founded by Finns, in Superior, Wisconsin, in 1917. The success of the Finnish

organization led farmers to found other co-operatives, especially in the field of gasoline and oil distribution, for the large oil concerns, financed by money from the East, drained the West of millions of dollars. The first co-operative filling station appeared in 1921, and five years later the first co-operative wholesale was formed in Minnesota with the coalition of a few retail co-ops. Today there are 2,000 gas and oil co-operatives in the United States.

Consumer's co-ops in the United States today are characterized by considerable variety. The best known, and presumably the largest group, consists of stores for handling groceries and general merchandise. Gas and oil stations have very rapidly grown in numbers, too. The following items can also be bought now through co-op channels: clothing, bakery goods, meats, shoes, furniture, hardware, paints, electric current and appliances, radios, refrigerators, tires and auto accessories. Nor is this list complete. Indeed, it is suggested that one can go through the whole of life from birth to burial, using only co-operative goods and services. There is, for instance, a co-op hospital that handles maternity cases, and a variety of groups that provide medical aid on a co-op basis. There are co-operative associations that provide burial services for their members. New developments are showing themselves constantly. Fairly recent additions to the list are, for example, housing projects, restaurants, printing, and recreational facilities.

This is not to suggest, of course, that all, or even a majority, of these services are commonly found throughout the United States. The truth is that a number of them are still found only in a very limited way. Nevertheless, there are occasional districts in which co-operation is highly organized, and in which a great variety of services are available on a co-operative basis. An example is St. Louis County, Minnesota. In that area,

the following items are available through co-operative channels: telephone service, petroleum products, auto accessories, food, and practically all articles of household and farm equipment. Through a federated association the co-operators also produce their own butter and sausage. In some of the towns of the County, virtually every family in the area belong to a co-operative.

A promising growth has taken place in recent years in the co-operative wholesale field. There are at present 20 co-operative wholesale units, the majority of them faithfully observing Rochdale principles and apparently established on a firm basis. These have greatly strengthened the locals. The trading area of most of them extends into a number of states, and the annual turnover of several of them runs beyond the \$5,000,000 mark.

There are today 2,000,000 members purchasing an estimated \$600,000,000 worth of goods a year through consumer co-operatives. The past year or two has also witnessed a rapid extension into the field of production, thereby increasing the amounts of goods that come from their own wholesales' mills, refineries and factories.

Development of Agricultural Marketing Co-ops—This type of co-ops somewhat paralleled the development of co-operative consumer societies. However, it early outstripped the growth of the latter. Fully half the farmers of the United States are members of marketing associations today. The 1940 Report of the Farm Credit Administration shows that there are 10,700 farmers' marketing and purchasing associations, with a membership of about 3,200,000, and doing an estimated business of \$2,087,000,000.

Of the 10,700 associations listed, 8,051 are marketing co-ops. These had a membership of 2,300,000, and did a business of \$1,729,000,000. That left 2,649 purchasing associations, accounting for a membership of 900,000, and doing an estimated business of \$358,000,000. Some

marketing associations also served as purchasing agencies. The purchasing business of these was estimated at \$172,900,000. Vice versa, the purchasing co-ops did some marketing. The marketing business of the latter was estimated at \$82,698,000.

Principles of Consumers' Co-operation — The principles of the Rochdale Equitable Pioneers' Society, which have been adopted by other similar co-operatives, are the following:

(1) A consumers' co-operative society shall be democratically controlled.

(2) Money invested in a co-operative society, if it receives interest, shall receive a fixed percentage which shall not be more than the prevailing current rate.

(3) If a co-operative makes a net profit, that profit shall be returned to the consumers who patronize the society on the basis of the amount of purchase.

(4) Membership is voluntary and unlimited.

(5) Business shall be done in cash.

(6) A portion of the profits shall be used for educational purposes in the field of co-operation. (A college in Kansas City, and St. Francis Xavier University in Nova Scotia train students for co-operative work.)

(7) Goods and services shall be sold at prevailing market prices, if these are not too high.

(8) Co-operative societies shall co-operate with one another.

Producers' Co-operation

A producers' co-operative is that type of industrial undertaking in which the workers are at the same time the complete or controlling owners of the productive enterprise. It is a voluntary organization of workers, who seek to eliminate the employer or large capitalist, and to supply not only labor, but also capital and management for their enterprise. By merging profits with wages, this form of co-operative prevents the profits from accumulating for one or a few, and abolishes the abuses of an unjust wage system. Its management is usually conducted by a committee elected by the workers. Industrial co-operatives were recently set up in China when she was forced to move her industries inland after conquest of her seaports by Japan. Some 2,000 workshops are each operated by a group of owners who receive initial capital from a revolving fund supplied by a central organization.

Development of Producers' Co-operation — Indefinite beginnings of this form of co-operation can be found in an organization of tailors in England, in 1777, composed of men on strike; in an association of cabinet-makers in Philadelphia in 1833; and in a society of jewelers in France also in 1833; of molders

in Cincinnati in 1848; and of tailors in Boston in the following year. More definite evidence of a producers' co-operative is had in the Leclair house-painting establishment in 1833, and in the Godin stove works in 1830, since the workers eventually became the owners of both enterprises. At the turn of the century the movement had a re-birth in this country, but most of the attempts were unsuccessful. Some of them survived only by sacrificing their essential principles. In 1933 there were only twenty successfully functioning enterprises of this kind in America, as compared with about eighty in England.

Producers' co-ops thrive better in the field of agriculture than in that of industry. They have had their highest development in Denmark where in 1939 there were organizations for processing, domestic marketing, and export. These Danish associations controlled 85% of the export of bacon, and 49% of the export of butter. They operated slaughterhouses, dairies and processing plants. In Finland in 1939 co-operative federations produced 95% of the country's butter supply, and exported 38% of Finnish eggs. Ireland too has had success with agricultural co-operation.

Credit Co-operation

The credit or bankers' union is an association of individuals who pool their savings to form a fund, which is lent to members at a small rate of interest, usually 1% a month and 6% a year. A credit co-operative is somewhat like a small bank. It receives deposits, issues loans, and may invest its surplus in approved securities. Profits are distributed among the members in proportion to their savings; sometimes in proportion to their borrowings. The purpose of this form of co-operation is to eliminate the banker or loan shark, just as other co-ops purpose to eliminate the mercantile retailer or the agricultural middleman.

A credit co-operative is usually formed among a group that is united by occupational, professional, territorial or religious interests. Thus, all the members of a unit are factory workers, or teachers, or members of the same community or parish. More than 300 parish credit unions now in the United States are doing excellent work, and the founding of new units, which is comparatively simple, should be promoted. (The services of the Parish Credit Union National Committee in the Social Action Department of the N. C. W. C. are always at the disposal of the pastors and parishioners who may wish to establish parish credit unions.)

Development of Credit Co-operation—Credit banking can be traced to the "Monti di Pietà" or Banks of Charity, founded in Italy by two Franciscans, Barnabas of Terni and Blessed Bernardine of Feltre, who desired to rescue the poor from the extortionate usury of the Jews and Lombards. Money was collected from the rich and lent to the poor at interest rates sufficient to defray the costs of administration. Co-operative banking, as we know it today with its two systems, however, had its beginning in Germany. The Schulze-Delitsch system, founded in 1850, by Mr. Schulze in his small native town of Delitsch, embraces the

small shopkeepers, business men, artisans, and other middle class town dwellers. The Raiffeisen system, established by Mayor Raiffeisen of Flammersfeld in 1849, consists of rural banks supplying credit to small landowners or tenant farmers. Both systems have practically the same principles. They are composed of men in need of credit, and credit is given only to members.

Co-operative banks soon appeared in other countries. Lazzanti introduced them into Italy in 1866; Austria had its first co-operative bank in 1885; France in 1892. The co-operative banking system introduced into Belgium by Abbe Mellaerts, the chief organizer of the Belgian Peasant League, or the Boerenbond, in 1890, has developed enormously, as have the systems in Germany, and Italy.

To a Catholic French-Canadian, Alphonse Desjardins, is due the credit for the founding of the Co-operative People's Bank at Levis, Quebec, in 1901. From this establishment developed an extensive and highly successful system in Canada.

M. Desjardins was also responsible for the organizing of the first credit bank in the United States in 1909, founded in St. Mary's Parish, Manchester, N. H., and authorized by a special act of the state legislature. In 1921, with the establishment of the Credit Union National Extension Bureau by Edward A. Filene, there was a rapid development of credit co-operatives in this country. Today there are about 10,000 credit unions in the United States, with a total membership of about 3,000,000. One-third are under federal supervision, and two-thirds under state supervision.

In co-operative banking recourse to the loan shark is prevented. Loans, ranging from small amounts to \$1,000 according to federal law, or \$200 according to some state laws, are issued to individuals for constructive, productive, or provident purposes. Profits are distributed in dividends ranging from 3% to 6%. Its government is democratic.

THE NATIONAL CATHOLIC RURAL LIFE CONFERENCE

The National Catholic Rural Life Conference was founded in 1922 through the efforts of Fr. Edwin V. O'Hara, now Bishop of Kansas City, to strengthen the Church in the rural sections of the United States. The Conference sees one of the greatest threats to the Church in the decreasing birth rate of the cities, where the Church has 80 per cent of her membership. Country life, on the other hand, favors large families, and in fact, rural America supplies a large part of the population of our cities. Although Catholic city families are, on the average, larger than non-Catholic families, they are however too small to maintain even a static Catholic population. At the present birth rate, for every 10 adults in the city there will be 7 in the next generation, 5 in the third generation, and 3.5 in the fourth, a decline of two-thirds in a century. But for the country people the rate runs: 10, 13, 17, 22, giving an increase of 100 per cent in a century. City parishes were formerly augmented constantly by immigrants from Catholic countries, but this growth is no longer possible.

The best hope of the Church therefore is to strengthen herself in rural America, where she has up to now been weak in numbers. It is reported that of the 2,952 counties in the United States, 1,022 do not have a resident Catholic priest, and 500 more have no priest at all for the faithful.

Four working aims are proposed by the N. C. R. L. C. to help the Church in the rural sections of America:

(1) To care for the underprivileged Catholics now living on the land. This can be done by providing more priests; by building chapels and schools; by having religious vacation schools; by providing bus service to Catholic schools.

(2) To keep on the land the Catholics who now live on the land. They must be taught the Catholic philosophy of life and work, to which farm life is very conform-

able. On this point Pope Pius XII said: "Only the stability which is rooted in one's own holding makes of the family the vital and most perfect and fecund cell of society."

(3) To settle more Catholics on the land. By doing this the economic, social and religious situation of many maladjusted families of rural origin can be improved, and also the depressed condition of families of urban origin which have become the victims of industrialism. A plan of subsidizing might be devised.

(4) To convert the non-Catholics on the land. Many of them belong to no Church at all. However, rural people as well as city dwellers should have the opportunity to hear the voice of the one Church.

Since 1940 Priests' Rural Life Schools have been a major activity organized by the N. C. R. L. C. Laymen, too, are invited to these schools. In 1942 four schools were planned especially for Sisters. In 1943 the expanded program (partly to offset the wartime cancellation of the national convention) included one-week schools at Bay St. Louis, Miss., Milwaukee, St. Louis, Peru, Ill., Hartford, Toledo, Collegeville, Minn., and Richardton, N. D. In addition, a number of one-day rural life institutes for neighboring farmers and their pastors were held in Minnesota and Texas parishes. Such institutes provide a rural counterpart of the Catholic labor schools which were recommended by the January, 1943, meeting of the executive committee, which also supported the Farm Security Administration and the federal government's efforts to put students to work on farms during 1943 vacation months.

Quarterly—The N. C. R. L. C. publishes a quarterly magazine, "Land and Home."

Headquarters and information center is at 3801 Grand Ave., Des Moines, Iowa, in care of Msgr. L. G. Ligutti, executive secretary of the National Catholic Rural Life Conference.

CATHOLIC COMMITTEE OF THE SOUTH

The objective of the Catholic Committee of the South, originally called the Catholic Conference of the South, is to unify and coordinate Catholic endeavor in the Southland so as to restore all things in Christ. Urgent problems in five fields—Industrial, Rural, Education, Negro, and Youth—challenge the South. Dr. O. E. Baker, of the United States Department of Agriculture, an authority on population problems, has stated that, since nearly one-half of the nation's increase in population is being produced by the South although only one quarter of the population lives there, "most of the citizens of the nation a century hence seem very likely to be the descendants of the rural people of the South today." Realizing this destiny the Committee has adopted the following program, based on the fact that Christianity does and professes to insert something into our sheer humanity which will bring it to perfection, natural and supernatural alike.

(1) To bring to Catholics in the Southland and in other sections of the country a knowledge of the Church's promise in the Southland.

(2) To intensify Catholic activity in the South through means supplemented by other sections of the country, enjoying a greater measure of material prosperity.

(3) To establish a social order that will be favorable to a Christian family life.

(4) To sponsor sound programs that look to the improvement of the worker in agriculture and industry to oppose all exploitation of the agricultural and industrial worker and to seek for him a just return of the fruits of his labor.

(5) To foster a better understanding between Southern capital and labor, according to the principles defined in the social encyclicals of Pope Leo XIII and Pope Pius XI.

(6) To train leadership, white and Negro, in order to bring the force of Christian teaching to labor in industry and their organizations.

(7) To develop special programs for the youth of the South so as to insure a trained leadership for the future.

(8) To bring about a friendlier understanding between Southerners, irrespective of race and creed.

(9) To insist on the historic fact that Christian principle is basic to the American conception of citizenship and government.

The Committee's organization consists in: (1) a Board of Governors, the Ordinaries of the Archdiocese of New Orleans and of the Dioceses of Richmond, Raleigh, Charleston, Savannah-Atlanta, St. Augustine, Mobile, Nashville, Natchez, Alexandria, Lafayette and Little Rock; (2) Diocesan Committees consisting of three priests, three laymen and three laywomen appointed by their respective Ordinaries; (3) an Executive Committee consisting of a priest, a layman and a laywoman from each of the diocesan committees.

Leaders are being trained to carry to all Catholic organizations now existing the program of the C. C. S. To this end five departments have been set up by the C. C. S., namely Education, Labor and Industry, Rural, Youth, and Race. The leaders' training is both intellectual and spiritual. The former includes study and discussion of pontifical and episcopal documents, fact-finding in the five fields mentioned above, and preparation of tentative practical projects; the spiritual training includes efforts to further the C. C. S.'s objective of making the Church more articulate in our Southland, and a pledge to make a retreat at least annually.

Through the annual convention of the committee held at Atlanta, Ga. (1940), Birmingham, Ala. (1941), Richmond, Va. (1942), and Biloxi, Miss. (1943), the prestige of the Church has been greatly enhanced in quarters where previously she was scarcely known, and even when known greatly misunderstood. Though the task is a large one, the work proceeds apace.

COMMISSION ON AMERICAN CITIZENSHIP

The Commission on American Citizenship sponsored by the Catholic University of America is a group of representative Americans, organized for the purpose of fostering good citizenship. It is composed of more than a hundred men and women—Catholics, Protestants and Jews—joined in the common purpose of maintaining the American nation as an effective agent of democracy. The immediate aim of the Commission is to prepare a civic education program for the Catholic schools of America which will broaden the scope and enrich the spirit of their existing curriculum.

This program, made necessary to fortify the new generation against false and subversive theories of government, will correlate religious teaching with civic living. It will further develop in the Catholic children of the nation a deep and abiding consciousness of their moral obligation to live as good Americans and good Catholics.

Since it is good Catholic doctrine as well as good American doctrine that all men are created free and equal and therefore entitled to certain fundamental civil rights, the Catholics of the nation have consistently labored to uphold the standard of an honest, responsible, moral citizenship consonant with basic American principles.

In response to the appeal of the late Pope Pius XI, in September, 1938, for a program of Catholic social action, the American hierarchy instructed the Catholic University of America to prepare a program of civic education based on ethical principles; for ethical principles alone, the bishops held, "would make men respect their own rights and the rights of their fellow-citizens."

To sponsor this program of good citizenship the Commission on American Citizenship was organized by the Catholic University

under the presidency of the late Bishop Joseph M. Corrigan. Among those invited to join the Commission were citizens of many different racial, religious and social groups, whose otherwise diversified interests were united in a common desire to improve our American democracy. The Commission has offices on the campus of the Catholic University of America. Direct supervision of the program rests with Most Rev. Francis J. Haas and Msgr. George Johnson. Mary Synon is editorial consultant.

With the assistance of diocesan superintendents of schools, religious community supervisors of teachers, and Catholic college faculties the program of the Commission took shape. In November, 1942, the Commission reported the passing of the half-way mark toward its goal of providing a curriculum and series of textbooks for the Catholic elementary schools of the United States. In July, 1943, the curriculum was completed; and in September, the full set of readers for the primary, intermediate, seventh and eighth grades was ready for the schools. Manuals, an integral part of the social program of the Commission, one of whose primary purposes is to explain to teachers the social messages set forth in the textbooks for the intermediate and upper grades, have also been completed. The Commission makes a monthly contribution to each of the following periodicals: "The Young Catholic Messenger," "The Junior Catholic Messenger," "Our Little Messenger," "The Catholic Boy" and "The Catholic Miss." The Commission also writes the leading articles for the Study Club pages of "Catholic Action" for the National Catholic Welfare Conference. In its larger sense the program deals with different phases of education and, therefore, is of direct value to the whole educational system in the United States.

THE CATHOLIC MATERNITY GUILD APOSTOLATE

Catholic maternity guilds are associations of Christian charity, in which the faithful of both sexes, married and single, cooperate for the promotion of the primary end of marriage, the procreation and education of children. In the encyclical on Christian Marriage, Pope Pius XI declared: "Since it is no rare thing to find that the perfect observance of God's commands and conjugal integrity encounter difficulties by reason of the fact that the man and wife are in straightened circumstances, their necessities must be relieved as far as possible." He then recommended "public and private guilds."

Genesis of the Crusade—The Redemptorist missionary, Rev. Joseph J. Schagemann, C. Ss. R., of Annapolis, Md., conceived the plan of parochial guilds, founded and canonically erected as "Piae Uniones," subject entirely to the jurisdiction of the Ordinary, to inspire reverence for parenthood, to counteract the evil of contraception, and to build up the Mystical Body of Christ. On March 11, 1931, shortly after the promulgation of the encyclical, the plan was offered as "A Suggestion for Catholic Action," after a retreat to nurses at Providence Hospital, Sandusky, Ohio. In January, 1932, the lecture was published under the title, "Why Not A Maternity Guild?" in the official Bulletin of the National Catholic Women's Union.

The movement was inaugurated in August, 1932, at the National Convention of the N. C. W. U. in St. Louis, Mo. Since that time this organization has pioneered in the founding of guilds, which have also been established by other associations of the faithful in various dioceses. In one diocese a priest was appointed by the Bishop to direct the Apostolate, and in 27 parishes the start has been made.

Reports of guilds in operation can be obtained from the Rev. Joseph Schagemann, C. Ss. R., P. O. Box 746, Annapolis, Md.

The Means—Means of the na-

tural and supernatural order are employed to attain the objectives.

Financial aid is given on the self-help and the mutual-aid plan of co-operative guilds, to lessen the allurements of the temptation to contraception, by helping parents to defray the costs of maternity care, by providing aid to meet current school expenses, and by an initial contribution to encourage parents and later on the children in building up a fund which will enable them to make a successful start in life. As the maternity guild is a national asset, both financially and culturally, the suggestion was made by the founder at the 1942 convention of the N.C.W.U. that U. S. war stamps and war bonds be contributed by the members for present needs and for investment in long-range planning.

Cultural activity, the more important feature of the guild plan, requires lectures and discussions on the physical care of mother and child, together with the careful perusal of the pamphlet literature of the Children's Bureau of the Department of Labor. For the promotion of virtuous married life, the guilds are co-ordinated with the Confraternity of Christian Doctrine.

Authentic Information—The treatise, "Procedure," is the authentic presentation of the Catholic Maternity Guild plan. It has received the approval of many of the archbishops and bishops of the United States as "reasoned and sound." The brochure, "The Catholic Maternity Guild Apostolate," presents the complete plan in miniature, and explains the correct procedure in accordance with Canon Law and Catholic Action. Copies of these treatises may be obtained from the Central Bureau of the Catholic Central Verein. It is requested that views, suggestions, problems and difficulties encountered be reported to the Central Bureau of the Catholic Central Verein, 3835 Westminster Place, St. Louis, Mo., or to Rev. Joseph J. Schagemann.

NATIONAL CATHOLIC COMMUNITY SERVICE

The National Catholic Community Service is the official agency designated by the Catholic Church in the United States to care for the welfare of men and women engaged in the solemn work of the defense of the nation.

Thirty-three years before our entrance into the First World War, the American Bishops, assembled in Baltimore, Md., for the Third Plenary Council of the Catholic Church in the United States, solemnly declared:

"We believe that our country's heroes were the instruments of the God of nations in establishing this home of freedom; to both the Almighty and to His instruments in the work, we look, with grateful reverence; and to maintain the inheritance of freedom which they have left us, should it ever — which God forbid — be imperiled, our Catholic citizens will be found to stand forward, as one man, ready to pledge anew their lives, their fortunes, and their sacred honor."

The First World War saw the fulfillment of this prediction made possible by the National Catholic War Council, which coordinated all Catholic war work activities.

When the Archbishops and Bishops of the Catholic Church in the United States met in 1940 for their annual meeting, they recognized the community needs growing out of the military and industrial mobilization for national defense. They then appointed the N. C. C. S. as the official Catholic agency for war time emergency. It is associated with similar agencies representing other faiths and other groups of citizens in the United States, all of which are member agencies of United Service Organizations.

Through the N. C. C. S. the Catholic resources of the United States are mobilized; and under its direction, every Catholic organization — national, diocesan and parochial — has put its shoulder to the wheel in a common cause.

In broad outline, the N. C. C. S.

is establishing and maintaining "a home away from home" for those in the service of their country. Clubs, homelike in atmosphere, are in operation in communities near camps and naval bases, and centers, comparable in facilities and program, are maintained in large industrial centers to care for the needs of defense workers.

By the close of 1943 the N. C. C. S. was operating nearly 400 clubs as a member agency of the U. S. O. Of these 258 were maintained for service men and women, and 132 were for industrial workers at war production centers. All clubs, both military and industrial, cooperate with the community in serving the wives and children of men in uniform and war production workers. The N. C. C. S. had 22 operations serving members of the colored race.

Objectives — Briefly, these are the objectives of the National Catholic Community Service:

1. To bring to bear upon civilian and military defense forces in communities throughout the country, the morale-building processes of spiritual and religious leadership.

2. To offer our Catholic soldiers, sailors and defense workers every encouragement in the faithful practice of their religion, and every proper facility for enjoying opportunities for rest, recreation and amusement while on leave.

3. To bring to their relatives and friends the comfort and assurance of knowing that the inspiration and consolations of the Catholic faith are being provided for our Catholic men and women in their patriotic devotion to the defense of their country.

4. To enlist the support and active participation of laity and clergy in the planning and operation of the work.

5. To serve faithfully as an agency of the United Service Organizations and to cooperate with public and private agencies in meeting the community spiritual, recreational and welfare needs

growing out of military and industrial mobilization in war time.

Organization — In its role of official Catholic war work agency, the N. C. C. S. operates directly under a Board of Trustees of which the Most Rev. Edward Mooney, Archbishop of Detroit, is president. An Executive Committee composed of five members is responsible to the Board of Trustees for the interpretation and execution of the Board's general policies. Mr. Francis P. Matthews, Omaha, Neb., Supreme Knight of the Knights of Columbus, is Chairman of this committee. There is also a Committee on Participating Organizations, which is national in scope and representative of Catholic organizations throughout the country. An Executive Director, and his assistants, are responsible for the carrying out of the planned projects embracing religious, social, educational and recreational activities in the nearly 300 units, which are operated by professional workers.

Religious Activities — In regard to religious activities, the close relationship existing between camp chaplains, priest moderators, parish priests and club directors insures that every opportunity will be offered men and women in camps and bases, and the industrial worker, for observance of religious duties. Ade-

quate provision is made for attendance at Mass and confession, spiritual guidance, informal religious talks and study clubs. Bulletin-board notices keep Catholic men and women informed of the schedule for Sunday Masses and of such events as Field Masses, Communion Breakfasts, Retreats and Days of Recollection. Weddings involving Catholics are arranged as they would be in their home parishes, and moderators working with chaplains and other priests conduct instruction classes for those who seek information about the Church. Sunday morning breakfasts, which are served free by men and women volunteers, are common after Masses in most clubs. There is a Catholic bookshelf and pamphlet rack which offers free religious literature.

For Catholics to inform the N. C. C. S. has provided almost 10,000,000 rosaries, prayer-books, religious articles and pamphlets. During the two years ending July, 1943, \$450,000 was spent for more than 2,300,000 prayer-books, missals and catechisms, 1,250,000 medals, 2,150,000 rosaries and 3,000,000 pieces of Catholic literature. Approximately 700,000 servicemen about to leave for overseas duty were provided with an embarkation kit containing a rosary, medal and prayer-book, as well as Catholic literature.

THE NATIONAL COUNCIL OF CATHOLIC NURSES

The National Council of Catholic Nurses of the United States of America is the American nurses' answer to the request of the late Holy Father, Pius XI, that the nurses of the United States be organized "in order to carry out spiritually and scientifically their apostolic work in behalf of the sick." The Council has the grateful approval of Pope Pius XII, who also requested an organization of Catholic nurses the world over. The present Holy Father wrote:

"Organization, dear daughters, is indispensable. We see in our day that everything organizes itself; and, unhappily, also evil. It is nec-

essary that good, and good works, should organize themselves. The Catholic nurse must be trained for the apostolate, that is to say, in the body which she nurses there is an immortal soul, bought by the most precious Blood of the Son of God, of which she cannot lose sight. Never in the history of the Church has heathen naturalism been so powerful and so threatening in its battle with the supernatural. It is necessary that all Catholics should be fully conscious of this menace. The Catholic nurse must be helped to carry on her professional activity in the light of the Church's doctrines and Christian morality."

Origin—The Council was formally organized in Chicago on June 10, 1940, at a meeting presided over by the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, episcopal chairman of the Lay Organizations Department of the National Catholic Welfare Conference. It was the wish of the late Holy Father that the National Council be under the direction of the respective Ordinaries and of the hierarchy. At this meeting a Constitution was adopted and officers were elected. The Council now is an affiliate of the National Council of Catholic Women, but is sponsored by the National Catholic Welfare Conference.

Purposes—The purposes of the Council as stated in the Constitution are:

1. To protect, encourage and advance the spiritual, professional, material welfare and social contacts of Catholic nurses.

2. To encourage and assist in the formation of an association of Catholic nurses in every diocese of the United States.

3. To foster and encourage among all nurses the spirit of charity in the care of the sick by emphasizing spiritual and social values and opportunities in the exercise of the profession of nursing.

4. To provide an agency through which Catholic nurses will be able to speak and act corporately in matters of common interest to their profession.

5. To promote, under control of affiliated organizations, a program by which Catholic nurses may dedicate a portion of free service to the indigent poor.

Membership—Membership in the National Council is mainly through affiliated diocesan organizations of nurses, but provision has been made in the National Council for accepting also individual members, who reside in dioceses where no diocesan organization exists. Only graduate, registered, professional nurses are eligible for membership in either the National Council or any affiliated diocesan organization.

Any diocesan association of Catholic, graduate, registered, professional nurses, approved by the Ordinary of the diocese in which it has its headquarters, is eligible to apply for diocesan membership. Such application is to be made on a form procured from the Secretary of the National Council and is to be accompanied by a copy of the Constitution and By-Laws of the diocesan association, and any other literature concerning the organization. The diocesan association becomes a diocesan member of the Council when its application for membership is approved by the Executive Committee.

The ambition of the officers to make the Council truly national by having units formed in every diocese, and affiliated with the National Council is well on its way to realization.

National Convention—At the first biennial convention of the National Council of Catholic Nurses, held at Detroit on May 25-27, 1942, 800 delegates from 65 dioceses in 33 states and two Canadian provinces were present—despite the decimation of the nurses' ranks by thousands entering military service. The character of this convention was entirely spiritual. Nurses were urged to sanctify themselves through their profession, to supernaturalize the service they render to the sick, the afflicted, and the war-wounded—by ministering in the name of Christ. It was pointed out that their efforts at the promotion of Catholic action should be particularly successful because people have confidence in the nurse, and are never more serious-minded than when they are ill. It was the consensus of every bishop and priest in attendance at the convention that a truly National Council of Catholic Nurses is one of the great needs of the day.

(For further information write to Mrs. Jane O'Rourke Hewett, Secretary, 1895 Franklin St., Denver, Colo., or to National Headquarters, 1312 Massachusetts Ave., Washington, D. C.)

THE APOSTLESHIP OF THE SEA

With the world at war, the number of men served by the Apostleship of the Sea is beyond calculation. New Zealand, alone, reported that during 1942, 21,000 seamen visited the clubs in Auckland and Wellington, and in other ports contacts were made with the men through ship-visiting.

In 1939 there were at sea 1,200,000 men, of whom about 800,000 were Catholics. With no home or parish for most of the year, seamen are in need of spiritual aid. Even in ports, ignorance of land and language are often insurmountable obstacles in frequenting the sacraments. To reach these men (and women also) the Catholic Church organized the Apostleship of the Sea.

Its seed was in the visit of a Catholic bluejacket to a priest of South Queensferry, England, in 1889, with a passionate plea for aid for Catholic sailors. This priest, Fr. Archibald Douglas, publicized the need, the Catholic neglect and the great Protestant works. The Apostleship of Prayer began praying for the intention, and gathering books. With the spiritual and practical basis laid, the work expanded steadily.

By 1922, the Apostleship had grown to a size that demanded international headquarters. In this year the first International Council was founded in Glasgow. In 1922, only 10 ports of the world held Catholic services for seamen. Due to the zealous efforts of clergy and laity, in 1939 there were 317 such ports where Catholic seamen were given every opportunity and encouragement to practise their religion regularly. Expansion led to the transfer of the headquarters to London in 1928, but war emergency required return to Glasgow in 1940. The work was allied to the St. Vincent de Paul Society to form a Joint Council of the Apostleship of the Sea. In 1931, this Council adopted the title, Apostolatus Maris Internationale Concilium (A. M. I. C.).

The 317 ports with service centers in 1939 were in 40 countries. Of these, 59 had institutes, chaplains and councils; 52 had only chaplains and councils; and 206 had chaplains and lay workers, but no councils. Whole-time chaplains worked in 22 ports. All the others were part-time. At the International Congress held in Glasgow in September, 1938, representatives were present from the 60 maritime countries of the world. The report of the executive committee to the Congress stated: "In Argentina, Australia, Belgium, Canada, France, Great Britain, Germany, Holland, India, Ireland, Italy, New Zealand, Poland, South Africa, Spain, and the United States — 16 of the 60 maritime countries—Apostolatus Maris is so founded as to secure its continuance nationally no matter what disaster may overtake international relations in the political sphere."

The first wartime meeting of the Apostleship of the Sea International Council was held in Glasgow in April, 1942, and assembled delegates from Australia, Belgium, Canada, Great Britain, New Zealand, Portugal, Spain, South Africa, the United States, the West Indies and Yugoslavia. Provision was made for the maintenance of work of the organization for the duration of the war.

Since the war began Apostleship of the Sea service centers have been established in several countries, notable among them being the Apostolado do Mar Centre in Lisbon, under the patronage of Cardinal Goncalves Cerejeira, Patriarch of Lisbon. Other centers have been opened in Australasia, Canada, India, South Africa, South America, Spain, the United States and the West Indies.

The establishment of over 50 Sea Apostolate clubs and more than 200 service centers throughout the world, through the A. M. I. C. organizing effort, has vastly improved the spiritual and social services to Catholic merchant seamen as compared with the previous World

War. Port chaplains and lay auxiliaries give service to the seamen. Remailing and knitting services meet war-time needs, and thousands of knitted garments have been distributed. In Great Britain a grant from King George's Fund for Sailors has enabled A. M. I. C. to spend substantial sums of money for relief of distress among seamen and their dependents arising from the war.

There are different types of membership in the Apostleship but with all the most important duty of each is the daily recitation of the following brief prayers:

Sacred Heart of Jesus, have mercy upon all Seafarers.

Our Lady, Star of the Sea, pray for us.

St. Peter, pray for us.

St. Andrew, pray for us.

Members also go, if possible, to Mass and Communion on certain special feasts of the Apostleship, such as St. Francis of Assisi, St. Francis Xavier, etc. There were in 1939, 80,000 sailor members, 30,000 associate members and 1,500 active port workers enrolled.

Throughout the world, 5,700 religious communities and Catholic schools pray for the advancement of this work in general, and they also "adopt" particular ports or ships which they aid by their prayers and gifts of Catholic literature.

The work of the Apostleship at sea and ashore is most varied. As a branch of Catholic Action, it has for its main object, the extension of the Kingdom of God on earth by drawing seafarers to Our Lord. The late Pope Pius XI expressed the desire that soon there would be "no port in the whole world where the Apostleship of the Sea should not be firmly established." Priests and laymen visit the ships and tell the Catholic sailors of the local church and the local Apostleship headquarters. At the headquarters, regimentation is avoided. In the home-like atmosphere of the club rooms, recreational facilities are provided. Libraries of worthwhile books and magazines are at

the disposal of the sailors and opportunities are given for religious instruction. Every effort is made to encourage the seamen to live a normal Catholic life under the guidance of priests who are particularly fitted to understand their background and sympathize with them in their problems.

To each ship and port go copies of the "Apostleship of the Sea Quarterly," which has a yearly circulation of over 14,000. The magazine is newsy, instructive and aids in combating Communism. There is the unique A. M. I. C. International News Service which sends 700 copies to 100 news agencies and newspapers in maritime nations. At intervals, thousands of copies of organizing directions go into the world in six languages to key-workers such as chaplains, secretaries, prelates, religious superiors, etc. In England, the Catholic Truth Society publishes a "Prayer Book for Catholic Seafarers" and a pamphlet, "The Sea and Its Apostolate," both of which are written by Rev. C. C. Martindale, S. J., the most active English publicizer of the movement.

During the war Apostleship of the Sea has greatly increased its services to Catholics in Great Britain's Navy. In July, 1942, adoption and remailing services covered 658 warships and shore establishments to which literature and other gifts were sent regularly by more than 750 Sea Apostolate Associates, the Legion of Mary, Children of Mary, Scouts and other groups, and by 380 schools. Almost 300 schools have an annual Mass, and some have weekly and monthly Masses, offered up for the seamen on their adopted ships, and prayers are said daily. Requiem Masses and special prayers are said for seamen who have died in action. Catholic officers and men in all classes of ships in all parts of the world receive magazines and newspapers regularly and hundreds of letters are exchanged between seamen and their adopting school.

In the United States, the work is well established in several ports.

In New York, Msgr. John J. O'Donnell, post chaplain and pastor of Guardian Angels Church (known as the Shrine Church of the Sea), is famous for his work among seamen. He has established a seamen's house with full recreational facilities where all in the Maritime Industries are able to congregate on a common ground of Catholicity. Msgr. O'Donnell, with his staff of assistants, visits the ships and informs the sailors of the whereabouts of the church and recreational center. Ships are supplied free of charge with all the requisites for the celebration of Mass. In Brooklyn, Fr. Rickert established the Catholic Seamen's Institute. The Institute is aided by the Rudder Club, which purchased an Apostleship car for delivering books, magazines and periodicals to ships using Brooklyn docks. Fr. William J. Farrell, present port chaplain and director of the Institute, celebrated the first Mass in the new \$250,000 building for seamen formally opened in August, 1943. In Mobile, Ala.,

Fr. Keyes is port chaplain. A St. Vincent de Paul group aids him in ship visiting. In Pensacola, Fla., the Brothers of the Most Holy Trinity established the Stella Maris Missionary Cenacle in order to give aid to the deep-sea fishermen. Fr. James Howard is port chaplain. In San Francisco, Fr. Edward Lennane, port chaplain, established a monthly bulletin for seamen in order to spread a knowledge of the work which is being done. In San Pedro, Calif., Fr. McLaughlin has established a recreational center, visits the ships and distributes Catholic magazines to the sailors. In Seattle, Wash., Fr. H. A. Reinhold organized the work of the Apostleship in the ports of Seattle, Tacoma, Everett, Bellingham, Olympia and Grays Harbor.

A chain of Apostleship of the Sea Clubs on both coasts now brings aid to thousands of Catholic seamen who, until a few years ago, were almost entirely without the helps of their religion.

THE CATHOLIC INTERRACIAL MOVEMENT

The Negro in America

Certain factors of the Negro's background are important:

(1) The Negro was freed from the bonds of slavery barely eighty years ago, was hastily turned from a life of complete dependence upon others for the necessities of life to the status of freedom, without education, training, land, property or money.

(2) The early days of his emancipation were marked by the evolution of innumerable discriminations and barriers to his progress.

(3) During this period, there also developed a deep-seated American tradition which regarded the Negro as essentially inferior. A color line has thus been established.

(4) Yet despite these obstructions, Catholic authorities have stated, the progress made by the American Negro in the eighty years since the Emancipation is unparalleled in history.

(5) It is important to record that the prejudice of the average white man based upon his feeling of superiority is deeply resented by the victim of his discrimination.

(6) The Negro is still met by denials and discriminations to an extent little realized by the indifferent white man. He can be lynched with impunity in many sections of the country. He is denied the vote in many states. The Jim Crow laws still are in effect throughout the South. Residential segregation prevails throughout America. Even in the North, he is denied many of the essential rights and opportunities of life. He is excluded from many restaurants and certain theaters. He is excluded from every first-class hotel. He is excluded from the majority of unions on one pretext or another; he has been the principal victim of differentials in the wage scale. The advent of the war has increased the tension

of these denials and discriminations.

The Interracial Lay Apostolate

In the last few years, several groups of Catholics, clergy and laity, who are interested in the conversion of the Negro and in the program of interracial justice, have been zealously seeking to remove the prejudices and apathies that prevent Americans from rendering support to the missions and to create an atmosphere for conversion, and furthermore to bring about such a change of attitude on the part of American Catholics as to convince the Negro of the just and charitable spirit of the Catholic Church. Engaged in the work is the Clergy Conference on Negro Welfare, a group of priests, secular and religious, nationally known through their teaching, preaching, writing and lecturing. Among the lay groups is the Catholic Interracial Council of New York, founded in 1934. Composed of Negro and white Catholics, the specific purposes of the organization are: to spread the doctrine of the spiritual dignity of the human person, and the universality of the Church; to apply this doctrine to race relations in America; to combat race prejudice; and to strive for equal justice for all. The program of the Council, primarily one of education, is aided by the monthly publication of the "Interracial Review." The policy of the "Review" is not only to expose and condemn the social injustices inflicted on the Negro, but to demonstrate the progress already made in remedying these evils. A large share of the educational work of the Council is carried on by the Speaker's Bureau, which supplies Negro and white Catholic speakers for other Catholic organizations, and its office serves as a source of information for interracial activities. Catholic Interracial Committees have been established in other large cities, and undergraduate groups have been organized in several Catholic colleges.

In the year 1939 the De Porres

Interracial Center, at 20 Vesey Street, New York City, was established by the Clergy Conference on Negro Welfare. Here are located the headquarters of the Catholic Interracial Council, the editorial offices of "The Interracial Review," and a large Catholic Interracial Library and reading-room. This is used for meetings and interracial conferences, and has a permanent exhibit of the racial situation in the United States and the church work for the Negro. Visitors and students are welcomed on business days from nine to five-thirty.

Today there are many indications that the white Catholic laity is becoming interested in the Catholic interracial movement:

(1) A growing interest in the work and tasks of the Catholic colored missionary priests and Sisters.

(2) An ever-increasing number of Catholic interracial activities wherein both white and colored Catholics are participating. Notable are the New York and Chicago Friendship Houses.

(3) An ever-increasing number of churches in the North which contain a substantial number of Negro communicants, and their interest to Catholic writers, speakers and social action groups is clearly apparent from scanning the pages of the Catholic press, both magazines and diocesan weeklies. The space coverage in the Catholic press devoted to the Negro and the interracial program has increased nearly 1200% in the last eight years.

(4) The great success of the Catholic intercollegiate interracial conferences. The interest of the Catholic college student and the Catholic college alumni is the most hopeful sign on the entire horizon.

(5) The fact that each year more and more of our Catholic colleges are opening their doors to admit the duly qualified Negro student. Educated Negroes substantiate the ideal of interracial coöperation by frequently addressing student bodies as well as other Catholic parish

and organization groups. An encouraging response, too, is in the Negro press reaction to this growing interest of the American Catholic.

The James J. Hoey Award for Interracial Justice was founded in 1942, in honor of the first president of the Catholic Interracial Council, to be given annually to the two Catholic laymen—one white and one colored—who have made the most outstanding contributions during the year to the cause of interracial justice. (See page 511.)

The interracial problem presents

a challenging opportunity for the interest and support of the Catholic laity throughout the country, and calls for the active coöperation of the Catholic college men and women of America. The reason for this interest was very well put in the Providence Pronouncement which was adopted by the Catholic intercollegiate interracial conference held there in 1938, "We believe that no action can truly be called Catholic that excludes interracial justice from its program of justice and charity in human relations."

CATHOLIC THEATRE

The National Catholic Theatre Conference was established in 1937 at the Catholic University of America for the advancement of common standards and the development of common action in the Catholic theatre throughout the country. Since 1941 the Conference has been located at 316 West 57th Street, New York City. The present chairman of the Conference is Charles Costello, playwright, and head of the department of drama, at St. Ambrose College, Davenport, Ia.

During the year 1943 the work of the Conference members throughout the country has reflected a growing emphasis on the professional quality of the work, without in any way sacrificing the non-professional or community quality which is such a vital part of the tributary theatre. Parish, college, and community theatres in the Conference work on a truly democratic pattern. Each group preserves its own identity, and national planning is accomplished through the sharing of common experience. It is financed solely by the fees of its members.

The chief accomplishments of the Conference to the present time are: a national service bureau which handles inquiries from all over the country; regional play festivals in which neighboring college and community theatres have

come together on successive evenings to do great plays from the Catholic tradition; new emphasis on summer departments of drama in the larger colleges; increasing use of new plays; collaboration with Longmans, Green & Co. on "Theatre for Tomorrow," first modern volume to give the historic and contemporary perspective of the Catholic tradition in drama.

Special services to members include subscription to the monthly production calendar; reading service for play scripts at a nominal fee; reduced royalties on plays; and technical advice where it is at all possible.

Production centers are established in Baltimore, Boston, Buffalo, Chicago, Cincinnati, Detroit, Davenport, Ia., Dubuque, Los Angeles, Louisville, Lowell, Mass., New Haven, New York, Pittsburgh, Providence, Richmond, Va., San Francisco, Scranton, Springfield, Ill., St. Louis, Toledo, Washington, D. C., and Worcester.

The future objectives of the Conference are: simultaneous production of new plays, both regionally and nationally; new balance of interest between professional and non-professional stage by diversion of fine talent to service with smaller theatres; providing means for more people to participate in the creation of good theatre.

Blackfriars Guild—This guild is an older and more highly specialized group in the Conference. Its purpose is to sponsor and unify Catholic dramatic chapters of superior quality.

There is a national organization consisting of a director general, and an executive board composed of the moderator and one lay delegate from each chapter. Members of each chapter must meet and maintain high standards. This usually demands city-wide organization. Parish groups seldom supply enough talented actors and workers. Each chapter is autonomous being able to make its own by-laws. Aspirants to each chapter must first become associate members and serve until proved worthy. Then they may be voted active members.

Discipline plays a prominent part. Waiting lists and trial periods of work indicate individual talent. Suspension for minor infractions and resignation for major infractions keep members alert.

Chapters are operating in Lowell, Mass., Boston, Providence, Philadelphia, Washington, D. C., Rochester, Madison, Minneapolis, St. Paul, Dayton and New Orleans. In the past few years new chapters have been opened in New York City, New Haven and Troy. Affiliated groups are functioning in Chicago, Columbus, Altoona and San Antonio. Several others are in the process of formation.

In New York the Guild has established an experimental theatre for the production of new plays. Although New York is undoubtedly the most dangerous place to launch a Little Theatre, the Blackfriars Theatre has been a success.

Blackfriars Recordings are sponsored by the Washington chapter. This work records the lives of saints. One on Mother Seton was released in 1940.

The Blackfriars headquarters in New York are at 316 West 57th

Street. It is directed by Rev. Urban Nagle, O. P., and Rev. Thomas Carey, O. P.

Catholic University School of Drama—Blackfriars in 1937 started the School of Drama at the Catholic University in Washington and since that time have been intimately connected with it through the teaching and production staffs.

Courses are offered in all phases of speech, radio and drama, including costuming, make-up, stage designing, direction, oral reading, playwrighting, methods of rehearsing, drama history and organization of dramatic recitals.

Connected with the department is a theatre in which the practical aspects of theory are carried out. The success of this theatre in the past few years has proved the value of the School of Drama. To incite the students to a fuller appreciation in this work it is the practice, whenever possible, to have a prominent professional player take a leading role in the theatre productions.

Besides the regular curriculum for the school year, there is also a summer school. Because of the war the school is now operating under the accelerated war program for colleges. The present director is the Rev. G. V. Hartke, O. P.

Catholic Dramatic Movement—In 1927 the Catholic Dramatic Guild was formed to increase interest in good drama and to assist Little Theatre groups in staging better productions. While it operates chiefly through the Middle West, its membership extends even to Canada, England, Ireland and Australia. There are about 300 Guilds with an individual membership of approximately 9,000. The Guild publication, "Practical Stage Work," is the first illustrated magazine for the parish and school stage.

The Production Department was founded in 1937 to counteract the lowness and Communistic tenden-

cies of the professional theatre. A Training School was founded for young Catholic men and women at Oconomowoc, Wis. This school, now known as the School of Dramatics, gives a nine months series of courses in acting, directing, methods, appreciation, etc.

A Catholic Summer Theatre was inaugurated in 1942. Also in 1942 a Children's Summer Theatre was organized in Milwaukee. The Children's Theatre continues during the school year, with courses on Saturdays and after the regular school hours. The children are also being trained in radio work and put on programs over the local station.

In response to the demand for Catholic plays of College and University Theatre caliber, the Catholic Little Theatre Guild was formed in 1940. Only plays of high artistic value based on Christian moral standards are produced. Membership is open to all theatrical groups with a semi-professional status. This department produces the annual Milwaukee Passion Play, using a cast of from 75 to 100 players.

Although the war has taken many of the younger people away, the growing limitation of traveling facilities has increased the necessity of making the theatre entertaining and cultural. The constantly increasing activities of the Catholic Dramatic Movement have proved its worth in producing a more powerful and vital Catholic theatre.

The national headquarters of the Movement are at 325 Kilbourn Ave., Milwaukee, Wis.

Catholic Actors Guild of America, Inc.—This Guild was established in 1914 by the Rev. John Talbot Smith and a small group of enthusiasts in New York City. It has steadily grown from a nucleus of only 25 members to more than 1,200.

The Guild exists for the spiritual and temporal welfare of the people

in the theatrical profession. The work has many phases. Young and inexperienced amateurs come in large numbers to the offices of the Guild for counsel and a helping hand. Often it has been the only resource in the hour of direst need. The Guild's efforts are directed to non-Catholics as well as Catholics.

The ecclesiastical authorities of the Archdiocese of New York granted permission for the establishment of the Guild and they have always manifested a sympathetic interest in its work. The late Cardinal Hayes lost no opportunity to speak with pride and confidence of its efforts and accomplishments. The Most Reverend Francis J. Spellman, Archbishop of New York, as well as other prominent members of the Catholic hierarchy, have approved its work and its aims.

The activities of the Guild are numerous. During the winter tea is served several afternoons a week at the Hotel Astor. All the members are invited to attend. In October the social year begins with an entertainment and dance to which members are invited and urged to bring guests. Regular meetings are held at which the business of the Guild is discussed. The meetings are followed by an entertainment. Members are kept in touch with the activities of the Guild by means of its official publication, "The Call Board."

Besides a regular system of providing clothing, lodging and food to the needy, a bed is maintained in St. Vincent's Hospital for the use of the members, free of charge. At Calvary Cemetery the Guild maintains a burial plot. It is marked with a granite monument, donated by Gene Buck, on which are inscribed the names of more than 160 Catholic actors and actresses who are buried there.

The Actors Chapel is located at St. Malachy's Church, New York City. The offices of the Guild are at the Hotel Astor, New York City.

CATHOLIC SOCIETIES IN THE UNITED STATES

*(A brief resumé of Catholic societies in the country not treated in other parts of the Almanac.
More detailed and complete information may be obtained from the headquarters of each society.)*

Name	Date	Purpose and Publication	Location and Membership
Alumnae Association of the National Catholic School of Social Service	1924	To promote professional interests of members, and professional contributions to practices and standards of social work. "Alumnae News Bulletin," yearly.	2400 19th St., N. W., Washington, D. C. 456 members in 11 states and in Puerto Rico.
American Board of Catholic Missions	1924	To co-ordinate and fix mission work into Home & Foreign groups. "Annual Report."	360 N. Michigan Ave., Chicago, Ill.
American Catholic Historical Association	1919	To promote study and research in the field of Catholic history. "Catholic Historical Review," quarterly.	305 Mullen Memorial Library, Catholic University of America, Washington, D. C. 640.
American Catholic Philosophical Association	1926	To promote study and research in the field of philosophy, with special emphasis on Scholastic Philosophy. "New Scholasticism," quarterly.	101 Administration Building, Catholic University of America, Washington, D. C. 750.
American Catholic Sociological Society	1938	To stimulate concerted study and research among Catholics working in the field of sociology, to unearth and disseminate particularly the sociological implications of the Catholic thought pattern. "American Catholic Sociological Review," quarterly.	Loyola University, 6525 Sheridan Road, Chicago, Ill. 250.
American Lithuanian Roman Catholic Federation	1906	To promote Catholic Action.	2334 S. Oakley Ave., Chicago, Ill. 35,000 in 12 states.
Ancient Order of Hibernians	1836	To aid its members, and those in extraordinary need.	New York City. 200,000 in the United States.
Apostleship of Prayer	1844	To promote the glory of God and the salvation of souls by prayer and other impetratory works. "Messenger of the Sacred Heart," monthly.	515 East Fordham Rd., New York, N. Y. 3,500,000 in 12,000 branches in the U. S.; affiliated with the League of the Sacred Heart.
Apostolate of Suffering	1926	To function as a pious union of the sick who suffer with resignation to the will of God. "Our Good Samaritan," quarterly.	1351 N. 34th St., Milwaukee, Wis. 5,000.
Archconfraternity of the Divine Child	1909	To invoke God's blessing on all Christian schools in order that they may enjoy the freedom and prosperity so necessary to accomplish their mission, and that vocations to the teaching religious orders may be increased. A quarterly bulletin: "The Little Messenger of the Divine Child."	122 W. 77th St., New York, N. Y.

Name	Date	Purpose and Publication	Location and Membership
Archconfraternity of Perpetual Adoration	1893	To aid the souls in purgatory through the merits of an hour of adoration which the members offer each year.	St. John's Abbey, Collegeville, Minn
Association of Catholic Trade Unionists	1937	To foster sound trade unionism along Christian lines, so that the labor movement may be effective toward the establishment of a Christian social order as set forth in the papal encyclicals, to educate union members and leaders in the principles of good unionism. "Labor Leader," bi-monthly.	226 Lafayette St., New York, N. Y.
Association of the Divine Infant of Consolation	1943	To visit hospitals and pray at the bedside of those who have no relatives or friends particularly in their last hours. Members are identified with Third Order of St. Francis and the Perpetual Adoration Society.	Los Angeles, Calif. 30.
Blessed Martin Guild	1935	To make Bl. Martin de Porres better known and through him to stir up interest in the temporal and especially the spiritual welfare of the colored. "The Torch," monthly.	141 East 65th Street, New York N. Y. 40,000.
⁴² ²⁹ Boy Saviour Movement, Inc.	1844	To bring to the attention of growing boys and girls the example of the Youth, Jesus; to cultivate devotion to Him; and by good example to encourage others.	980 Park Ave., New York, N. Y.
Catholic Airmen of America	1938	To unite all Catholic airmen for religious and social affiliation.	Floyd Bennet Field, Brooklyn, N. Y.
Catholic Alliance of St. Louis	1938	To defend Christian idea of society; to oppose present-day finance capitalism; to combat war propaganda and war preparations; and to oppose intolerance and discrimination directed against racial groups.	4841 Hammet Place, St. Louis, Mo.
Catholic Anthropological Conference	1926	The advancement of anthropological and missionary science through promotion of research and publication by Catholic missionaries and other specialists, and ethnological training among candidates for mission work. "Primitive Man," quarterly.	Catholic University of America, Washington, D. C. 104.
Catholic Association for International Peace	1927	To facilitate ascertaining the facts of international life and deciding what ought to be done that the relations between nations may become just, charitable and peaceful. "C. A. I. P. News Letter," monthly (Sept.-June).	1312 Massachusetts Ave., N. W., Washington, D. C. 500.

Name	Date	Purpose and Publication	Location and Membership
Catholic Benevolent Legion	1881	Life insurance in a fraternal society for Catholic men between the ages of 16 and 55. "C. B. L. Monthly Bulletin."	186 Remsen St., Brooklyn N. Y. 2,663 in 12 states.
Catholic Biblical Association of America	1936	To promote scientific work on the Sacred Scriptures and auxiliary sciences, with a view to the popularization of solid Scriptural knowledge. "Catholic Biblical Quarterly."	Catholic University of America, Washington, D. C. 736.
Catholic Big Sisters, Ladies of Charity	1902	Spiritual and preventive work in the Children's Division of the Domestic Relations Court with girls under the age of 16, and boys up to the age of 7.	137 East 22nd St., New York, N. Y. 105.
Catholic Board for Mission Work among the Colored People	1907	To give financial assistance to the Negro Missions of the South. "Our Colored Missions," monthly.	154 Nassau St., New York, N. Y.
Catholic Central Verein of America	1855	Federation agency for benevolent societies which strives to promote Catholic Action, and to educate its members for civic life. "Social Justice Review," monthly.	3835 Westminster Pl., St. Louis, Mo. 70,000 in 16 branches in 16 states.
Catholic Church Extension Society of the U. S. of America	1905	To propagate the Catholic faith; to develop the missionary spirit among clergy and laity; to render material aid to priests and their parishes. "Extension Magazine," monthly.	360 N. Michigan Ave., Chicago, Ill. 300,000 subscribers to magazine.
Catholic Conference on Industrial Problems	1922	To promote study and understanding of industrial problems in the light of Catholic teaching. Publishes reports of regional conferences and outstanding addresses.	1312 Massachusetts Ave., N. W., Washington, D. C. All Catholics and others interested in promoting a better social order are entitled to membership.
Catholic Daughters of America	1903	Propagation and preservation of the faith; intensification of patriotism; moral and intellectual development of Catholic womanhood. "Woman's Voice," quarterly.	10 West 71st St., New York. 200,000 in 45 states, Alaska, Canada, Cuba, Puerto Rico and Panama.
Catholic Family Protective Life Assurance Society	1868	To insure under the mutual benefit plan Catholic families in Wisconsin, Illinois and Minnesota; to spread the Catholic faith and to protect the Catholic family by furnishing Legal Reserve Life Insurance. "Family Friend," quarterly.	724 North Water St., Milwaukee, Wis. 14,000 in 146 branches in 3 states.
Catholic Film and Radio Guild	1940	To use the screen and radio as mediums of advancing the message of Christ. "Catholic Film and Radio Guild," yearly.	Box 988, Hollywood, Calif. 3,343.

Name	Date	Purpose and Publication	Location and Membership
Catholic Guardian Society	1913	The aftercare of children discharged from Catholic Guild Caring Homes.	485 Madison Ave., New York, N. Y. 4,000 children under care.
Catholic Home Bureau for Dependent Children	1898	To place for adoption and in boarding homes, Catholic children of the Archdiocese of New York and the Diocese of Brooklyn who must be cared for away from their own homes.	485 Madison Ave., New York, N. Y. 850 foster-homes caring for 1,688 children.
Catholic Hospital Association of the U. S. and Canada	1915	To promote the realization of progressively higher ideals in all phases of hospital and nursing endeavor. "Hospital Progress," monthly.	1402 S. Grand Blvd., St. Louis, Mo. 750 hospitals.
Catholic Information Society	1936	To foster good-will and understanding toward the Catholic Church with a view to creating a more united American citizenry. Publishes a weekly feature service "Catholic Information" released directly to secular press.	210 W. 31st St, New York, N. Y. 2,800.
Catholic Knights of Ohio	1891	To unite Catholic families in a three-fold insurance plan: 20-year, 70-year, and whole-life certificates. "The C. K. of O. Messenger," quarterly.	815 Rose Building, Cleveland, O. 6,529 in 110 branches in Ohio.
Catholic Knights of St. George	1881	To issue Fraternal Life Insurance. "Knight of St. George," monthly.	709 Brighton Road, Pittsburgh, Pa. 18,000 in 386 branches in 8 states.
Catholic Ladies of Columbia	1897	Fraternal Insurance Society. "Index," monthly.	504 Brant Bldg., Canton, Ohio. 9,000 members in 4 states.
Catholic Library Association	1921	To initiate and foster Catholic library work. "Catholic Library World," monthly (Oct.-May).	University of Scranton, Scranton, Pa. 1,075 members in 18 branches in 12 states.
Catholic Medical Mission Board Catholic Near East Welfare Association	1924 1925	To promote medical work in the missions. To support missionaries laboring in the Near East. Sponsors a weekly column in Catholic papers.	10 West 17th St., New York, N. Y. 480 Lexington Ave., New York, N. Y. Membership by enrollment.
Catholic Order of Foresters	1883	A fraternal insurance society with a religious, social and charitable program. "The Catholic Forester," monthly.	30 N La Salle St., Chicago, Ill. 134,000 in 28 states and Canada.
Catholic Pamphlet Society	1938	For the dissemination of Catholic literature in the Diocese of Buffalo. "Pamphlet News," monthly.	25 Chester St., Buffalo, N. Y. 275.
Catholic Poetry Society of America	1931	To promote Catholic traditions in poetry; and to co-operate in the advancement of American art and culture. "Spirit," bi-monthly.	386 Fourth Ave., New York, N. Y.

Name	Date	Purpose and Publication	Location and Membership
Catholic Press Association	1911	To promote acquaintance of Catholic editors and publishers, and to work for mutual benefit. "Catholic Press Bulletin," quarterly.	845 Bluff St., Dubuque, Ia. Active membership: 191 publications. Associate membership: 15.
Catholic Radical Alliance	1936	To work for the social order recommended by Popes Leo XIII and Pius XI, by educating people in their programs. "The Arch," quarterly.	61 Tannehill St., Pittsburgh, Pa.
Catholic School Press Association	1931	To encourage and aid the publications in Catholic schools and promote the spirit of Catholicism in their publications. "The Catholic School Editor," quarterly.	1131 W. Wisconsin Ave., Milwaukee, Wis. 700.
Catholic Summer School of America	1917	To supply the Catholic public with means of culture and recreation.	Cliff Haven, Lake Champlain, N. Y. Office.
Catholic Thought Association	1934	To extend knowledge of the Catholic faith beyond the catchism by lectures on the works of St. Thomas Aquinas, with special application to modern problems.	869 Lexington Ave., New York, N. Y. Branches in 12 states.
Catholic Total Abstinence Union of America	1872	To promote total abstinence from alcoholic drink in honor of the Sacred Thirst of Our Saviour. "Catholic Temperance Advocate," monthly.	6715 Landsdowne Ave., Phil., Pa. 12,000 in 9 states.
Catholic Truth Society of Oregon	1922	To make better known the doctrines, ideals, moral and religious principles of the Catholic Church and to combat religious bigotry. "The Catholic Sentinel," weekly.	2051 South West Sixth Ave., Portland, Ore. 800.
Catholic Unity League	1917	To provide inquirers with Catholic literature, and finance lectures for non-Catholics.	615 W. 147th St., New York, N. Y. 12,000 patrons in 3,000 cities in U. S. and Canada.
Catholic War Veterans, Inc.	1935	General Veteran activities with particular emphasis on Catholic Action. "The Catholic War Veteran," monthly.	350 Fifth Ave., New York, N. Y. 10,000 in 150 branches in 10 states.
Catholic Women's Benevolent Legion	1895	Fraternal life insurance for women between 16 and 60. Publishes a monthly bulletin.	840 Eighth Ave., New York, N. Y. 7,750 in 11 states.
Catholic Writers Guild of America	1919	To promote the interests of writers; and to use the united influence of the members in establishing a spirit of good-will toward all creeds and races.	128 West 71st St., New York, N. Y. 300.
Chaplains' Aid Association, Inc.	1917	To forward spiritual work among our soldiers and sailors by giving them material assistance. "Chaplains' Aid Assn. Bulletin," quarterly.	401 West 59th St., New York, N. Y. 1,500.

Name	Date	Purpose and Publication	Location and Membership
Co-Missionary Apostolate	1935	To give spiritual support to missionaries abroad by offering up daily trials for an "adopted" brother priest.	Techmy, Ill. Over 210,000 in affiliated branches all over the world.
Confraternity of Pilgrims	1942	To conduct pilgrimages to famous shrines and to assist the sick poor to make these pilgrimages.	Dubuque, Iowa.
Confraternity of the Immaculate Conception	1874	To honor the Blessed Virgin as Our Lady of Lourdes and because of her Immaculate Conception. "The Annals of Our Lady of Lourdes," monthly.	Established at Notre Dame, Ind. Affiliated with the Archconfraternity at Lourdes.
Crusaders for More Fruitful Preaching	1936	To increase preaching and hearing of the Word of God; to arouse devotion to Christ the Divine Preacher and to promote a feast in His honor.	223 East 105th St., New York, N. Y. Crusaders also in South America, Europe, China, India and Korea.
Czech Roman Catholic Union of Texas (The K. J. T.)	1899	To further the religious and social life of its members and to provide a fraternal, benevolent insurance. "Nasinec," weekly.	La Grange, Texas. 7,755 members in 97 branches in Texas.
Daughters of Isabella, National Circle	1897	To unite women for the attainment of religious, intellectual and social ideas. "Poise," monthly.	375 Whitney Ave., New Haven, Conn. 60,000 in 460 branches in 25 states, the District of Columbia and Canada.
Defenders of the Faith	1937	To defend the Church against all who malign her; to explain the Faith to all who misunderstand it; to propagate Catholic truth to non-Catholic minds. "Our Faith," monthly.	Conception, Mo. 10,000 affiliated with N. C. W. C.
Ephpheta	1900	The voluntary moral, physical, industrial and philanthropic benefits and progress of the Catholic deaf. "Ephpheta," monthly.	Inisfada, Manhasset, N. Y. Members in U S., Canada, Ireland, Australia and Hawaii.
Federation of Catholic Physicians' Guilds	1932	To advise Catholic doctors on the Church's attitude toward medical questions. "The Linacre Quarterly,"	477 Madison Ave., New York, N. Y. 19 branches in 16 states and Canada
First Catholic Slovak Ladies Union	1892	Fraternal Insurance. "Zenska Jednota," bi-monthly.	3756 Lee Road, Cleveland, Ohio. 65,000 in U. S. and Canada.
Girl Scouts, Inc.	1912	Catholic girls in the Scouts are given a recreational program under Catholic auspices.	155 E. 44th St., New York, N. Y. 29 per cent of the total members are Catholics.
Guild of St. Apollonia	1919	To promote the spiritual and professional advancement of its members. Special activity: dental care for children in parochial schools. "The Apollonian," quarterly.	476 Commonwealth Ave., Boston, Mass. 300 members.

Name	Date	Purpose and Publication	Location and Membership
Holy Name Society (in U. S. A.)	1909	"To beget due love and reverence for the Holy Name of God and Jesus Christ; and to suppress blasphemy, perjury, oaths of any character that are forbidden, profanity, unlawful swearing and improper language, and as far as members can, to prevent those vices in others."	141 East 65th St., New York, N. Y. Diocesan Unions under a Director General. 2,500,000
International Catholic Truth Society	1898	To propagate and preserve the Faith through the production and distribution of pamphlets and the correction of misstatements about the Church in lectures and the press. Supported by membership dues and an endowment fund.	407 Bergen St., Brooklyn, N. Y. 10,000.
Knights of Columbus	1882	A Fraternal Benefit Society for Catholic men established; to render pecuniary aid (insurance) to members and families; to render mutual aid to sick and disabled members; to promote proper social and intellectual intercourse among members; to promote educational, charitable, religious and public relief work. "Columbia," monthly.	P. O. Drawer 1670, New Haven, Conn. 437,924 members in 2,498 branches in 48 states; Canada, Mexico, Cuba, Puerto Rico and Canal Zone.
Knights of St. John, Supreme Commandery	1886	Sick and death benefits; uniform department; assistance at all functions of the Catholic Church.	305-6 Metropolitan Bldg., Evansville, Ind. 15,000 in 15 states, British West Indies, Costa Rica, Jamaica and Africa.
Knights of St. John, Supreme Ladies Auxiliary	1900	To unite Catholic women into fraternal sisterhood, and to promote filial respect for the authority of the Catholic Church. Sick and death benefits.	32 Jefferson Ave., Rochester, N. Y. 25,000 members in 11 states and B. W. I.
Knights of the Altar	1939	To fill a long-felt need for an organization of altar boys following a set standard of rules and regulations; to provide a central clearing-house for parochial directors of altar-boy societies; to unify their efforts, etc. "The Catholic Boy," monthly.	1300 Foshay Tower, Minneapolis, Minn. 10,000.
Kolping Society of America	1923	To provide homes and spiritual contacts for young men working in large cities. "Kolping Banner," monthly.	811 Oakdale Ave., Chicago, Ill. 1,000 members in 9 states.

Name	Date	Purpose and Publication	Location and Membership
Ladies' Catholic Benevolent Association	1890	To provide sound life insurance for Catholic women; to encourage Catholic literature, piety, integrity and frugality among members and families. "The Fraternal Leader," monthly.	134 West 10th St., Erie, Pa. 84,022 in U. S. and Canada.
League of St. Jude	1929	To foster devotion to St. Jude and to promote missionary vocations. "The Voice of St. Jude," monthly.	3208 E. 91st St., Chicago, Ill. 51,000 members, and 3,000 in Police branch.
League of the Sacred Heart	1844	Union in prayer for the welfare of the Church and the spread of Christ's Kingdom. "The Messenger of the Sacred Heart," monthly.	515 E. Fordham Road, New York, N. Y. 13,000 centers in the United States. 3,500,000, affiliated with Apostleship of Prayer.
Marquette League for Catholic Indian Missions	1904	To render financial aid to priests and nuns laboring among the Indians in America and Alaska. "The Calumet," quarterly.	105 East 22nd St., New York, N. Y. 10,000 in U. S. and Alaska.
Missionary Association of Catholic Women	1916	Engaged in furnishing material aid to home and foreign missions. "Mission Message," monthly (except December).	2342 North 36th St., Milwaukee, Wis.
Missionary Union of the Clergy (in U. S. A.)	1937	To present to our clergy the problems of the Church in mission countries, and to establish a more intimate bond between the diocesan priest and the missionary. "The Missionary Union of the Clergy Bulletin," quarterly.	109 East 38th St., New York, N. Y. 9,500 in 113 branches in 48 states.
Mother Seton Guild	1939	To promote the canonization of Mother Seton.	Knights of Columbus Building, Emmitsburg, Md.
National Alliance of Czech Catholics	1917	To unite all Czech American Catholics and organizations, religiously, culturally and socially. "The Sentinel" ("Hlidka"), monthly.	1436 West 18th St., Chicago, Ill. 80 branches in 20 states.
National Catholic Federation of Nurses	1924	To supply nurses inspired with Catholic ideals.	New York, N. Y.
National Catholic Women's Union	1916	To unite Catholic women in sponsoring charitable activities; to educate members in civic virtues and duties; to promote Christian philosophy in the spiritual, social and economical problems of the day. "The Bulletin," monthly.	3835 Westminster Place, St. Louis, Mo. 100,000 members in 20 states.
National Conference of Catholic Charities	1910	To co-ordinate the Catholic Charities work of various dioceses throughout the country. "The Catholic Charities Review," monthly (except July-August).	1317 F St., N. W., Washington, D. C. Constituent organizations, 180; membership, 3,500.

Name	Date	Purpose and Publication	Location and Membership
Nocturnal Adoration Society of the United States	1903	Organization of laymen pledged to Eucharistic adoration and reparation through nocturnal adoration of the Blessed Sacrament. "Sentinel of the Blessed Sacrament," monthly.	184 East 76th St., New York, N. Y. 15,000 in 59 branches in 14 states.
Pious Union in Honor of St. Joseph for the Dying	1942	Prayers to be offered for the dying with attendance at a monthly Mass for that intention.	816 South Clark St., Chicago, Ill. Members throughout U. S.
Pontifical Association of the Holy Childhood	1843	To ransom pagan children and procure for them Baptism and Christian training; to establish and support asylums for orphans and abandoned babies. "Annals of the Holy Childhood," 8 issues yearly.	949 N. Lincoln Ave., Pittsburgh, Pa. 500,000 in 108 dioceses in U. S. and branches in every country
St. Anthony's Guild	1924	To help and sanctify its members through the numerous spiritual benefits granted for membership, including many novenas and Masses; to claim souls for Christ, through its priests laboring in foreign lands and in every field of apostolic effort in our own country; to further the cause of Christ through the publication of works for every field of Catholic Action, particularly the field of Catechetics. "Anthonian," quarterly.	St. Anthony's Guild, Franciscan Monastery, Paterson, N. J.
St. Margaret of Scotland Guild Association	1938	To unite Scotch-Irish Catholics and their friends in the United States for the promotion of their spiritual, social and cultural interests by affiliating with the Franciscan Friars of the Atonement in propagating their work of Church Unity.	Franciscan Friars of the Atonement, Graymoor, Garrison, N. Y. 2,000 in 9 branches in 3 states.
St. Patrick's Clerical Students' Club	1932	To foster belated vocations to the priesthood in young men who have passed the usual age for beginning the study of Latin.	230 men have entered houses of study; 24 have already been ordained priests. Meetings semi-monthly, 980 Park Ave., New York, N. Y.
St. Paul Guild	1934	To render financial aid to convert ministers who, as a result of their conversion, have lost their means of livelihood. "The Epistle," quarterly.	117 East 57th St., New York, N. Y. 8,000.

Name	Date	Purpose and Publication	Location and Membership
Scandinavian Catholic League, St. Ansgar's	1910	To enlist Catholics, Scandinavians in particular, to work and pray for the conversion of Scandinavians in this country and in Scandinavia. "St. Ansgar's Bulletin," yearly.	2 West 4th St., New York, N. Y. 300. Has 17 branch units through the Middle West.
Slovak Catholic Sokol	1905	To promote fraternal, athletic and cultural interests among Slovak Catholics.	205 Madison St., Passaic, N. J. 43,000.
Society for the Propagation of the Faith	1897	To solicit prayers and alms for the support of missions in every part of the world. "Catholic Missions," eight times annually.	109 East 38th St., New York, N. Y. Director in each diocese. 1,000,000 in 113 branches in U. S. and branches everywhere in the world.
Society of St. Peter the Apostle for Native Clergy	1917	To raise funds for the support and training of seminarians studying for the priesthood in mission lands, to collect funds for the erection of seminaries in mission lands.	109 East 38th St., New York, N. Y. 113 branches in 48 states.
Sodality of Our Lady	1563	To establish a full Catholic life through devotion to Christ through Mary. Threefold objective: personal holiness, active Catholicity and defense of the Church. The Central Office was established in the United States in 1913 to aid American Sodality to reach the fullest possible development in both schools and parishes. "The Queen's Work," monthly (Sept. to June); "The Semester Outline," semi-annually; "The Work Chart," annually; "The Faculty Adviser," monthly (Sept. to June); "The Director's Service."	3742 West Pine Boulevard, St. Louis, Mo 11,198 parish and school Sodalitys comprising units for men, women and mixed groups in the parishes, for colleges, universities, high schools, schools of nursing and grammar schools.
Ukrainian Catholic Youth League	1933	To promote Catholic Action among the youth of Ukrainian extraction.	815 N. Franklin St., Philadelphia 23, Pa. 3,500 in 10 branches in 8 states.
United Catholic Organizations Press Relations Committee	1938	Permanent organization to prevent and correct misrepresentation of matters vital to Catholic interests in secular newspapers, magazines, books, radio, etc.	45 Catholic organizations participating in the New York Division: 6 W. 71st St., New York, N. Y. Other Divisions in Philadelphia and Indianapolis.
Western Catholic Union, Supreme Council of	1877	Fraternal Insurance. "Western Catholic Union Record," quarterly.	506-510 Maine St., Quincy, Ill. 15,435 in 195 branches in 4 states.
Women's Catholic Order of Foresters	1891	A fraternal insurance society having also a religious, social and charitable program. "Women's Catholic Forester," monthly.	140 N. Dearborn St., Chicago, Ill. 66,000 in 1,075 branches in 31 states and Canada.



Catholicism and Literature

Literature is an art which expresses truth, goodness and beauty in an artistic fashion. Yet these three metaphysical objects of the literary art are so bound up with nature that literature becomes a vivid interpretation of nature and human nature in terms of truth and beauty. It is only from the Author of nature that the secrets of nature and the complexities of the human soul can be learned; hence literature finally rests in its perfect form upon an exact and worthy interpretation of truth, goodness and beauty in creation, which is a reflection of the eternal blueprint in the mind of God, obtained through Divine Revelation wherein are divulged the secrets of the Creator, and through the Church of God which He has appointed custodian of that same Revelation.

The Church has always encouraged literature and the fine arts when they have been untainted with pagan sensuality. The Church has always denounced and repressed all literature tainted with moral evil.

THE IMPRIMATUR

Some books are required by Church Law to have ecclesiastical censorship prior to publication. When these books have been censored and approved they bear the *Imprimatur* of the Ordinary. The *Imprimatur*, or permission to have the book published, is not an approval of the contents but is only the judgment of the respective authority that the book may, under present circumstances, be read without detriment to faith or morals.

Among the classes of books or publications that require ecclesiastical censorship prior to publication are the following:

- (1) Books of Holy Writ; annotations or commentaries on the books of Holy Writ.
- (2) Books treating of Holy Scripture, sacred theology, church history, canon law, natural theology, and ethics.
- (3) Prayer-books; devotional, catechetical, moral, ascetical, and mystical books and pamphlets.
- (4) All writings which contain anything that particularly concerns religion and morals.
- (5) Sacred images when printed, whether or not a prayer is printed with them.

BOOKS PROSCRIBED BY CANON LAW

In order to preserve faith and morals and in an effort to make clear the mind of the Church regarding the prohibition of harmful books the Code of Canon Law explicitly states what type of book is forbidden.

The following books or publications because of their nature or because of their lack of approval by competent authority are, in general, prohibited by the Code of Canon Law:

- (1) Editions of the original text and of ancient Catholic versions of Holy Scripture, even those of the Oriental Church, which are published by non-Catholics; translations of the same texts made or edited by non-Catholics.
- (2) Books of any writers which defend heresy or schism or which tend in any way to overthrow the very foundations of religion.

- (3) Books which avowedly attack religion or good morals.
- (4) Books of any non-Catholics which treat professedly of religion, unless it is evident that they contain nothing contrary to the Catholic Faith.
- (5) Books of Sacred Scripture, commentaries and notes concerning them, and translations published without the permission required. Canon Law demands that certain books, mentioned above, be subject to ecclesiastical approval. Also books and booklets which tell of new apparitions, revelations, visions, prophecies and miracles, or which introduce new devotions, even under the pretext that they are private, unless they were edited in accordance with the precepts of Canon Law.
- (6) Books which impugn or deride any Catholic dogmas, which defend errors proscribed by the Apostolic See, which detract from divine worship, which attempt to overthrow ecclesiastical discipline, or which avowedly aim to defame the hierarchy or the clerical or religious state.
- (7) Books which teach or approve any kind of superstition, fortune-telling, divination, magic, evoking of spirits and the like.
- (8) Books which declare that duelling, suicide or divorce is licit; which, treating of the Masonic or similar sects, contend that these are useful and not dangerous to the Church and civil society.
- (9) Books which of set purpose treat of, tell or teach obscene or impure topics.
- (10) Editions of liturgical books approved by the Apostolic See in which something has been so changed that it does not agree with the authentic and approved editions.
- (11) Books in which indulgences are recorded which are apocryphal or proscribed and recalled by the Holy See.
- (12) Printed images of Our Lord, the Blessed Virgin Mother, the angels and saints and other servants of God, not in accord with the spirit and decrees of the Church.

THE INDEX OF PROHIBITED BOOKS

During the Middle Ages the prohibitions of books were more numerous than in ancient times due to the necessity of suppressing heresy and the fact that writings were more widely disseminated through the invention of printing. To prevent the faithful from reading books that might ruin either their faith or morals various catalogues of prohibited books were printed by private enterprise until Pope Paul IV commissioned the Holy Office to prepare a general index. This first Roman "Index of Prohibited Books" was published in 1559. Later appeared the Tridentine Index ordered by the Council of Trent and published in 1564 with the approval of Pope Pius IV. It has been often reprinted and, as modified and corrected by Leo XIII, is now followed. The last edition, published in 1938, reproduces the previous edition of 1929, and includes all additions made to it up to the end of February, 1938.

A special Congregation for the Reform of the Index and Correction of Books was created by Pius V in 1571. This Congregation had universal jurisdiction. It sought out pernicious publications, which if it deemed suitable after mature examination, it condemned and proscribed.

In 1917 Pope Benedict XV, by a "Motu Proprio," turned over this office of censoring publications to the Congregation of the Holy Office. This "Motu Proprio" was confirmed in Canon 247 of the Code.

It is to be noted that books forbidden by the Holy See are forbidden everywhere and in whatsoever language they may be translated. The term, "books," applies in the Index legislation to published volumes and to booklets, pamphlets and leaflets as well.

GROUND PLAN FOR CATHOLIC READING

(Excerpts from a booklet of the name, with permission of the author, F. J. Sheed.)

A man in his twenties cannot possibly graduate from college educated; the college will have done its work nobly if he leaves it educable. A reading-habit man must have, and if he has never had a proper formal education as a youth he may still, by reading, arrive at the maturity proper to his own mind.

The plan of reading here suggested is offered to all those who for any reason feel they need some such guide. There are certain books in it for which there is no possible substitute. They must be read. There are others for which quite satisfactory substitutes might well be found: their importance is that they cover a certain piece of ground.

A. Preliminary (To Clear Mind's Atmosphere)

1. To Tone up the Mind — Insensibly every Catholic has acquired certain sympathies which his judgment tells him to be wrong but which from daily habit come automatically into operation. Before he can set about the serious study of life, his mind needs certain corrective exercises. It must pass some time in company of minds fully emancipated and thus fully Catholic. The following four books will be useful here.

Orthodoxy, by G. K. Chesterton.

Now I See, by Arnold Lunn.

The Path to Rome, by Hilaire Belloc.

Secret of the Cure D'Ars, by Henri Gheon.

2. God-Made-Man — Any course of Catholic study must begin with a study of Christ Who is the key to all understanding. The Gospels are indispensable. Yet, life has changed so immensely in the two thousand years that have elapsed since Christ lived on earth that the Gospels will not yield all their fruit to one who comes to them unprepared. A good life of our Lord is an excellent aid to Gospel reading. The following is a practical scheme:

The Gospel of St. Luke.

A Life of Our Lord, by Fr. Vincent McNabb, O. P.

The Gospel of St. John.

3. Man and God — Having thus come to a clearer knowledge of Christ in Himself, the reader should get some notion of what is meant by the statement that Christ is the key to the understanding of history. Read:

The Everlasting Man, by G. K. Chesterton.

4. Summary — For a first rough notion of what is meant by synthesis or total view, read:

A Map of Life, by F. J. Sheed.

B. Reading for the Total View

This course will of necessity be stiffer. Reading is thinking — thinking with someone else. It is not simply listening. Above all, it is not letting someone else cultivate your mind. No one else can. Others can provide the seeds and the fertilizer; you must do the actual cultivating. For concurrent reading:

The Gospels.

The Acts of the Apostles.

The Epistles.

The Psalms.

The Imitation of Christ.

1. God — Begin by coming to a clearer notion of what is meant by God, and what reasons we have for our certainty of His existence. Read: *Natural Theology*, by G. H. Joyce, S. J.
2. God-Made-Man — For man, the most fruitful study of God is God in our nature, and this is one prime value of the Incarnation, that it enables us to study God acting in our nature, doing and suffering the things we do and suffer. Read:
Whom Do You Say? by J. P. Arendzen.
The Son of God, by Karl Adam.
3. Man — The mind has now a fuller and clearer idea of God. What of man? What kind of creature is he? Read:
The Human Soul, by Abbot Vonier.
4. Man's Need for God — Human history testifies to man's essential incompleteness and consequent need for God. Consciously or unconsciously, man has always been reaching out for God. Read:
Progress and Religion, by Christopher Dawson.
The Unknown God, by Alfred Noyes.
5. God's Response to Man's Need — The complete answer given by God to this irrepressible human urge for communion with Him is the Church, not thought of simply as an institution for teaching truth and administering sacraments but as the Mystical Body of Christ. Read:
Christ in the Church, by Robert Hugh Benson.
The Spirit of Catholicism, by Karl Adam.
6. More about Man — From what we have seen of God's plan for humanity, it is time to look more closely at man. Read:
Psychology, by Michael Maher, S. J.
The Pursuit of Happiness, by Walter Farrell, O. P.
Christian Marriage (the encyclical, *Casti Connubii*).
In Defense of Purity, by Dietrich von Hildebrand.
Quadragesimo Anno, encyclical of Pius XI.
Religion and the Modern State, by Christopher Dawson.
7. The Saints — The Christian life, the sum total of the relations between man and God, may seem a little remote simply as a set of principles. To see it as it has actually been lived will not only make the principles more vivid but take us far deeper into them. Read:
A Saint in the Slave Trade, by Arnold Lunn.
St. John of the Cross, by Fr. Bruno.
The Autobiography of St. Therese of Lisieux.
St. Francis of Assisi, by G. K. Chesterton.
8. The Great Dogmas — This study is the crown upon the edifice of Christian thinking, the supreme object of human thought. Read:
The Holy Trinity, by J. P. Arendzen.
The Holy Ghost, by Edward Leen, C. S. Sp.
Life in Christ, by Julius Tyclak.
Our Lady of Sorrows, by Charles Journet.
The Mysteries of Faith (Mass), by M. de la Taille.
What Becomes of the Dead, by J. P. Arendzen.
The Church and the Catholic, by Romano Guardini.
An Essay on Development, by Cardinal Newman.
9. Summary — Catholic doctrines are parts of a living system. Until the system in its totality has come to be the mind's inseparable possession, the study of individual dogmas may be accompanied by an obscuratization of this total view. It might be well at this stage to glance once more through:
A Map of Life, by F. J. Sheed.

C. Sectional Reading

The reading so far suggested should suffice to equip the mind with that view of being in its totality which is the indispensable element in education and in relation to which the parts may be seen in their proper significance. While the totality is held clear, every new thing learned is an advance for the mind, and that equilibrium is reached in which parts and whole illuminate each other. The following reading is suggested:

1. **Philosophy:**
St. Thomas Aquinas, by G. K. Chesterton.
Introduction to Philosophy, by Jacques Maritain.
Natural Theology, by G. H. Joyce, S.J.
Modern Thomistic Philosophy, by R. P. Phillips.
2. **Psychology:**
General Psychology, by R. E. Brennan, O.P.
New Psychologies, by Rudolf Allers.
The Psychology of Character, by Rudolf Allers.
3. **History:**
The Life of the Church, by Pere Rousselot.
A History of the Church, by Philip Hughes.
The Making of Europe, by Christopher Dawson.
Characters of the Reformation, by Hilaire Belloc.
Life of Newman, by Wilfrid Ward.
The Catholic Church and History, by Hilaire Belloc.
4. **Comparative Religion:**
The Age of the Gods, by Christopher Dawson.
The Religions of Mankind, by Otto Karrer.
5. **Scripture:**
The Holy Bible.
6. **Spirituality:**
Ways of Christian Life, by Abbot Butler.
The Mystical Doctrine of St. John of the Cross.
Christ the Life of the Soul, by Abbot Marmion.
In the Likeness of Christ, by Edward Leen, C. S. Sp.
Prayer for all Times, by Pere Charles, S.J.
7. **General Catholic Reading:**
The Confessions of St. Augustine.
The City of God, by St. Augustine.
The Introduction to the Devout Life, by St. Francis de Sales.
The Apologia, by Cardinal Newman.
Idea of a University, by Cardinal Newman.
The Satin Slipper, by Paul Claudel.
Hymns to the Church, by Gertrud von le Fort.

Conclusion

One who has read these books carefully is on the way to being a reasonably well-read Catholic; there is no serious gap in what may be called his background equipment; he knows what the debate is about between the Church and the world; he is coming to see the whole of life as the Church sees it, to have the mind of the Church which is the mind of Christ; he knows the relations of things to God and to each other; he is equipped for the widest reading, for he has the context of life and every new item of knowledge can be put in its place in the context; he is in a state to verify Belloc's definition of the educated man — one who never confuses categories — for he knows where things come in the totality. All this, of course, is not everything. In comparison with what the mind thus equipped will later make of the immeasurable wonder of God and the universe, it will seem a trifle. But it is a beginning.

THE GALLERY OF LIVING CATHOLIC AUTHORS

To promote the apostolate of Catholic letters, the Gallery of Living Catholic Authors was founded by Sister Mary Joseph, S. L., in 1932 at Webster Groves, Mo. It has primarily for objective the recognition of living Catholic writers, the leaders of Catholic thought both here and abroad; and secondly the creation or the building up of a Catholic reading public, an intelligent and enthusiastic Catholic laity who know the Catholic authors, read their books, talk about them, demand their books at public libraries and consult the many guides and reviews in order to keep abreast of the output of Catholic literature. The Gallery functions through a Board of Governors, composed of twenty national and international literary authorities, and a Committee on Juvenile Literature, whose members are familiar with children's books. Membership in the Gallery is unlimited: names of authors may be submitted by anyone and if approved by the Board the author is asked for an autographed photograph, a letter and a page or more of original manuscript. Originals are rephotographed and prints made and used for exhibition purposes, the originals being placed in safety files for preservation. Lantern slides are also made and used for the illustrated lectures given by the Director of the Gallery, Sister Mary Joseph, S. L., in schools and colleges, and before clubs, conferences and literary circles, throughout the United States, in order to build up a wide knowledge of Catholic writers. Such presentation of Catholic literary personalities serves to stimulate interest in their works and proves beyond doubt that Catholic authors are comparable in every phase of literature with the best of the un-Christian or the pagan writers who have captured the literary field. After ten years, membership in the Gallery numbers nearly 400 Catholic contemporary writers. Of these more than 300 are living and some 60 authors are now deceased.

When the Gallery reached the 200 mark, the Board decided to erect the greatest of the authors into an Academy, a Permanent Gallery, based in some points on the French Academy, membership in this Academy of forty contemporary immortals, twenty-five non-Americans and fifteen Americans, to be decided by the combined electoral and popular vote, vacancies to be filled by the Board. A national plebiscite was conducted by Rev. Francis X. Talbot, S. J., chairman of the Board and editor of "America," and over 1,500 votes were submitted. Partial results were published in "America," October 10, 1936. The list of contemporary immortals then included twenty non-American and eleven American authors; until the selection of forty is completed one American and one foreign author is to be chosen each year; no election has been held since 1939. G. K. Chesterton was elected to the Academy but died before the formal opening. Death claimed another member in 1939, when Archbishop Goodier died in London. The list as of January, 1943, includes the following:

Non-American Members of the Academy

Karl Adam
Maurice Baring
Hilaire Belloc
G. K. Chesterton
Paul Claudel
Padraic Colum
Christopher Dawson
Abbe Ernest Dimnet
Eileen Duggan
Henri Gheon
Etienne Gilson
Archbishop Alban Goodier, S. J.

Christopher Hollis
Johannes Jorgensen
Sheila Kaye-Smith
Ronald Knox
Shane Leslie
D. B. Wyndham Lewis
Arnold Lunn
Jacques Maritain
C. C. Martindale, S. J.
Alfred Noyes
Giovanni Papini
Sigrid Undset

American Members of the Academy

Leonard Feeney, S. J.
James Gillis, C. S. P.
Monsignor Peter Guilday
Carlton J. H. Hayes
Daniel A. Lord, S. J.
Sister Madeleva, C. S. C.
Theodore Maynard

Agnes Repplier
Daniel Sargent
Monsignor Fulton Sheen
Francis X. Talbot, S. J.
William Thomas Walsh
Helen C. White
Michael Williams

In 1940 it was decided by the Board of Governors that a Catholic Literary Award be given annually for the outstanding book of the year by a member of the Gallery. The first Award was given posthumously to Eric Gill for his "Autobiography," published just after his death in 1940. The second Award was made to the Very Rev. Walter Farrell, O. P., for "A Companion to the Summa," and the third, in 1943, to John Farrow for his "Pageant of the Popes."

The Gallery plans to be not only a collection of autographed photographs, letters and pages of manuscripts, but a place of research for scholars and students working on the history of contemporary Catholic literature, a research library complete as to books, pamphlets, booklets and magazine articles written by these twentieth-century authors, an information service offering biographical and bibliographical data on these writers; in fine, a Catholic clearing-house of information and suggestions, international in scope, authority and function. There are now in Gallery Hall at Webster College, Webster Groves, Mo., 30,000 pages of manuscript and over 300 letters and autographed photographs of authors. There is also a card catalogue giving biographical and bibliographical data on 5,000 authors, which is constantly being enlarged and brought up to date. Books of Gallery authors are solicited from publishers, in order to build up a complete library of modern Catholic literature.

Eventually the Gallery of Living Catholic Authors will be housed in a building of its own. Were this in New York, the literary center of the world, it could function as a club for authors and those interested in literature. One was specially designed for it by the great non-Catholic architect, Ralph Adams Cram. The completion of his plans and the realization of the above objectives depend upon those who desire to assist in the work of making Catholic authors better known.

In order to assist the Gallery in its work, the Friends of the Gallery were formed in Dec., 1941, in anticipation of its tenth anniversary year. They aid financially by annual membership dues, and in return receive not only the spiritual benefits of participation in a vital form of Catholic Action, but keep in touch with Catholic literary activities by means of a monthly "News Bulletin" sent to the Friends of the Gallery. The "Bulletin" is issued from Gallery headquarters, at Webster Groves. From the office of the Eastern Representative of the Gallery (45 Prospect Place, New York City) publicity also is sent out. This covers a wide field, as Gallery membership embraces authors from all over the world.

Catholics have much to give. Spiritual standards make the books written by the greater number of Catholic writers not less literary and certainly richer in content than they would otherwise be. And if the rising generation can be stimulated to create a greater Catholic literature they will have achieved a necessary work of Catholic Action. The highest ecclesiastical approval and the special blessing of the Holy Father have been given the Gallery of Living Catholic Authors.

A list of members follows.

Members of Gallery of Living Catholic Authors

(Academy members are indicated by bold face.)

- | | |
|---------------------------------|------------------------------------|
| Adam, Rev. Karl | Constant, Abbe Gustave |
| Alexander, S. J., Calvert | Conway, C. S. P., Bertrand |
| Allers, Rudolph | Cooper, Msgr. John M. |
| Arendzen, Rev. John | Corkery, Daniel |
| Attwater, Donald | Cory, Herbert Ellsworth |
| | Coudenhove, Ida von |
| Baldus, Simon A. | Cox, S. J., Ignatius |
| Bandini, Rev. Albert | Cronin, Archibald J. |
| Banning, Margaret Culkin | Curtayne, Alice |
| Baring, Maurice | |
| Barrett, S. J., Alfred | Daly, S. J., James J. |
| Barrett, William | Daly, Thomas A. |
| Belloc, Hilaire | D'Arcy, S. J., Martin |
| Benson, M. S. S. T., Joachim | D'Assisi, O. S. U., Mother |
| Bernanos, Georges | Dawson, Christopher |
| Blacam, Hugh de | Day, Dorothy |
| Blondel, Maurice | Deferrari, Roy |
| Blunt, Rev. Hugh Francis | De la Bedoyere, Michael |
| Bonn, S. J., John Louis | Derleth, August |
| Bordeaux, Henri | DeWulf, Maurice |
| Borden, Lucille Papin | Dimnet, Abbe Ernest |
| Boylan, S. J., Eustace | Doherty, Edward |
| Boyton, S. J., Neil | Donnolly, S. J., Francis P. |
| Bregy, Katherine | Donovan, Josephine |
| Brennan, O. P., Robert Edward | Dooley, Msgr. Peter |
| Britt, O. S. B., Matthew | Drinkwater, Rev. Francis |
| Brodrick, S. J., James | Dudley, Rev. Owen Francis |
| Brown, S. J., Stephen | Duggan, Eileen |
| Brunini, John Gilland | |
| Buckley, Nancy | Eden, Helen Parry |
| Bunker, John | Eliot, Ethel Cooke |
| Burton, Katherine | Ellard, S. J., Gerald |
| | Eustace, Cecil J. |
| Campbell, Roy | |
| Carlin, Francis | Farrell, O. P., Walter |
| Carroll, C. S. C., Patrick | Farren, Robert |
| Carver, George | Farrow, John |
| Chavez, O. F. M., Fray Angelico | Faulhauber, Michael Cardinal von |
| Chevalier, Jacques | Feeney, S. J., Leonard |
| Childe, Wilfrid Rowland | Fides Shepperson, R. S. M., Sister |
| Cicognani, Most Rev. Amleto G. | Fitzgerald, C. S. C., Gerald |
| Clarke, Isabel | Fitzpatrick, Edward A. |
| Claudel, Paul | Furfey, Rev. Paul Hanly |
| Clayton, Joseph | |
| Clemens, Cyril | Garesche, S. J., Edward |
| Clifton, Violet | Garrigou-Lagrange, O. P., Reginald |
| Clinton, Ursula | Gasquet, Marie |
| Code, Rev. Joseph B. | Gemelli, O. F. M., Agostino |
| Colby, Elbridge | Gheon, Henri |
| Colum, Mary | Gibbons, John |
| Colum, Padraic | Gibbs, Sir Philip |
| Concannon, Helena | Gillis, C. S. P., James M. |
| Confrey, Burton | Gilson, Etienne |
| Connolly, James Brendan | Giltinan, Caroline |
| Considine, M. M., John J. | Giordani, Igino |
| | Grabmann, Martin |

Graves, W. W.
 Gray, Mary Agatha
 Greene, Graham
 Gregory, Padraic
 Guardini, Romano
 Guilday, Msgr. Peter
 Gurian, Waldemar
 Gwynn, Denis
 Haas, Most Rev. Francis J.
 Haiman, Miecislau
 Halecki, Oscar
 Handel-Mazzetti, Enrica von
 Hartigan, Rev. P. J.
 Hayes, Carlton J. H.
 Hayes, Rev. James
 Herbst, S. D. S., Winfrid
 Hildebrand, Dietrich von
 Hoffman, Ross J. S.
 Hoffman, Rev. M. M.
 Hollis, Christopher
 Horgan, Paul
 Hubbard, S. J., Bernard
 Hughes, Rev. Philip
 Hurley, Doran
 Husslein, S. J., Joseph
 Iswolsky, Helen
 Jaegher, S. J., Paul de
 James, O. F. M. Cap., Father
 James, Stanley B.
 Jerrold, Douglas
 Johnson, Msgr. George W.
 Jordan, Elizabeth
 Jorgensen, Johannes
 Joyce, S. J., George
 Kaye-Smith, Sheila
 Kelley, Most Rev. Francis C.
 Kelly, Blanche Mary
 Kelly, Rev. John Bernard
 Kenkel, Frederick
 Kenny, S. J., Michael
 Kernan, Thomas
 Keyes, Frances Parkinson
 Kienberger, O. P., Vincent F.
 Kilmer, Kenton
 Kirsch, O. F. M. Cap., Felix
 Klein, Abbé Felix
 Klinkner, Anthony F.
 Knowles, O. S. B., David
 Knowles, Marion Miller
 Knox, Msgr. Ronald
 Korfmacher, William C.
 Kroeger, Paul
 Krzesinski, Rev. Andrew
 Kuhnmuensch, S. J., Otto
 LaFarge, S. J., John
 Lavery, Emmet

Lawlor, Pat
 Leahy, Maurice
 LeBreton, Miriam Agatha
 LeBuffe, S. J., Francis P.
 Leen, C. S. Sp., Edward
 LeFort, Gertrude von
 Leonard, C. M., Joseph
 LePlastrier, Constance
 Leslie, Shane
 Lewis, D. B. Wyndham
 Lockington, S. J., William
 Long, O. F. M., Valentine
 Lord, S. J., Daniel A.
 Lowndes, Marie Belloc-
 Lunn, Arnold
 Lynch, Rev. John W.
 Lynk, S. V. D., Frederick

McAllister, Anna Shannon
 McAstocker, S. J., David
 McCarthy, S. J., Raphael
 McCormick, Msgr. Patrick J.
 McGovern, Milton
 McGroarty, John S.
 McGucken, S. J., William J.
 McGuinness, C. M., John M.
 McGuire, Paul
 McKenna, Msgr. Bernard
 McNulty, Rev. John L.
 McSorley, C. S. P., Joseph

Mackenzie, Compton
 MacManus, Seumas
 Madeleva, C. S. C., Sister
 Magaret, Helene
 Magner, Rev. James A.
 Maguire, C. P., Theophane
 Maritain, Jacques
 Maritain, Raissa
 Marshall, Bruce
 Martindale, S. J., C. C.
 Mathew, Most Rev. David
 Mathew, O. P., Gervase
 Mauriac, Francois
 Maurin, Peter
 Maynard, Theodore
 Meehan, Francis
 Mercier, Louis J. A.
 Merrill, William Stetson
 Meynell, Viola
 Meynell, Wilfrid
 Miller, J. Corson
 Minogue, Anna
 Miriam, R. S. M., Sister
 Montessori, Maria
 Moody, John
 Moore, O. S. B., Thomas Verner
 Morgan, Evan

Morton, John Bingham
Muntsch, S. J., Albert
Musser, Benjamin Francis

Newton, Douglas
Norris, Kathleen
Noyes, Alfred

O'Brien, Eris
O'Brien, O. F. M., Isidore
O'Brien, Rev. John A.
O'Connell, William Cardinal
O'Connor, Armel
O'Connor, John J.
O'Connor, Rev. Patrick
O'Grady, Msgr. John
O'Hara, Most Rev. Edwin V.
O'Leary, Patrick
O'Neill, S. J., George
Oldmeadow, Ernest
Orchard, Rev. William E.
O'Sheel, Shaemas

Papini, Giovanni
Parsons, S. J., Wilfrid
Phelan, Rev. Gerald B.
Plus, S. J., Raoul
Pope, O. P., Hugh
Poppy, O. F. M., Maximus
Power, S. J., Albert
Purcell, Richard

Quintero, Joaquin Alvarez
Quirk, S. J., Charles

Raemers, Rev. Sidney
Raymond, O. C. S. O., M.
Reilly, Joseph J.
Repplier, Agnes
Romulo, Carlos P.
Rope, Rev. Henry E. G.
Ross, Rev. J. Elliot
Rumble, M. S. C., Louis
Ryan, Most Rev. James Hugh
Ryan, Msgr. John A.

Sargent, Daniel
Schlarman, Most Rev. Joseph

Schmiedeler, O. S. B., Edgar
Scott, S. J., Martin J.
Semper, Rev. Isidore J.
Sertillanges, O. P., A. G.
Sheed, Francis J.
Sheehy, Rev. Maurice
Sheen, Msgr. Fulton J.
Shuster, George N.
Simon, Yves
Spellman, Most Rev. Francis J.
Steck, O. F. M., Francis Borgia
Steuart, S. J., Robert H. J.
Stock, Leo Francis
Stockley, William F. P.
Strattmann, O. P., Franz Heinrich
Sturzo, Don Luigi
Sutherland, Halliday G.

Talbot, S. J., Francis X.
Thayer, Mary Dixon
Theodore, S. S. A., Sister M.
Trappes-Lomax, Michael
Tucker, William John

Uminski, Sigmund
Undset, Sigrid

Vann, O. P., Gerald

Walsh, S. J., Edmund
Walsh, William Thomas
Ward, C. S. C., Leo Richard
Ward, Maisie
Watkin, E. I.
Waugh, Evelyn
Whalen, Rev. Will W.
White, Helen C.
White, Olive B.
Williams, R. S. C. J., Margaret
Williams, Michael
Williamson, Rev. Benedict
Woodlock, Thomas F.
Woodruff, Douglas
Wyatt, Mrs. Euphemia Van R.
Wynne, S. J., John J.

Young, Cecilia Mary

Gallery Authors of Juvenile Literature

Angelo, Valenti
Bennett, Richard
Bolton, Mother Margaret
Boyton, S. J., Neil
Buck, Alan M.
Carr, Mary Jane
Colum, Padraic
Criss, Mildred

Gheon, Henri
Heyliger, William
Hubbard, Margaret Ann
Kiely, Mary
Macmanus, Seumas
Newcomb, Covelle
Otero, Nina
Van Stockum, Hilda

Deceased Members of Gallery of Living Catholic Authors

Angelita, B. V. M., Sister Mary (1878-1934)	Laux, Rev. John Joseph (1878-1939)
Barrett, James Francis (1888-1934)	Lavedan, Henri (1859-1940)
Baudrillart, Alfred Cardinal (1859-1942)	Lonerger, S. J., William I. (1884-1936)
Bertrand, Louis (1866-1942)	McGarry, S.J., William J. (1894-1941)
Betten, S. J., Francis S. (1861-1942)	McNabb, O. P., Vincent (1868-1943)
Blakely, S. J., Paul L. (1880-1943)	Mannix, Mary (1846-1939)
Bolton, R. C., Mother Margaret (1872-1943)	Meehan, Thomas F. (1854-1942)
Boyle, C. M., Patrick (1849-1933)	Michel, O. S. B., Virgil (1890-1938)
Bremond, Abbe Henri (1865-1933)	Moon, Parker Thomas (1892-1936)
Burke, C. S. P., John J. (1875-1936)	Mourret, S. S., Ferdinand (1854-1938)
Butler, O. S. B., Cuthbert (1858-1934)	O'Donnell, C. S. C., Charles (1884-1934)
Cabrol, O. S. B., Fernand (1855-1937)	O'Hagan, Thomas (1855-1939)
Camm, O. S. B., Bede (1864-1942)	O'Shaughnessy, Edith (-1939)
Carmichael, Montgomery (1857-1936)	Pace, Msgr. Edward A. (1861-1938)
Castiello, S. J., Jaime (1898-1937)	Paula, S. C., Sister Marie (1867-1941)
Cavanaugh, C. S. C., John W. (1870-1935)	Phillips, Charles (1880-1934)
Chesterton, Gilbert K. (1874-1936)	Pourrat, S. S., Pierre (1871-1938)
Crabites, Pierre (1877-1943)	Preuss, Arthur (1871-1934)
Cuthbert, O. S. F. C., Fr. (1866-1939)	Quintero, Serafin Alvarez (1871-1938)
Delany, Rev. Seldon P. (1874-1935)	Rooney, John Jerome (1866-1934)
Dinnis, Enid (1873-1942)	Rothensteiner, Msgr. John (1860-1936)
Downey, S. J., Francis X. (1887-1942)	Schwertner, O. P., Thomas (1888-1933)
Duffy, Rev. T. Gavan (1888-1941)	Skinner, Richard Dana (1893-1941)
Dunne, Finley Peter (1867-1936)	Souvay, C. M., Charles Leon (1870-1939)
Earls, S. J., Michael (1874-1937)	Spalding, S. J., Henry S. (1865-1934)
Eleanore, C. S. C., Sister Mary (1890-1940)	Spearman, Frank Hamilton (1859-1937)
Foley, C. M., Leo P. (1895-1941)	Thurston, S. J., Herbert (1856-1939)
Garraghan, S. J., Gilbert (1871-1942)	Tracy, Vera Marie (1895-1940)
Gill, Eric (1882-1940)	Vonier, O. S. B., Anscar (1875-1938)
Goodier, S. J., Most Rev. Alban (1869-1939)	Walsh, James Joseph (1865-1942)
Gougand, O. S. B., Louis (1877-1941)	Ward, Mrs. Wilfrid (1864-1932)
Goyau, Georges (1869-1940)	Woodlock, S. J., Francis (1871-1940)
Gray, Canon John (1866-1934)	Wust, Peter (1884-1940)
Hallack, Cecily (1898-1938)	Yeo, Margaret (1877-1941)
Hogan, O. P., Stanislaus (1872-1943)	Zybura, Rev. John S. (1874-1934)
Howard, Lord Esme (1863-1939)	
Howlett, Rev. William J. (1847-1936)	
Hughes, S. J., Thomas A. (1849-1939)	
Jammes, Francis (1868-1938)	
Jarrett, O. P., Bede (1881-1934)	
Kauffmann, S. J., Alfred (1878-1941)	
Kerby, Msgr. William J. (1870-1936)	
Kilmer, Aline (1888-1941)	

RECOMMENDED BOOKS

Published September, 1942 — August, 1943 (inclusive)

In the Archdiocese of New York a committee makes a survey of all books published in English, and selects from them a list of those recommended to Catholic readers. This Cardinal Hayes Literature Committee publishes quarterly about a hundred titles of recommended books. These catalogues are called "The Book Survey." The work is done by highly qualified readers who are governed in their judgment by an enlightened Catholic sense. Qualifications for listing in the "Survey" are three: (1) the book must be worthy of a mature intelligence; (2) it must not offend the Christian sense of truth or decency; (3) it must bear the marks of good literary craftsmanship.

To quote from the "Survey": "It is no exaggeration to say that many of the evils from which we are at present suffering were produced by books, books which have weakened faith, corrupted taste, undermined morals and left most of the world floundering in despair. Today even Catholics read with equanimity books that not only picture but create these conditions, but it is high time that Catholics ceased to regard these conditions as natural phenomena for which they have no responsibility and which they are powerless to change, high time they realized that unless they exert themselves in some positive fashion to offset them they are indeed morally responsible for them.

"The duty of the Catholic is clear. . . . We have lain too long under the literary dictatorship of the powers of darkness. It is time we declared our independence, first, by refusing to read immoral books; second, by refusing to apologize for that refusal; third, by reading the good books which are being published in sufficient number and variety to keep readers of every taste continuously occupied and pleased."

The following is a list of recommended books published during the year from September, 1942, to August, 1943, inclusive.

Anthologies

As You Were, by Alexander Wollcott (Viking).
In Praise of Nuns, by James H. Hayes (Dutton).
Newman Treasury, A, by Charles F. Harrold (Longmans, Green).
Prose Readings, by Vincent J. Flynn (Scribner's).
Treasury of Great Poems, English and American, A, by Louis Untermeyer (Simon and Schuster).
With a Merry Heart, by Paul J. Phelan (Longmans, Green).
World's Great Catholic Literature, The, by George N. Shuster (Macmillan).

Biography

American Leonardo, The, by Carleton Mabey (Knopf).
Book of Catholic Authors, The, edited by Walter Romig (Romig).
Carry Me Back, by Rebecca Yancey Williams (Dutton).
Celestial Homespun, by Katherine Burton (Longmans, Green).

Charles Carroll of Carrollton, by Ellen Hart Smith (Harvard).
Constantine the Great, by Lloyd B. Holsapple (Sheed & Ward).
Elizabeth: Creature of Circumstance, by Hilaire Belloc (Harper).
Fabulous Life of Sarah Bernhardt, The, by Louis Verneuil (Harper).
Father and Glorious Descendant, by Pardee Lowe (Little, Brown).
Francis Parkman, by Mason Wade (Viking).
George Washington Carver, by Rackham Holt (Doubleday, Doran).
George Westinghouse: Fabulous Inventor, by H. Gordon Garbedian (Dodd, Mead).
Gerard Manley Hopkins, by John Pick (Oxford).
Get Thee Behind Me, Satan, by Hartzell Spence (Whittlesey).
Good-bye, My Son, by Marjorie Coryn (Appleton).
Grant of Appomattox, by William E. Brooks (Bobbs-Merrill).

Great O'Neil, The, by Sean O'Faolain (Duell, Sloan and Pearce).
 Harvest of My Years, by Channing Pollock (Bobbs-Merrill).
 Henry Ford, by William A. Simonds (Bobbs-Merrill).
 House on Humility Street, The, by Martin Doherty (Longmans, Green).
 In the Beginning Was the Light, by Amelie Posse-Brazdova (Dutton).
 I Remember, I Remember, by Andre Maurois (Harper).
 King's Advocate, The, by Simon de Moaillat-Ponvert (Bruce).
 Klondike Mike, by Merrill Denison (Morrow).
 Larks of Umbria, The, by Albert Schimberg (Bruce).
 Lee's Lieutenants, by Douglas Southall Freeman (Scribner's).
 Letter from Lisieux, A, by John M. Hafferty (Scapular Press).
 Life of the Rt. Rev. Joseph Rosati, C. M., The, by Rev. Frederick John Easterley (C. U. Press).
 Marie: Sister of St. Therese, by Mother Agnes of Jesus (Carmelite Press).
 Mark Twain: Man and Legend, by DeLancey Ferguson (Bobbs-Merrill).
 Master Mariner: The Life and Voyages of Amasa Delano, by James B. Connolly (Doubleday, Doran).
 Memories of Happy Days, by Julian Green (Harper).
 Michelangelo, by Leo Loman (Knopf).
 Mingled Chime, A, by Sir Thomas Beecham (Putnam).
 On Borrowed Peace, by Prince Hubertus zu Lowenstein (Doubleday, Doran).
 Order in the Court, by John C. Knox (Scribner's).
 Rose Unpetaled, The, by Blanche Morteveille (Bruce).
 St. Charles Borromeo, by Most Rev. Cesare Orsenigo (Herder).
 Second Sowing, by Mother Margaret Williams (Sheed & Ward).
 Seven Golden Cities, by Mabel Farnum (Bruce).
 Surgeon's Fight to Rebuild Men, A, by Dr. Fred H. Albee (Dutton).

Sword of St. Michael, by Lillian Browne-Olf (Bruce).
 Thomas Wolfe's Letters to His Mother, by his Mother (Scribner's).
 W. B. Yeats, by Joseph Hone (Macmillan).
 Welcum Hinges, by Bernard Robb (Dutton).
 We Took to the Woods, by Louise Dickinson Rich (Lippincott).
 Willard Gibbs, by Muriel Rukeyser (Doubleday, Doran).
 World of Yesterday, The, by Stefan Zweig (Viking).
 Wright Brothers, The, by Fred C. Kelly (Harcourt, Brace).
 Young Lady Randolph, by Rene Kraus (Putnam).
 Young Man of the World, by Thomas R. Ybarra (Washburn).

Economics

Collective Bargaining Contracts (The Bureau of National Affairs).
 Germany's Master Plan, by Joseph Borkin and Charles A. Walsh (Duell, Sloan and Pearce).
 Time to Inquire, by Samuel Crowther (Day).
 Twilight of Capitalism and the War, The, by Walter J. Marx (Herder).

Fiction

All We Have Built, by Evelyn Cowdin (Mill).
 Army Brat, by Tommy Wadelton (Coward-McCann).
 Ashes in the Wilderness, by William G. Schofield (Macrae-Smith).
 Belle Esperance, by John Murray (Ave Maria Press).
 Blackout in Gretley, by J. B. Priestley (Harper).
 Book of Uncles, The, by Robert P. Tristram Coffin (Macmillan).
 Brandshaws of Harniss, The, by Joseph C. Lincoln (Appleton).
 Centennial Summer, by Albert E. Idell (Holt).
 Come Slowly, Eden, by Laura Benet (Dodd, Mead).
 Crescent Carnival, by Frances Parkinson Keyes (Messner).
 Dacey Hamilton, by Dorothy Van Doren (Harper).
 Dark Darragh, by Edith R. Mapother (Appleton).

Day Must Dawn, The, by Agnes S. Trumbull (Macmillan).
 Enemy Brothers, by Constance Savery (Longmans, Green).
 Face to the Sun, by Arthur R. McGratty, S. J. (Bruce).
 Family That Overtook Christ, The, by O. Raymond, O. C. S. O. (Kenedy).
 Golden Age, A, by Christine W. Parmenter (Crowell).
 Green Is the Golden Tree, by Rhoda Truax (Bobbs-Merrill).
 High Wind Rising, The, by Elsie Singmaster (Houghton Mifflin).
 His Majesty's Yankees, by Thomas H. Raddall (Doubleday, Doran).
 Horseless Buggy, by Katherine MacGlashan (Little, Brown).
 Lieutenant's Lady, The, by Bess Streeter Aldrich (Appleton).
 Marling Hall, by Angela Thirkell (Knopf).
 Men of Albemarle, by Inglis Fletcher (Bobbs-Merrill).
 Mr. Lincoln's Wife, by Ann Colver (Farrar & Rinehart).
 No Brighter Glory, by Armstrong Sperry (Macmillan).
 Pack Rat, by Francis Clement Kelley (Bruce).
 Passengers to Mexico, by Blair Niles (Farrar & Rinehart).
 Peace and Bread, by Ludwig Grein (Dorrance).
 Rice in the Wind, by Kathleen Wallace (Putnam).
 Ship, The, by C. S. Forester (Little, Brown).
 Squad Goes Out, The, by Robert Greenwood (Bobbs-Merrill).
 Story of Dr. Wassell, The, by James Hilton (Little, Brown).
 Supper at the Maxwell House, by Alfred L. Crabb (Bobbs-Merrill).
 Tales from the Rectory, by Francis Clement Kelley (Bruce).
 There Is Today, by Josephine Lawrence (Little, Brown).
 These Two Hands, by Rev. E. J. Edwards (Bruce).
 This Side of Land, by Elizabeth Hollister Frost (Coward-McCann).
 Thorn-Apple Tree, by Grace Campbell (Duell, Sloan and Pearce).
 Thorofare, by Christopher Morley (Harcourt, Brace).

Tilds, by Mark Van Doren (Holt).
 Vineyard, The, by Idwal Jones (Duell, Sloan and Pearce).
 Web Adams, by Willard Temple (Scribner's).

Government and Law

Christian State, The, by Augustine J. Osgniach (Bruce).
 Impact of Federal Taxes, The, by Roswell Magill (Columbia).
 Lincoln and the Patronage, by Harry J. Carran and Reinhard H. Luthin (Columbia).
 Married Woman's Bill of Rights, by Nathaniel Fishman (Liveright).
 They Also Ran, by Irving Stone (Doubleday, Doran).
 This Is Congress, by Roland Young (Knopf).

History

Abraham Lincoln and the Fifth Column, by George Fort Milton (Vanguard).
 Argentina: The Life Story of a Nation, by John W. White (Viking).
 Art of Dying Well, The, by Sister Mary Catherine O'Connor (Columbia).
 Before Bataan and After, by Frederick S. Marquardt (Bobbs-Merrill).
 Behind Both Lines, by Harold Denney (Viking).
 Benedictine Monasticism as Reflected in the Warnefrid-Hildemar Commentaries on the Rule, by Sister M. Alfred Schrell, O. S. B. (Columbia).
 Brazil under Vargas, by Karl Loewenstein (Macmillan).
 Cardinal Consalvi and Anglo-Papal Relations, 1814-1824, by John Tracy Ellis (C. U. Press).
 Censorship—1917, by James R. Mock (Princeton).
 Epitome of Western Civilization, by John F. Bannon, S. J. (Bruce).
 Fantastic Interim, by Henry M. Robinson (Harcourt, Brace).
 First Century of Flight in America, The, by Jeremiah Milbank, Jr. (Princeton).
 From Perry to Pearl Harbor, by Edwin A. Falk (Doubleday, Doran).
 Government by Assassination, by Hugh Byas (Knopf).

Hidden Civil War, The, by Wood Gray (Viking).
 Inter-American Affairs, 1941, by Arthur P. Whitaker (Columbia).
 Judgment of the Nations, The, by Christopher Dawson (Sheed & Ward).
 Medieval Europe, by Dr. Jeremiah O'Sullivan and Rev. John F. Burns (Crofts).
 Men of Mexico, by James A. Magner (Bruce).
 Montreal, Seaport and City, by Stephen Leacock (Doubleday, Doran).
 Mutiny in January, by Carl Van Doren (Viking).
 Napoleon at the Channel, by Carola Oman (Doubleday, Doran).
 No Royal Road, by R. Emmet Taylor (U. of N. C. Press).
 Notre Dame, One Hundred Years, by Arthur J. Hope, C. S. C. (N. D. Press).
 Origins of the American Revolution, by John C. Miller (Little, Brown).
 Our Good Neighbor Hurdle, by John W. White (Bruce).
 Outline History of the Church by Centuries, An, by Joseph McSorley, C. S. P. (Herder).
 Plans for World Peace through Six Centuries, by Sylvester Hemleben (Chicago U. Press).
 Reformation in England, The, by Abbe G. Constant (Sheed & Ward).
 Say the Bells of Old Missions, by Elizabeth W. de Huff (Herder).
 Soviet Russia's Foreign Policy, 1939-1942, by David J. Dallin (Yale).
 Spanish Colonization of America, by Silvio Zavala (U. of Pa.).
 Storm over the Land, by Carl Sandburg (Harcourt, Brace).
 Ten Decades of Alms, by Theodore Roemer, O. F. M. Cap. (Herder).
 Tragedy of European Labor, The, by Adolf Sturmthal (Columbia).
 Until That Day, by Kressman Taylor (Duell, Sloan and Pearce).
 Years of Blindness, by H. G. Quarritch Wales (Crowell).

Literature

Challenge of the Greek and Other Essays, by T. R. Glover (Macmillan).

Journals of Dorothy Wordsworth, edited by E. de Selincourt (Macmillan).
 My World — and Welcome to It, by James Thurber (Harcourt).
 Of Books and Men, by Joseph J. Reilly (Messner).
 Representative Medieval and Tudor Plays, by Henry W. Wells and Roger S. Loomis (Sheed & Ward).
 Usage and Abusage, by Eric Partridge (Harper).
 Writer's Handbook of American Usage, A, by Tom B. Haber (Longmans, Green).

Miscellaneous

Army Guide for Women, by Marion M. Dilts (Longmans, Green).
 Attack Can Win in '43, by Max Werner (Little, Brown).
 Balcony Empire, by Reynolds and Eleanor Packard (Oxford).
 Bombs Away, by John Steinbeck (Viking).
 Christian Basis for the Post-War World, A, edited by A. E. Baker (Moorehouse-Gorham).
 Combined Operations, by Hilary St. George Saunders (Macmillan).
 Conditions of Peace, by Edward H. Carr (Macmillan).
 Dogs against Darkness, by Dickson Hartwell (Dodd, Mead).
 Don't Blame the Generals, by Alan Moorehead (Harper).
 Eat Well for Less Money, by Gaynor Maddox (Dutton).
 Goebbels Experiment, The, by Derrick Sington and Arthur Weidenfeld (Yale).
 Golf Is a Friendly Game, by Paul Gallico (Knopf).
 Great Offensive, The, by Max Werner (Viking).
 How to Make Us Want Your Sermon, by O'Brien Atkinson (Wagner).
 How War Came, by Forrest Davis and Ernest K. Lindley (Simon & Schuster).
 In Peace Japan Breeds War, by Gustav Eckstein (Harper).
 I Saw the Fall of the Philippines, by Carlos P. Romulo (Doubleday, Doran).

Is Germany Incurable?, by Richard M. Brickner (Lippincott).
 Italy from Within, by Richard G. Massock (Macmillan).
 I Write from Washington, by Marquis Childs (Harper).
 Land We Defend, The, by H. H. Bennet and W. C. Pryor (Longmans, Green).
 Land Where Time Stands Still, by Max Hiller (Dodd, Mead).
 Let the People Know, by Norman Angell (Viking).
 Memoirs of a Guinea Pig, by Howard Vincent O'Brien (Putnam).
 Men of Chaos, by Herman Rauschnig (Putnam).
 Moscow Dateline, by Henry C. Cassidy (Houghton Mifflin).
 One World, by Wendell Wilkie (Simon & Schuster).
 Our New Army, by Marshall Andrews (Little, Brown).
 Prologue to Appeasement, by Elizabeth R. Cameron (American Council of Public Affairs).
 Queen of the Flat-Tops, by Stanley Johnston (Dutton).
 Raft, The, by Norman Trumbull (Holt).
 Resistance and Reconstruction, by Generalissimo Chiang Kai-shek (Harper).
 Sabotage, by Michael Sayers and Albert E. Kahn (Harper).
 Self-Betrayed, The, by Curt Reiss (Putnam).
 Sense of Humor, A, by Bertha Damon (Simon & Schuster).
 Seven Came Through, by Edward V. Rickenbacker (Doubleday, Doran).
 Seventh Cross, The, by Anna Seghers (Little, Brown).
 Since You Went Away, by Margaret B. Wilder (Whittlesey).
 This Is the Enemy, by Frederick Oechsner (Little, Brown).
 Towards an Abiding Peace, by R. M. MacIver (Macmillan).
 We Can Win This War, by Col. W. F. Kernan (Little, Brown).
 We Fight with Merchant Ships, by M. B. Palmer (Bobbs-Merrill).
 We Thought We Heard the Angels Sing, by James C. Whittaker (Dutton).

What about Germany?, by Louis P. Lockner (Dodd, Mead).
 What's Your Name?, by Louis Adamic (Harper).
 World in Trance, by Leopold Schwarzschild (Fischer).

Philosophy and Education

Catholic Philosophy of Education, A, by John D. Redden and Francis A. Ryan (Bruce).
 Essays in Thomism, edited by Robert E. Brennan, O. P. (Sheed & Ward).
 God Infinite, the World, and Reason, by William J. Brosnan, S. J. (Fordham).
 Maritain Volume of the Thomist (Sheed & Ward).
 Philosophical Psychology, by Raymond J. Anable, S. J. (Fordham).
 Philosophy for the Millions, by J. A. McWilliams (Macmillan).
 Rights of Man and the Natural Law, by Jacques Maritain (Scribner's).
 Thomistic Principles in a Catholic School, by Theodore Brauer (Herder).

Poetry

Collected Poems of Charles L. O'Donnell (N. D. Press).
 Come In, by Robert Frost (Holt).
 Poems and Verses, by Helen Parry Eden (Bruce).
 Primer for America, by Robert P. T. Coffin (Macmillan).
 This Man Was Ireland, by Robert Farren (Sheed & Ward).

Religion

Better Life, The, by Kilian J. Hennrich, O. F. M. Cap. (Wagner).
 Book of Simple Words, A, by a Sister of Notre Dame (Kenedy).
 Catechism Comes to Life, by Rev. Stephen Aylward (Catechetical Guild).
 Catholic at War, The, by Rt. Rev. Msgr. J. J. Burke (Longfellow).
 Catholic Morality, by Joseph I. Schade (St. Anthony Guild Press).
 Chapters in Religion, by Rev. Carlton A. Prindeville, C. M. (Herder).
 Chats with Jesus, vol. II, by William H. Russell (Kenedy).

- Companion of the Crucified, by J. E. Moffatt, S. J. (Bruce).
- Companion to the Summa, A, vol. IV, by Walter Farrell, O.P. (Sheed & Ward).
- Confessions of St. Augustine, The, translated by Frank J. Sheed (Sheed & Ward).
- Death and Life, by Martin D'Arcy, S. J. (Longmans, Green).
- Discourses on the Holy Ghost, by L. M. Dooley (Wagner).
- Dogsled Apostles, by Alma Savage (Sheed & Ward).
- Eternal Purpose, The, by Blanche M. Kelly (Harper).
- Everyman's Theology, by Leo A. Von Rudloff, O. S. B. (Bruce).
- His Father's Business, by Robert J. Grewen, S. J. (America Press).
- Hope of Life, by Sister Monica (Kenedy).
- Hymns of the Dominican Missal and Breviary, The, by Aquinas Byrnes, O. P. (Herder).
- In Touch with God, by Morrison (Bruce).
- Jester's Prayer, The, by Aimee Torriani (The Grail).
- Kwangsi, by Rev. Joseph Cuenot (Herder).
- Letters to Mr. Isaacs, by David Goldstein (Radio Replies Press).
- Liturgy and Personality, by Dietrich von Hildebrand (Longmans, Green).
- Mixed Marriages and Prenuptial Instructions, by Honoratus Bonzelet, O. F. M. (Bruce).
- Moral Guidance, by Edwin F. Healy, S. J. (Loyola).
- National Patriotism in Papal Teaching, by John W. Wright (Stratford).
- Oldest Story, The, by Blanche Jennings Thompson (Bruce).
- One God, The, by Reginald Garrigou-Lagrange (Herder).
- Our Father, The, by Most Rev. Thamer Toth (Herder).
- Our Lady of the Birds, by Louis J. A. Mercier (St. Anthony Guild Press).
- Pater Noster of Saint Teresa, The, by William J. Doheny, C. S. C. (Bruce).
- Praying with the Poverello, by Sister Mary Aloysi Kiener, S. N. D. (Pustet).
- Principles for Peace, edited by Harry C. Koenig (Bruce).
- Road to Victory, The, by Most Rev. Francis J. Spellman (Scribner's).
- Rosarian's Handbook, The (Apostolate of the Rosary, New York).
- School of Mary, The, by John A. Kane (St. Anthony Guild Press).
- School of Repentance, The, by John A. Kane (St. Anthony Guild Press).
- Screwtape Letters, The, by C. S. Lewis (Macmillan).
- Short Breviary, A (Liturgical Press).
- Sing Joyfully, by Mary Fabyan Windeatt (Catholic Literary Guild).
- Soul Clinic, by Two Sisters of Notre Dame (Pustet).
- Spiritual Readings from Mother St. Paul (Longmans, Green).
- These Are Our People, by Sister M. Thomas Aquinas, O. P., and Mary Synon (Ginn).
- True Life, The, by Luigi Sturzo (St. Anthony Guild Press).
- Way of the Blessed Christ, The, by Vincent Kienberger, O. P. (Longmans, Green).
- We Stand with Christ, by Joseph C. Fenton (Bruce).
- When We Pray, Pray Ye Thus, by Joseph Strugnell (St. Anthony Guild Press).

Sociology and Science

- Age of Enterprise, The, by Thomas C. Cochran and William Miller (Macmillan).
- Brothers under the Skin, by Carey McWilliams (Little, Brown).
- History of Social Thought, A, by Paul Hanly Furfey (Macmillan).
- How to Teach Consumers' Cooperation, by C. Maurice Wieting (Harper).
- Kenny Concept of Infantile Paralysis and Its Treatment, by John F. Rohl, M. D. (Bruce).
- Menace of the Herd, The, by Francis S. Campbell (Bruce).
- Morality and the Social Order, by Ludwig Ruland (Herder).

My Friends, the Apes, by Belle J. Benchley (Little, Brown).
 Nova Scotia, by Leo R. Ward (Sheed & Ward).
 Old Principles and the New Order, by Vincent McNabb, O. P. (Sheed & Ward).
 Social Message of Jesus, The, by Igino Giordani (St. Anthony Guild Press).
 Social Wellsprings, vol. II, edited by Joseph Husslein, S. J. (Bruce).
 Stone That Burns, The, by William Haynes (Nostrand).
 Women's Trade Union Leagues in Great Britain and the United States of America, by Gladys Boone, Ph. D. (Columbia).

Travel

Adventure South, by Sullivan C. Richardson (Arnold-Powers).
 Day of Ofelia, The, by Gertrude Diamant (Houghton Mifflin).
 Green Fire, by Major Peter W. Rainier (Random House).
 I Saw Two Englands, by H. V. Morton (Dodd, Mead).
 Journey among Warriors, by Eve Curie (Doubleday, Doran).
 Our Hearts Were Young and Gay, by Cornelia Otis Skinner and Emily Kimbrough (Dodd, Mead).
 Texas: A World in Itself, by George S. Perry (Whittlesey).
 Trail of the Money Bird, The, by Dillin Ripley (Harper).
 Virginia Is a State of Mind, by Virginia Moore (Dutton).

Juvenile

Abraham Lincoln, by Enid La Monte Meadowcroft (Crowell).
 Against All Odds, by Marion F. Lansing (Doubleday, Doran).
 Aircraft Carrier, by Robert A. Winston (Harper).
 Air Navigation, by Herbert S. Zim (Harcourt, Brace).
 Alec Hamilton, by Helen B. Higgins (Bobbs-Merrill).
 All-American, by John R. Tunis (Harcourt, Brace).
 Along Nature's Highway, by Carroll L. Fenton (Day).
 Amazon Adventures of Two Children, by Rose Brown (Lippincott).

American Women of Science, by Edna Yost (Stokes).
 Away in a Manger, by Jean Thoburn (Oxford).
 Battle for the Solomons, by Ira Wolfert (Houghton Mifflin).
 Battle of the Sierras, The, by Richard A. Summers (Oxford).
 Biffy Buffalo, by Jane Porter and Janet Smalley (Morrow).
 Book of Battles, A, by Barry Bart (Doubleday, Doran).
 Brushland Bill, by Richard Huzarski (Crowell).
 Canada and Her Story, by Mary Graham Bonner (Knopf).
 Captain Pottle's House, by Barbara Cooney (Farrar & Rinehart).
 Children of North Africa, by Louise A. Stinetorf (Lippincott).
 Child's Book of Christmas Carols, A, by Inez Bertail (Random House).
 Christmas Manger, A, by Uncle Gus (Houghton Mifflin).
 Church's Play, The, by Grace Hurrell (Sheed & Ward).
 Corporal Keeper Upper, by Katherine Milhaus (Scribner's).
 Courage and the Glory, The, by John S. Floherty (Lippincott).
 Dog of War, by Fairfax Downey (Dodd, Mead).
 Doll Who Came Alive, The, by Enys Tregarthen (Day).
 Down to the Sea, by Louise H. Tharp (McBride).
 Earth's Adventures, by Carroll Lan Fenton (Day).
 Fiddler's Quest, by Patricia Lynch (Dutton).
 Fire Beads, by Grace and Olive Barnett (Oxford).
 Four-Story Mistake, The, by Elizabeth Enright (Farrar & Rinehart).
 Fun with Science, by Mae and Ira Freeman (Random House).
 Gay Legends of the Saints, by Frances M. Fox (Sheed & Ward).
 Grubby Get Clean, by Mary Ellen Vorse (Scott).
 Guardians of America, by Thomas Penfield (Rand).
 Gunsmith's Boy, by Herbert Best (Winston).

- Happy Times in Norway, by Sigrid Undset (Knopf).
- Have You Seen Tom Thumb?, by Mabel Leigh Hunt (Stokes).
- He Conquered the Andes: The Story of San Martin, by M. L. Ives (Little, Brown).
- Herodia, the Lovely Puppet, by Katherine Milhous (Scribner's).
- Hickory Limb, by Margaret Ann Hubbard (Macmillan).
- Hoosier Boy, by Minnie Belle Mitchell (Bobbs-Merrill).
- Important Pig, The, by J. Bedier (Longmans, Green).
- Indian Chief: Story of Keokuk, by Myna Lockwood (Oxford).
- Jamba the Elephant, by Theodore J. Waldeck (Viking).
- Journey Cake, by Isabel McMeekin (Messner).
- Jules Verne, by George H. Waltz, Jr. (Holt).
- Keystone Kids, by John R. Tunis (Harcourt, Brace).
- Land of the Polish People, The, by Eric P. Kelly (Stokes).
- Lassie Come Home, by Eric Knight (Winston).
- Last Semester, by Phyllis Crawford (Holt).
- Little Hunchback Horse, The, by Irene Wicker (Putnam).
- Little Lost Monkey, by Jo Besse Waldeck (Viking).
- Long Hunter, by Edd Winfield Parks (Farrar & Rinehart).
- Long White Month, The, by Dean Marshall (Dutton).
- Marconi, Pioneer of Radio, by Douglas Coe (Messner).
- Mark Twain, by Miriam E. Mason (Bobbs-Merrill).
- Marshmallow, by Clare T. Newberry (Harper).
- Mary Mapes Dodge of St. Nicholas, by Alice B. Howard (Messner).
- Meet the Malones, by Leonora M. Weber (Crowell).
- Men of Molokai, by Ann Roos (Lippincott).
- Model Plane Annual, The, by David C. Cooke and Jesse Davidson (McBride).
- Monkey Ahoy!, by West Lathrop (Random House).
- Nathan's Dark House, by Florence Bourgeois (Doubleday, Doran).
- Navy Diver, by Gregor Felson (Dutton).
- Noisy Bird Book, The, by Margaret W. Brown (Scott).
- Oswald's Pet Dragon, by Carl Glick and Kurt Wiese (Coward-McCann).
- People Who Work, by Clara I. Judson (Rand).
- Peter Snow, Surgeon, by Gertrude Robinson (Dutton).
- Pocahontas, by Mildred Criss (Dodd, Mead).
- Prince Prigio, by Andrew Lang (Little, Brown).
- Rathina, by Mairin Cregan (Macmillan).
- Rise of Richard, The, by Margaret Alton (Harper).
- Secret of the Little Oak, The, by Wolo (Morrow).
- Shadow over Wide Ruin, by Florence C. Means (Houghton Mifflin).
- Silver Saddles, by Covelle Newcomb (Longmans, Green).
- Silver Widgeon, by Esther Wood (Longmans, Green).
- Simon Kenton, by Thomas D. Clark (Farrar & Rinehart).
- Sir Wilfred Grenfell, by Genevieve Fox (Crowell).
- Soldier Doctor, by Clara Ingram Judson (Scribner's).
- Songs and Games of the Americas, by Frank Henius (Scribner's).
- Spice and Scent, by Lee Maril (Coward-McCann).
- Squash for the Fair, A, by Grace Paull (Doubleday, Doran).
- Star Spangled Banner, The, by Ingrid and Edgar Parin D'Aulaire (Doubleday, Doran).
- Stories of Our American Patriotic Songs, by John H. Lyons (Vanguard).
- Stormy Victory, by Claire Lee Purdy (Messner).
- Story of George Gershwin, The, by David Ewen (Holt).
- Swing Shift, by Howard M. Brier (Random House).

- Tenggren Tell-It-Again Book, The, by Katherine Gibson (Little, Brown).
- These Happy Golden Years, by Laura I. Wilder (Harper).
- They Came from France, by Clara I. Judson (Houghton Mifflin).
- Thomas Jefferson, by Hendrick Willem van Loon (Dodd, Mead).
- Tidewater Tales, by Anne Littlefield Locklin (Viking).
- Time to Laugh, by Phyllis R. Fenner (Knopf).
- Tom Whipple, by Walter D. Edmonds (Dodd, Mead).
- Topsy-Turvey Family, The, by Emma L. Brock (Knopf).
- Tree Toad, by Bob Davis (Stokes).
- Tuffy, by Robert J. Doyle and Frank J. Scherschel (Sands).
- Uncle Bouqui of Haiti, by Harold Courlander (Morrow).
- Under the Little Fir, by Elizabeth Yates (Coward-McCann).
- Up Above and Down Below, by Irma E. Webber (Scott).
- Wartime Jobs for Girls, by Mary R. Lingelfelter (Harcourt, Brace).
- Watchwords of Liberty, by Robert Lawson (Little, Brown).
- Water-Buffalo Children, The, by Pearl S. Buck (Day).
- We Have a Pope, by Rev. Charles H. Doyle (St. Anthony Guild Press).
- When the Typhoon Blew, by Elizabeth F. Lewis (Winston).
- Wings for Nikias, by Josephine Blackstone (Putnam).
- Winter on the Johnny Smoker, by Mildred H. Comfort (Morrow).
- Year to Grow, A, by Helene Conway (Longmans, Green).
- Young America's Aviation Annual, edited by Graham and Cleveland (McBride).
- Young Canada, by Anne M. Peak (McBride).
- Young Tom Jefferson's Adventure Chest, by Betty Elise Davis (Mill).

THE CONVERT'S LIBRARY

The following books explaining the Catholic Faith are recommended to non-Catholics:

Title	Author	Publisher	Address
Bible and Its Interpreter, The.....	Casey	McVey	Phila.
Burden of Belief, The.....	Coudenhove	Sheed	New York
Catholicism and the Modern Mind..	Williams	Dial Press	New York
Catholic Pattern, The.....	Woodlock	Simon	New York
Credentials of Christianity, The...	Scott	Kenedy	New York
Devotions, Our Favorite.....	Lings	Benziger Bros.	New York
Externals of the Catholic Church..	Sullivan	Kenedy	New York
Faith of Our Fathers, The.....	Gibbons	Holy Name Soc.	New York
God and Myself.....	Scott	Kenedy	New York
God or Chaos.....	Kane	Kenedy	New York
Good Pagan's Failure, The.....	Murray	Sheed	New York
Key to the World's Progress.....	Devas	Wagner	New York
Logic of Lourdes, The.....	Clifford	America Press	New York
Mass, The.....	Dunney	Macmillan	New York
Miracles, The Question of.....	Joyce	B. Herder	St. Louis
Mirage and Truth.....	D'Arcy	Macmillan	New York
Question Box, The.....	Conway	Paulist Press	New York
Sacraments, The Wonderful.....	Doyle	Benziger Bros.	New York
See of Peter and Voice of Antiquity.	Dolan	B. Herder	St. Louis
Spirit of Catholicism, The.....	Adam	Macmillan	New York
State and Church.....	Ryan-Millar	Macmillan	New York

AUTOBIOGRAPHIES OF CONVERTS

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| St. Augustine: The Confessions of St. Augustine. | Kaye-Smith, Sheila: Three Ways Home. |
| Adams, Elizabeth Laura: Dark Symphony. | Kinsman, Frederick J.: Salve Mater. |
| Baker, A.: A Modern Pilgrim's Progress. | Knox, Ronald A.: Spiritual Aeneid. |
| Benson, Robert Hugh: Confessions of a Convert. | Kobbe, Carolyn Therese: My Spiritual Pilgrimage. |
| Buck, Rev. Jacob R.: A Convert Pastor Explains. | Levy, Rosalie M.: The Heavenly Road. |
| Burnett, Peter H.: The Path Which Led a Protestant Lawyer to the Catholic Church. | Lunn, Arnold: Now I See. |
| Burrows, S.: The Open Door. | Manning, Henry E. Cardinal: Why I Became a Catholic. |
| Chesterton, G. K.: The Thing; The Church and Conversion; Autobiography. | Martindale, C. C.: The Faith of the Roman Church. |
| Cory, Herbert E.: The Emancipation of a Freethinker. | MacGillivray, G. J.: Through the East to Rome. |
| Day, Dorothy: From Union Square to Rome. | Maritain, Raissa: We Have Been Friends Together. |
| Delany, Selden P.: Why Rome? | Maynard, Theodore: The World I Saw. |
| Dorsey, T. H.: From a Far Country. | Moody, John: The Long Road Home; Fast by the Road. |
| Dwight, Thomas: Thoughts of a Catholic Anatomist. | Newman, John H. Cardinal: <i>Apolo-
gia pro Vita Sua</i> . |
| Ellison, Richard: Adventures in Catholicism. | Noyes, Alfred: The Unknown God. |
| Eustace, C. J.: Romewards; House of Bread: A Catholic Journey. | Oliver, Lawrence: Tadpoles and God. |
| Fry, Penrose: The Church Surprising. | Orchard, William E.: From Faith to Faith. |
| Gill, Eric: Autobiography. | Sholl, A. M.: The Ancient Journey. |
| Goldstein, David: Campaigners for Christ. | Stanton, A. J. Francis: Impressions of a Pilgrim. |
| Grant, Dorothy F.: What Other Answer? | Stoddard, Charles Warren: A Troubled Heart and How It Was Comforted. |
| Hilliard, M. Pharo: The Gracious Years. | Stoddard, John L.: Rebuilding a Lost Faith; Twelve Years in the Catholic Church. |
| Hoffman, Ross J. S.: Restoration. | Stone, James Kent: An Awakening and What Followed. |
| Johnson, Vernon: One Lord, One Faith. | Verkade, Dom Willibrord: Yesterdays of an Artist Monk. |
| Jorgensen, Johannes: Autobiography. | Williams, Michael: The High Romance. |

THE CATHOLIC BOOK CLUB

The Catholic Book Club was founded in 1928 to encourage the writing and publication of books that mirror the Catholic philosophy of life. It sends each month to members of the Club a book chosen as the best publication of that date according to standards of literary merit and which is in no way offensive to Catholic morals and beliefs. The Board of Editors who make the selections is composed of clergy and laity especially concerned with present-day American letters. A "Newsletter" accompanies each book, and a Quarterly Supplement has reviews of current fiction which are especially valuable to librarians. Over 250,000 books have been distributed to members of the Club in each of the 48 states and in 16 foreign countries. It is estimated that over 1,000,000 persons have read the Book Club selections. An attractive book shop is maintained at the Club headquarters at 140 East 45th Street, New York City. Books and magazines may be purchased there, and information on books obtained.

The Catholic Book Club selections for 1943 were as follows:

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| I Saw the Fall of the Philippines, by Carlos Romulo (Doubleday, Doran). | Pius XII on World Problems, by James W. Naughton, S. J. (America Press). |
| Beneath Another Sun, by Ernest Lothar (Doubleday, Doran). | Our Good Neighbor Hurdle, by John W. White (Bruce). |
| Of Books and Men, by Joseph J. Reilly (Messner). | St. Teresa of Avila, by William T. Walsh (Bruce). |
| Celestial Homespun, by Katherine Burton (Longmans, Green). | Gilbert Keith Chesterton, by Maisie Ward (Sheed & Ward). |
| The Last of Summer, by Kate O'Brien (Doubleday, Doran). | Coronal, by Paul Claudel (Pantheon Books). |
| With a Merry Heart, edited by Paul J. Phelan (Longmans, Green). | Action This Day, by the Most Rev. Francis J. Spellman (Scribner's). |

THE SPIRITUAL BOOK ASSOCIATES

The aim of the Spiritual Book Associates is to popularize books of high calibre that have not merely a secular literary value, but the charm and inspiration of literature that is spiritual. The organization was initiated in September, 1934, and distributes to each subscribing Associate ten outstanding books of the year, a book each month except July and August. The Spiritual Book Associates have headquarters in New York City, at 381 Fourth Avenue.

The books selected by the Spiritual Book Associates for 1943 were:

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| From God to God, by Stephen J. Brown, S. J. (Spiritual Book Associates). | Christ's Appeal for Love, by Josepha Menendez, translated by L. Keppel (Spiritual Book Associates). |
| The Larks of Umbria, by Albert P. Schimberg (Bruce). | St. John Capistran, by John Hofer (Herder). |
| Bedside Book of Irish Saints, by Rev. Aloysius Roche (Spiritual Book Associates). | Christianity in Daily Life, by Henry V. Gill, S. J. (Spiritual Book Associates). |
| St. Charles Borromeo, by Bishop Cesare Orsenigo (Herder). | A Book of Unlikely Saints, by Margaret T. Monro (Longmans, Green). |
| Liturgy and Personality, by Dietrich von Hildebrand (Longmans, Green). | Life with the Holy Ghost, by Rev. Hugh Francis Blunt (Bruce). |

CATHOLIC CHILDREN'S BOOK CLUB

Pro Parvulis is a national book club for Catholic youth. Its members are divided into four age-groups: children under ten; boys ten to fifteen; girls ten to fifteen; boys and girls of high-school age. Members receive six carefully chosen new books during the year, together with a critical book-review magazine, the "Herald." The "Herald" reviews, suggests, and lists new and old books for children and also serves high-school young people. It is issued six times a year and may be obtained by subscription independently of book-club membership. The Board of Directors of Pro Parvulis is headed by the Most Rev. Francis P. Keough, Bishop of Providence, as Honorary President. The Rev. Francis X. Downey, S.J., the founder, was Director of the Club until his death, in April, 1942. The Rev. J. Gerard Mears, S.J., succeeded him as Director, in the following September. The Editorial Secretary is a trained, experienced children's librarian. This apostolate of reading for children has been blessed by Pope Pius XII. Pro Parvulis has a catalogue of books, entitled "New Worlds to Live," listing 1,000 books graded pre-school through high school. It has also a handbook of guiding principles for Catholics in selection of children's literature, entitled "Traffic Lights: Safe Cross-ways into Modern Children's Literature from the Catholic Point of View." Each is 50c a copy. In 1941 the senior group of Pro Parvulis had grown so that it was decided to give this group its own identity. It was named the Talbot Club, in honor of Fr. Francis Talbot, S.J., founder of the modern Catholic literature movement in the United States. A silver medal known as The Downey Award, inaugurated in 1942, in honor of the founder of Pro Parvulis, is given annually to the author of "the finest American children's book written in the Catholic tradition" during the preceding year. The beautiful rooms of the Book Club are in the Empire State Building, New York City, and are a national center. There one may browse, talk over problems, purchase lovely children's books and see the original paintings of many of our fine Catholic illustrators.

IMPORTANT AMERICAN PUBLISHERS OF CATHOLIC BOOKS

The following is a list of important publishers of Catholic books in the United States, arranged alphabetically, with their addresses:

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| America Press, 70 E. 45th St., New York, N. Y. | Loyola University Press, 3441 N. Ashland Ave., Chicago, Ill. |
| Benziger Brothers, 26 Park Place, New York, N. Y. | The Macmillan Company, 60 Fifth Ave., New York, N. Y. |
| Bruce Publishing Company, 540 N. Milwaukee St., Milwaukee, Wis. | The Newman Bookshop, Westminster, Md. |
| Catholic Education Press, 1326 Quincy St., N. E., Washington, D. C. | Paulist Press, 401 W. 59th St., New York, N. Y. |
| Catholic University of America Press, Michigan Ave., N. E., Washington, D. C. | F. Pustet Company, 14 Barclay St., New York, N. Y. |
| Dolphin Press, 1722 Arch St., Philadelphia, Pa. | Peter Reilly Company, 33 N. Thirteenth St., Philadelphia, Pa. |
| Fordham University Press, 233 Broadway, New York, N. Y. | William H. Sadlier, 9 Park Place, New York, N. Y. |
| B. Herder Book Company, 17 S. Broadway, St. Louis, Mo. | St. Anthony's Guild, Paterson, N. J. |
| P. J. Kenedy & Sons, 12 Barclay St., New York, N. Y. | Sheed & Ward, 63 Fifth Ave., New York, N. Y. |
| Longmans, Green & Company, 55 Fifth Ave., New York, N. Y. | Joseph Wagner, 53 Park Place, New York, N. Y. |

CATHOLIC PAMPHLET PUBLISHERS IN THE UNITED STATES

(This list is taken from the Fourth Supplement to the Index to American Catholic Pamphlets, published by Eugene P. Willging, University of Scranton, Scranton, Pa.)

- Abbey Student Press, St. Benedict's College, Atchison, Kans.
 America Press, 53 Park Place, New York City.
 Basilian Press, 1000 19th St., Detroit, Mich.; 68 St. Nicholas St., Toronto, Canada.
 Benedictine Convent of Perpetual Adoration, Clyde, Mo.
 Blessed Martin Guild, 141 E. 65th St., New York City.
 Bruce Publishing Co., 540 N. Milwaukee St., Milwaukee, Wis.
 Carmelite Press, 55 Demarest Ave., Englewood, N. J.; 6401 Dante Ave., Chicago, Ill.
 Catechetical Guild, 128 E. 10th St., St. Paul, Minn.
 Catholic Action Committee, 424 N. Broadway, Wichita, Kans.
 Catholic Association for International Peace, 1312 Massachusetts Ave., N. W., Washington, D. C.
 Catholic Information League, 21 S. 13th St., Philadelphia, Pa.
 Catholic Library Association, P. O. Box 346, Scranton, Pa.
 Central Bureau Press, 3835 Westminster Place, St. Louis, Mo.
 Church Supplies Co., Wheeling, W. Va.
 Confraternity of Christian Doctrine, 1312 Massachusetts Ave., N. W., Washington, D. C.; or St. Anthony Guild Press, Paterson, N. J.
 Dolphin Press, 1722 Arch St., Philadelphia, Pa.
 B. Herder Book Co., 17 S. Broadway, St. Louis, Mo.
 Wm. J. Hirten Co., 25 Barclay St., New York City.
 Jesuit Mission Press, 962 Madison Ave., New York City.
 International Catholic Truth Society, 407 Bergen St., Brooklyn, N. Y.
 P. J. Kenedy & Sons, 12 Barclay St., New York City.
 E. M. Lohmann Co., 413 Sibley St., St. Paul, Minn.
 Mission Church Press, 1545 Tremont St., Boston, Mass.
 Mission Press, Techny, Ill.
 National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington, D. C.
 National Council of Catholic Men, 1312 Massachusetts Ave., N. W., Washington, D. C.
 National Council of Catholic Women, 1312 Massachusetts Ave., N. W., Washington, D. C.
 Our Faith Press, Conception, Mo.
 Our Sunday Visitor, Huntington, Ind.
 Parish Visitors of Mary Immaculate, 328 W. 71st St., New York City.
 Paulist Press, 401 W. 59th St., New York City.
 Queen's Work, 3742 W. Pine Blvd., St. Louis, Mo.
 Radio Press Replies, Room 203, Robert St., St. Paul, Minn.
 Radio League of the Sacred Heart, WEW-760, St. Louis, Mo.
 P. Reilly Co., 133 N. 13th St., Philadelphia, Pa.
 St. Anthony Guild Press, Paterson, N. J.
 St. Meinrad Press, St. Meinrad, Ind.
 St. Paul Archdiocesan Youth Council, 251 Summit Ave., St. Paul, Minn.
 College of St. Thomas, St. Paul, Minn.
 San Francisco (Archdiocese) Catholic Men's Association, Room 720, 995 Market St., San Francisco, Calif.
 The Sign Press, Passionist Monastery, Union City, N. J.
 The Spiritual Way, 628 W. 140th St., New York City.
 Wanderer Printing Co., 128 E. 10th St., St. Paul, Minn.

CATHOLIC NEWSPAPERS, MAGAZINES AND PERIODICALS IN THE UNITED STATES AND TERRITORIES

(This list includes all Catholic periodicals except college publications.)

Name	Published For or By	Address
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Dailies

Amerikanski Slovenec Daily (Slovenian)	Edinost Pub. Co., Inc.	Chicago, Ill.
Draugas (Lithuanian)	Lithuanian Cath. Press Soc.	Chicago, Ill.
Dziennik Chicagoski (Polish)	Polish Pub. Co.	Chicago, Ill.
Narod (Czech)	Bohemian Benedictine Press	Chicago, Ill.
Nowiny Polskie (Polish)	Nowiny Pub. Apostolate, Inc.	Milwaukee, Wis.

Semi-weekly

Darbininkas (Lithuanian)	Lith. R. C. Priests	So. Boston, Mass.
Hlas (Czech)	Bohemian Literary Soc.	St. Louis, Mo.
Katolik (Czech)	Bohemian Benedictine Press	Chicago, Ill.
Novy Domov (Czech)	Malec Bros. Publ. Co.	Hallettsville, Tex.
Tribune	Malec Bros. Publ. Co.	Hallettsville, Tex.

Weeklies

America	Jesuit Fathers	New York, N. Y.
Augustinian	F. M. Gleason	Kalamazoo, Mich.
Aurora und Christliche Woche	Ger. R. C. Orphan Asylum	Buffalo, N. Y.
Ave Maria, The	Ave Maria Press	Notre Dame, Ind.
Bratstvo (Slovak-Eng.)	Penn. Slovak Roman and Greek Cath. Union	Wilkes-Barre, Pa.
Camillus	Rev. E. T. Meehan	New York, N. Y.
Catholic Action News	Rev. W. T. Mulloy	Fargo, N. D.
Catholic Action of the South	Archdiocese of New Orleans	New Orleans, La.
Diocesan Editions of Catholic Action of the South	Alexandria, La., Lafayette, La., Natchez, Miss.	
Catholic Bulletin	Cath. Bulletin Pub. Co.	St. Paul, Minn.
Catholic Chronicle	Diocese of Toledo	Toledo, Ohio
Catholic Courier	Diocese of Rochester	Rochester, N. Y.
Catholic Herald, The	Herald Publ. Co.	St. Louis, Mo.
Catholic Herald, The	Diocese of Honolulu	Honolulu, Hawaii
Catholic Herald Citizen, The	Archdiocese of Milwaukee	Milwaukee, Wis.
Catholic Information	Catholic Information, Inc.	New York, N. Y.
Catholic Light, The	Diocese of Scranton	Scranton, Pa.
Catholic Messenger	C. J. Crahan	Worcester, Mass.
Catholic Messenger	Messenger Pub. Co.	Davenport, Ia.
Catholic News, The	Cath. News Publ. Co.	New York, N. Y.
Catholic Northwest Progress, The	Diocese of Seattle	Seattle, Wash.
Catholic Observer	Catholic Amer. Pub. Co.	Pittsburgh, Pa.
Catholic Review, The	The Cathedral Foundation, Inc. (Archdioceses of Balt. and Wash.)	Baltimore, Md.
Catholic Sentinel, The	Archdiocese of Portland	Portland, Ore.
Catholic Standard and Times, The	Archdiocese of Philadelphia	Philadelphia, Pa.
Catholic Sun, The	Syracuse Pr. and Pub. Co.	Syracuse, N. Y.
Catholic Transcript, The	Diocese of Hartford	Hartford, Conn.
Catholic Universe Bulletin, The	Diocese of Cleveland	Cleveland, Ohio
Catholic Week, The	Diocese of Mobile	Birmingham, Ala.
Catholic Weekly, The	Saginaw Catholic Pub. Co.	Saginaw, Mich.
Church World, The	Diocese of Portland	Portland, Me.
Columbian, The	K. of C. of Cook County	Chicago, Ill.
Commonweal, The	Commonweal Pub. Co., Inc.	New York, N. Y.
Commonweal	Commonweal Pub's. Inc.	Manila, P. I.
Corriere della Domenica	M. A. Raymond	New York, N. Y.
Courier de Lawrence (French)	Wood Press, Inc.	Lawrence, Mass.
Courier de Salem, Le (French)	Le Courier Pub. Co.	Salem, Mass.
Couteux Leader, Le	Sisters of St. Joseph	Buffalo, N. Y.
Crociato, Il (Ital.-Eng.)	Italian Clergy of Brooklyn	Brooklyn, N. Y.
Esperanza, La (Spanish)	Claretian Missionary Fathers	Los Angeles, Calif.
Evangelist, The	Diocese of Albany	Albany, N. Y.
Excelsior (German)	Wanderer Printing Co.	St. Paul, Minn.
Florida Catholic, The	Diocese of St. Augustine	St. Augustine, Fla.

Name	Published For or By	Address
Franco-Americain, Le (French)	Le Franco-Americain, Inc.	Waterville, Me.
Glasiło K. S. K. Jednote (Slovenian-Eng.)	Slovenian Cath. Frat. Union.	Cleveland, Ohio
Głos Polek (Polish)	Polish Women's Alliance of America	Chicago, Ill.
Gosc Niedzielný (Polish)	Polish Manual Tr. School for Boys	Chicago, Ill.
Guardian, The	Diocese of Little Rock	Little Rock, Ark.
Gwiazda Zachodu (Polish and Eng.)	Western Star Pub. Co.	Omaha, Neb.
Indiana Catholic and Record, The	Diocese of Indianapolis	Indianapolis, Ind.
Jednota (Slovak and Eng.)	First Cath. Slovak Union	Middletown, Pa.
Josephinum Weekly, The	Pontifical Col. Josephinum	Worthington, Ohio
Junior Catholic Messenger	Geo. A. Pfbaum	Dayton, Ohio
Justice de Biddeford, La (French)	Justice Publ. Co.	Biddeford, Me.
Katholikus Magyarok Vasarnapja (Hungarian)	Rev. Edward Richert and Rt. Rev. Andrew Koller	Detroit, Mich.
Katholisches Wochenblatt und Der Landmann (German)	Val. J. Peter	Omaha, Neb.
Katolícky Sokol (Slovak)	Slovak Cath. Sokol	Passaic, N. J.
Knightland Crier	Thos. C. Mahon	St. Paul, Minn.
Kristaus Karalius Laivas (Lith.)	Marian Fathers	Chicago, Ill.
Messenger, The	Diocese of Belleville	E. St. Louis, Ill.
Michigan Catholic, The	Archdiocese of Detroit and Diocese of Marquette	Detroit, Mich.
Monitor, The	Archdiocese of San Francisco	San Francisco, Calif.
Narod Polski (Polish)	Polish R. C. U. of America	Chicago, Ill.
Nasa Nada	Croatian Cath. Union	Lamont, Ill.
Nasinec (Czech)	Nasinec Pub. Co.	La Grange, Tex.
National Hibernian, The	Thos. H. Buckley	Abington, Mass.
New World, The	Archdiocese of Chicago	Chicago, Ill.
Nord America (German)	St. Vincent's Orphanage	Philadelphia, Pa.
Nord Dakota Herold (German)	North Dakota Herold, Inc.	Dickinson, N. D.
Observer, The	Diocese of Rockford	Freeport, Ill.
Ohio Waisenfreund (German)	Pontifical Col. Josephinum	Worthington, Ohio
Osadne Hlasy (Slovak)	Tylka Bros. Press, Inc.	Chicago, Ill.
Our Little Messenger	George A. Pfbaum	Dayton, Ohio
Our Sunday Visitor	Our Sunday Visitor, Inc.	Huntington, Ind.
Diocesan Editions	Fort Wayne Edition of Our Sunday Visitor	Fort Wayne, Ind.
	True Voice Edition of Our Sunday Visitor	Omaha, Neb.
	Western Catholic Edition of Our Sunday Visitor	Springfield, Ill.
	Winonian Edition of Our Sunday Visitor	Winona, Minn.
Pilot, The	Archdiocese of Boston	Boston, Mass.
Piloto, El	S. Brau No. 75	San Juan, Puerto Rico
Pittsburgh Catholic, The	Diocese of Pittsburgh	Pittsburgh, Pa.
Pritel Ditek (Czech)	Bohemian Benedictine Press.	Chicago, Ill.
Prosvita Sobranija (Ruthen-Eng.)	United Societies of Greek Catholic Rel.	McKeesport, Pa.
Providence Visitor, The	Diocese of Providence	Providence, R. I.
Przewodnik Katolicki (Pol.)	Rev. Lucian Bojnowski	New Britain, Conn.
Record, The	Archdiocese of Louisville	Louisville, Ky.
Register	Catholic Press Soc., Inc.	Denver, Colo.
Diocesan Editions of the Register:		
Advance Register, The		Wichita, Kans.
Alamo Register, The		San Antonio, Tex.
Altoona Register, The		Altoona, Pa.
Arizona Catholic Herald		Tucson, Ariz.
Catholic Telegraph Register, The		Cincinnati, Ohio
Central California Register, The		Monterey-Fresno, Calif.
Columbus Register, The		Columbus, Ohio
Denver Catholic Register, The (Denver Diocese Edition)		Denver, Colo.
Duluth Register, The		Duluth, Minn.
Eastern Kansas Register, The		Leavenworth, Kans.
Eastern Montana Register, The		Great Falls, Mont.
Grand Island Register, The		Grand Island, Neb.
Kansas City Register, The		Kansas City, Mo.
Inland Register, The		Spokane, Wash.
Inter-mountain Catholic Register, The		Salt Lake City, Utah

Name	Published For or By	Address
La Crosse Register, The		La Crosse, Wis.
Lake Shore Visitor Register, The		Erie, Pa.
Messenger, The (of the Register System)		Des Moines, Ia.
Nevada Register, The		Reno, Nev.
Northwestern Kansas Register, The		Concordia, Kan.
Peoria Register, The		Peoria, Ill.
Santa Fe Register, The		Santa Fe, N. M.
St. Cloud Register, The		St. Cloud, Minn.
St. Louis Register, The		St. Louis, Mo.
Southern Nebraska Register, The		Lincoln, Neb.
Superior California Register, The		Sacramento, Calif.
Tennessee Register, The		Nashville, Tenn.
Texas Panhandle Register, The		Amarillo, Tex.
Western Montana Register, The		Helena, Mont.
West Virginia Catholic Register, The		Wheeling, W. Va.
Republika-Gornik (Polish)	John Dende	Scranton, Pa.
Revista Catolica (Spanish)	Ignatian Soc of Texas	El Paso, Tex.
St. Joseph's Blatt (German)	Benedictine Fathers	St. Benedict, Ore.
Samostatnost (Slovak and Eng.)	Samostatnost-Independence Co.	McKeesport, Pa.
Schoolmate	Buechler Publishing Co.	Belleville, Ill.
Slovensky Svet (Slovak)	Cath. Amer. Pub. Co.	Pittsburgh, Pa.
Sokol Sojedinenija (Slovak-Russian-Eng.)	Greek Cath. Union	Homestead, Pa.
Southern Cross, The	Diocese of San Diego	San Diego, Calif.
Southern Messenger, The	Dioceses of Corpus Christi, Dallas and Galveston	San Antonio, Tex.
Southwest Courier	Diocese of Oklahoma City and Tulsa	Oklahoma City, Okla.
Stella di Pittsburgh, La (Ital.)	Antonio Certo	Pittsburgh, Pa.
Sunday Companion, The	Sunday Comp. Pub. Co.	New York, N. Y.
Tablet, The	Diocese of Brooklyn	Brooklyn, N. Y.
Tidings, The	Archdiocese of Los Angeles	Los Angeles, Calif.
Tydenni Zpravny (Czech)	Redemptorist Fathers	New York, N. Y.
Union and Echo, The	Diocese of Buffalo	Buffalo, N. Y.
Unione, L' (Ital.)	Archdiocese of San Francisco	San Francisco, Calif.
Voce del Popolo, La (Ital.-Eng.)	Italian Pub. Co.	Detroit, Mich.
Voz, La (Spanish)	Most Rev. S. M. Metzger	San Antonio, Tex.
Wanderer, Der (German)	Wanderer Printing Co.	St. Paul, Minn.
Wanderer, The (English)	Wanderer Printing Co.	St. Paul, Minn.
Way, The (Ukrainian-Eng.)	Apostolate, Inc.	Philadelphia, Pa.
Western American	Diocese of El Paso	El Paso, Tex.
Witness, The	Archdiocese of Dubuque	Dubuque, Ia.
Young Catholic Messenger, The	Geo. A. Phaum, Pub., Inc.	Dayton, Ohio
Youth Magazine Supplement	Our Sunday Visitor, Inc.	Huntington, Ind.

Fortnightlies

Alaska Catholic, The	Vicariate of Alaska	Juneau, Alaska
Best Sellers	Library, Univ. of Scranton	Scranton, Pa.
Boys Town Times	Fr. Flanagan's Boys' Home	Boys Town, Neb.
Catholic Sioux Herald, The (Sioux Indian-Eng.)	Benedictine Fathers	Marty, S. D.
Compass	Robert M. Tegeder	Minneapolis, Minn.
Eastern Observer, The	Pittsburgh Greek Rite Cath. Dioc.	Munhall, Pa.
St. Louis Catholic, The	De Sales Pub. Co., Inc.	St. Louis, Mo.
Vostok (Carpatho-Russ. and Eng.)	Greek Cath. Carpatho-Russian Benevolent Ass'n.	Perth Amboy, N. J.
Vytis (Lithuanian)	Knights of Lithuania	Chicago, Ill.

Tri-weekly

America (Ukrainian)	Providence Ass'n.	Philadelphia, Pa.
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Monthlies

Acolyte, The (For Priests)	Our Sunday Visitor, Inc.	Huntington, Ind.
Altar and Home	Benedictine Fathers	Conception, Mo.
Annals of Our Lady of Lourdes, The	The Ave Maria Press	Notre Dame, Ind.
Annals of the Holy Childhood (8 times a year)	Pont. Assoc. of the Holy Childhood	Pittsburgh, Pa.
Annals of St. Joseph	Premonstratensian Fathers	West De Pere, Wis.
Apostle, The	Marianhill Mission Soc.	Dearborn, Mich.

Name	Published For or By	Address
Apostle of Mary, The	Society of Mary (Marianists)	Dayton, Ohio
Apostol (Polish)	Marianhill Mission Soc.	Dearborn, Mich.
Armen Seelen Freund	Benedictine Fathers	St. Benedict, Ore
Ave Maria (Slovak)	Benedictine Fathers	Cleveland, Ohio
Ave Maria (Slovenian)	Franciscan Fathers	Lemont, Ill.
Bengalese, The	Holy Cross For. Mission Soc. Inc.	Washington, D. C.
Books on Trial (8 times a year)	John C. Tully	Chicago, Ill.
Botschafter (German)	Priests of the Most Precious Blood	Carthagenia, Ohio
Bozske Srdce Jezisa (Slovak and Eng.)	Rev. Jos. A. Pisarcik	Stratford, Conn.
Bulletin	Cath. Laymen's Assn. of Georgia	Augusta, Ga.
Bulletin	Cath. Women's Benevolent Legion	New York, N. Y.
Bulletin, Nat'l. Cath. Women's Union (Eng. Ger.)	Nat. Cath. Women's Union	St. Louis, Mo.
Caecilia, The	McLaughlin & Reilly Co	Boston, Mass.
Caecilia, The (8 times a year)	Dom Ermin Vitry, O. S. B.	St. Louis, Mo.
Cantian, The	Rev. John S. Mix, C. R.	St. Louis, Mo.
Carmelite Review, The	Carmelite Fathers	Chicago, Ill.
Catholic Action	N. C. W. C.	Washington, D. C.
Catholic Apostolate, The	Pallottine Fathers	Milwaukee, Wis.
C. A. I. P. News Letter	Cath. Ass'n for International Peace	Washington, D. C.
C. B. L. Monthly Bulletin	Catholic Benevolent Legion	Brooklyn, N. Y.
Catholic Bookman	Walter Romig & Co	Detroit, Mich.
Catholic Boy, The	Catholic Boy Pub. Co.	Minneapolis, Minn.
Catholic Charities Review, The	Nat'l. Conference of Cath. Charities	Washington, D. C.
Catholic Digest, The	Rev. Paul Bussard	St. Paul, Minn.
Catholic Digest, The (Braille)	Rev. Paul Bussard	St. Paul, Minn.
Catholic Educational Review, The	Catholic Education Press	Washington, D. C.
Catholic Family Monthly	Our Sunday Visitor, Inc.	Huntington, Ind.
Catholic Forester, The	Catholic Order of Foresters	Chicago, Ill.
Catholic Girl, The	Buechler Publishing Co	Belleville, Ill.
Catholic Herald	Pelican State Pub. Co.	Alexandria, La.
Catholic Home Journal, The	Capuchin Fathers	Washington, D. C.
Catholic Knights of America Journal	Catholic Knights of Amer.	Cincinnati, Ohio
Catholic Library World, The	Catholic Library Ass'n.	Scranton, Pa.
Catholic Mind, The	Jesuit Fathers	New York, N. Y.
Catholic Mirror, The	Diocese of Springfield	Springfield, Mass.
Catholic Miss, The	Rev. Francis E. Benz	Minneapolis, Minn.
Catholic Mission Digest	Mary T. McManus	Detroit, Mich.
Catholic Missions (8 times a year)	Soc. Propag. of the Faith	New York, N. Y.
Catholic School Journal, The	Bruce Publication Co.	Milwaukee, Wis.
Catholic Student	Rev. Francis E. Benz	Minneapolis, Minn.
Catholic Temperance Advocate	C. T. A. Union of America	Philadelphia, Pa.
Catholic Theatre	National Catholic Theatre Conference	New York, N. Y.
Catholic Virginian, The	Diocese of Richmond	Richmond, Va.
Catholic War Veteran, The	Catholic War Veterans, Inc.	New York, N. Y.
Catholic Women	Illinois Club for Catholic Women	Chicago, Ill.
Catholic Worker, The	Dorothy Day	New York, N. Y.
Catholic World, The	Paulist Fathers	New York, N. Y.
Catholic Young People's Friend	Angel Guardian Orphanage	Chicago, Ill.
Celle Qui Pleure (French)	La Salette Fathers	Enfield, N. H.
Ceska Zena (Czech)	Bohemian Literary Society	St. Louis, Mo.
China Monthly, The	China Monthly, Inc.	New York, N. Y.
Christian Family and Our Missions, The	Society of the Divine Word	Techny, Ill.
Christian Farmer, The	Rev. Urban Baer	Wilton, Wis.
Christian Social Action	Christian Social Action Associates	Detroit, Mich.
Classical Bulletin, The	Jesuit Fathers	St. Louis, Mo.
Columbia	Knights of Columbus	New Haven, Conn.
Companion of St. Francis and St. Anthony	Friars Minor Conventual	Mt. St. Francis, Ind.
Cowl, The	Friars Minor Capuchin	Yonkers, N. Y.
Crosier Missionary, The	Crosier Fathers	Onamia, Minn.
Director's Bulletin	Rev. Daniel A. Lord, S. J.	St. Louis, Mo.
Eccelesiastical Review	American Eccles. Review	Philadelphia, Pa.

Name	Published For or By	Address
Echo from Africa	Sodality of St. Peter Claver	St. Louis, Mo.
Emmanuel	Priests Eucharistic League	New York, N. Y.
Ephpheta	Rev. Michael A. Purtell, S. J.	Manhasset, N. Y.
Extension Magazine	Cath. Ch. Extension Soc.	Chicago, Ill.
Faculty Adviser, The	Rev. Daniel A. Lord, S. J.	St. Louis, Mo.
Familienblatt (German)	Society of the Divine Word	Techny, Ill.
Far Away Missions	Franciscan Missionaries of Mary	N. Providence, R. I.
Far East, The	St. Columban's Foreign Miss. Soc.	St. Columbans, Nebr.
Field Afar, The	Cath. Foreign Mission Soc.	Maryknoll, N. Y.
Franciscan Herald and Forum	Franciscan Fathers	Chicago, Ill.
Fraternal Leader	Ladies' Cath. Benevolent Soc.	Erie, Pa.
Gabriel's Trumpet	Patients of Sanatorium Gabriels	Gabriels, N. Y.
Grail, The	Benedictine Fathers	St. Meinrad, Ind.
Guildsman, The	Edward A. Koch	Germantown, Ill.
Holy Name Journal, The	Dominican Fathers	New York, N. Y.
Homiletic and Pastoral Review, The	Joseph F. Wagner, Inc.	New York, N. Y.
Hospital Progress	Catholic Hospital Ass'n	St. Louis, Mo.
Hospital Social Service	Hospital Social Service Ass'n	New York, N. Y.
Hrvatski Katolicki Glasnik (Croatian)	Franciscan Fathers	Chicago, Ill.
Indian Sentinel, The	Bur. of Cath. Indian Missions	Washington, D. C.
Interracial Review	Cath. Interracial Council of N. Y.	New York, N. Y.
Jesuit Missions	Jesuit Mission Press, Inc.	New York, N. Y.
Journal of Religious Instruction, The	Joseph F. Wagner, Inc.	New York, N. Y.
Knight of St. George	Knights of St. George	Pittsburgh, Pa.
Kolping Banner (Ger.-Eng.)	Kolping Soc. of America	Chicago, Ill.
Kriz (Croatian)	Croatian Friars Minor Conventual	Gary, Ind.
Kronika Seraficka	Friars Minor Conventual	Hartland, Wis.
Lamp, The	Friars of Atonement	Peekskill, N. Y.
Ligourian, The	Redemptorist Fathers	Oconomowoc, Wis.
Listy sv. Frantiska (Slovak)	Franciscan Fathers	Pittsburgh, Pa.
Little Bronzed Angel, The	Benedictine Fathers	Marty, S. D.
Little Flower Magazine, The	Discalced Carmelite Frs.	Oklahoma City, Okla.
Little Missionary, The	Society of the Divine Word	Techny, Ill.
Liturgy and Sociology	Campion Propaganda Com.	New York, N. Y.
Magnificat, The	Sisters of Mercy	Manchester, N. H.
Manna	Society of the Divine Saviour	St. Nazianz, Wis.
Mary Immaculate Magazine	Oblate Fathers	San Antonio, Tex.
Mary's Messenger	M. & S. Pub. Co.	Terryville, Conn.
Master's Work, The	Miss. Sisters, Servants of the Holy Ghost	Techny, Ill.
Medical Missionary, The	Soc. of Cath. Medical Miss.	Washington, D. C.
Messenger of Our Lady of La Salette	La Salette Fathers	Ware, Mass.
Messenger of Our Lady of Prompt Succor	Mother Francis Regis, O.S.U.	New Orleans, La.
Messenger of the Precious Blood, The	Soc. of the Precious Blood	Charagena, Ohio
Messenger of the Sacred Heart, The	Apostleship of Prayer, Inc.	New York, N. Y.
Miciohap (Ukrainian)	Sisters of St. Basil the Great	Philadelphia, Pa.
Miesiecznik Franciszkanski (Polish)	Franciscan Fathers	Pulaski, Wis.
Missionary	Cath. Missionary Union	Washington, D. C.
Missionary, The	Paulist Fathers	New York, N. Y.
Missionary Catechist, The	Soc. Mis. Catechists	Huntington, Ind.
Mission Message	Miss. Ass'n Cath. Women	Milwaukee, Wis.
Monthly Message	Nat. Council Cath. Women	Washington, D. C.
Nebesnaja Carica (Ruthenian-Eng.)	Greek Cath. Diocese of Pittsburgh	Uniontown, Pa.
Negro Child, The	Sodality of St. Peter Claver	St. Louis, Mo.
News Bulletin	Gallery of Liv. Cath. Auth.	Webster Groves, Mo.
Newsletter	Catholic Book Club	New York, N. Y.
News Sheet	Nat. Circle Daughters of Isabella	New Haven, Conn.
Novi Svet (Slovenian)	John Jerich	Chicago, Ill.
Oblate World, The	Oblates of Mary Immaculate	Buffalo, N. Y.
Orate Frates	Benedictine Fathers	Collegeville, Minn.
Our Colored Missions	Cath. Board for Mis. Work	New York, N. Y.
Our Faith	Defenders of the Faith	Conception, Mo.

Name	Published For or By	Address
Our Lady of Perpetual Help	Archconfraternity of Our Lady of Perpetual Help	Esopus, N. Y.
Our Lady's Missionary	La Salette Fathers	Altamont, N. Y.
Our Orphan Home	Cath. Children's Home	Alton, Ill.
Our Parish Confraternity	Confraternity of Christian Doctrine	Washington, D. C.
Our Young People, The Deaf-Mutes' Friend	St. John's Institute	St. Francis, Wis.
Pamphlet News	Catholic Pamphlet Society	Buffalo, N. Y.
Paraclete	St. Brendan Cath. Evidence Guild	Brooklyn, N. Y.
Parish Visitor, The	Parish Visitors of Mary Immaculate	New York, N. Y.
Pax	Benedictine Fathers	Newton, N. J.
Perpetual Help	Redemptorist Fathers	Oconomowoc, Wis.
Poise	Rev. F. E. Benz and Rev. H. Long	Minneapolis, Minn.
Poslaniec Matki Boskiej Saletynskiej (Polish)	La Salette Fathers	Ware, Mass.
Poslaniec Serca Jezusa (Polish)	Apostleship of Prayer	Chicago, Ill.
Priatel Dietok (Slovak)	Junior Slovensky Katalicky Sokel	Passaic, N. J.
Prospector	Edward A. Coyle	Helena, Mont.
Queen of Heaven (Ruthenian-Eng.)	Very Rev. Peter Dolinay	Uniontown, Pa.
Queen's Work, The	Jesuit Fathers	St. Louis, Mo.
Retreat Man	Dr. B. R. Quinn	Wichita, Kans.
Revista Carmelitana (Spanish)	Discalced Carmelites	Tucson, Ariz.
Rockford Catholic Monthly	C. L. Fitzpatrick	Rockford, Ill.
Rosary, The	Dominican Fathers	New York, N. Y.
Rosalaniec Serca Jezusa (Polish)	Rev. E. Matzel, S. J.	Chicago, Ill.
St. Anne's Herald	Archconfraternity of St. Anne	New Orleans, La.
St. Anthony Messenger	Franciscan Fathers	Cincinnati, Ohio.
St. Anthony's Monthly	St. Jos. Industrial School	Clayton, Del.
St. Augustine's Messenger	Fathers of the Divine Word	Bay, Mo.
St. Cloud Advocate	St. Cloud Orphan Home	St. Cloud, Minn.
St. Francis Leaflets	Franciscan Fathers	Pittsburgh, Pa.
St. Joseph Magazine	Benedictine Fathers	St. Benedict, Ore.
Saviour's Call, The	Society of the Divine Saviour	St. Nazianz, Wis.
Sendbote, Der (German)	Franciscan Fathers	Cincinnati, Ohio
Sentinel, The—Hlidka	Nat'l. Alliance of Czech Catholics	Chicago, Ill.
Sentinel of the Blessed Sacrament, The	Frs. of the Bl. Sacrament	New York, N. Y.
Servite, The	Servite Fathers	Chicago, Ill.
Shield, The	Cath. Students Miss. Crusade	Cincinnati, Ohio
Shrine of Our Lady of the Snows	Oblate Fathers	Belleville, Ill.
Sign, The	Passionist Fathers	Union City, N. J.
Skarb Rodziny (Polish)	Miss. Fathers of St. Vincent de Paul	Erie, Pa.
Social Justice Review	Cath. Central Verein of America	St. Louis, Mo.
Sodalis (Polish)	SS. Cyril and Methodus Sem.	Orchard Lake, Mich.
Sponsa Regis	Benedictine Fathers	Collegeville, Minn.
Stigmatine, The	Stigmatine Fathers	Waltham, Mass.
Tabernacle and Purgatory	Benedictine Srs. of Perpetual Adoration	Clyde, Mo.
Tabernakel und Fegfeuer (Ger.)	Benedictine Srs. of Perpetual Adoration	Clyde, Mo.
Torch, The	Dominican Fathers	New York, N. Y.
Ukrainian Youth	Ukrainian Cath. League	Philadelphia, Pa.
Union, L' (French)	L'Union St. Jean Baptiste d'Amerique	Woonsocket, R. I.
Vestnik (Bohemian-Eng.)	Bohemian Cath. First Central Union	Chicago, Ill.
Victorian, The	Our Lady of Victory Homes of Charity	Lackawanna, N. Y.
Vincentian, The	Vincentian Fathers	St. Louis, Mo.
Voice of St. Jude	Claretian Missionary Frs.	Chicago, Ill.
Voice of the Church (Russ.-Eng.)	Czech Benedictine Fathers	Lisle, Ill.
Vudce (Czech)	Bohemian Benedictine Press	Chicago, Ill.
Women's Catholic Forester	Wom. Cath. Order of Foresters	Chicago, Ill.

Bi-monthlies

American Midland Naturalist	University of Notre Dame	Notre Dame, Ind.
Bells of St. Ann	St. Ann's Indian Mission	Belcourt, N. D.
Call Board, The	Catholic Actors' Guild	New York, N. Y.
Church Property Administration	Administrative Pub. Co., Inc.	Milwaukee, Wis.
Colored Harvest, The	Josephite Fathers	Baltimore, Md.
Don Bosco in the West	Salesian Fathers	Richmond, Calif.
Don Bosco Messenger	Salesian Fathers	New Rochelle, N. Y.
Eastern Observer	Rev. J. K. Powell	Munhall, Pa.
Herald	Pro Parvulis Book Club	New York, N. Y.
Holy Ghost Messenger	Missionary Servants of the Most Holy Trinity	Holy Trinity, Ala.
Labor Leader	Ass'n. of Catholic Trade Unionists	New York, N. Y.
Leaves	Very Rev. J. Reimer, C.M.M.	Sioux Falls, S. D.
Little Flower Circle	David W. McLaughlin	Grand Rapids, Wis.
Living Parish, The	Pio Decimo Press	St. Louis, Mo.
Medical Mission News, The	Cath. Med. Mission Board, Inc.	New York, N. Y.
Mission Call	Priests of the Sacred Heart	Hales Corners, Wis.
Mission Fields at Home	Sisters of the Bl. Sacrament	Cornwells Heights, Pa.
Mount Carmel Magazine	Discalced Carmelites	Washington, D. C.
Preservation of the Faith, The	Missionary Servants of the Most Holy Trinity	Silver Spring, Md.
Rebel Yell	Cath. Committee of the South	Richmond, Va.
Review for Religious	Jesuit Fathers	St. Marys, Kan.
Rose Effeulle, La (French)	Miss Irene Farley	Manchester, N. H.
Rose Petal, The	Miss Irene Farley	Manchester, N. H.
Seraphischer Kinderfreund	Capuchin Fathers	Pittsburgh, Pa.
Spirit	Cath. Poetry Soc. of America	New York, N. Y.
Timeless Topix	Rev. Louis A. Gales	St. Paul, Minn.
Victorian	Ella Nugent	Asheville, N. C.
Voice of the Good Shepherd	Peekskill Sisters	Peekskill, N. Y.
Zenska Jednota	First Cath. Slovak Ladies Union	Cleveland, Ohio

Quarterlies

All Under Heaven One Family (Tien Hsia I Chia) (Eng.-Chinese)	Cath. Foreign Mission Soc.	Maryknoll, N. Y.
Alfola Malia	Sisters of Soc. of Mary	Bedford, Mass.
Ami de L'Orphelin, L' (French)	Brothers of Charity	Chicago, Ill.
American Catholic Sociological Review	Amer. Cath. Sociological Society	Boston, Mass.
Anthonian	St. Anthony's Guild	Paterson, N. J.
Apollonian (Dentists)	Guild of St. Apollonia	Boston, Mass.
Apostolate and Orphanage	Catholic Orphanage	Nazareth, N. C.
Arch	Catholic Radical Alliance	Pittsburgh, Pa.
Call of Blessed Martin	Rev. Bruno Drescher, S.V.D.	Chicago, Ill.
Calumet	Marquette League	New York, N. Y.
Catholic Art Quarterly, The	Catholic Art Ass'n.	Austin, Tex.
Catholic Biblical Quarterly, The	Cath. Bib. Ass'n. of Amer.	Washington, D. C.
Catholic Choirmaster, The	Society of St. Gregory of America	Brooklyn, N. Y.
Catholic Historical Review, The	Amer. Cath. His. Ass'n.	Washington, D. C.
C K of Ohio Messenger, The	Catholic Knights of Ohio	Cleveland, Ohio
Catholic Life	Oblates of St. Francis de Sales	Washington, D. C.
Catholic Nurse, The	Nat'l. Council of Catholic Nurses	Washington, D. C.
Catholic Periodical Index	Cath. Library Ass'n	New York, N. Y.
Catholic Press Association Bulletin	Catholic Press Ass'n.	Dubuque, Iowa
Catholic Review for the Blind (Braille)	Xavier Free Pub. Soc.	New York, N. Y.
Catholic Rural Life Bulletin, The	Nat'l. Cath. Rural Life Conf.	Des Moines, Iowa
Catholic School Editor, The	Cath. School Press Ass'n.	Milwaukee, Wis.
Challenge, The	Home Missioners of America, Inc.	Cincinnati, Ohio
Chaplains' Aid Association Bulletin	Chaplains' Aid Ass'n., Inc.	New York, N. Y.
Chaplains' Bulletin	Catholic Boy Scouts	New York, N. Y.
Colored Man's Friend (Eng.-Ger.)	Holy Rosary Institute	Lafayette, La.
College Newsletter	Midwest Reg. Unit N.C.E.A.	Chicago, Ill.
Come Follow Me	Little Flower Miss. Circle	New York, N. Y.

Name	Published for or by	Address
Crusader's Almanac	Commissariat of the Holy Land	Washington, D. C.
De Porres	Bl. Martin de Porres Comm.	Los Angeles, Cal.
Dominicana	Dominican House of Studies	Washington, D. C.
Dove	Bernardine Murphy	Los Angeles, Calif.
Epistle, The	St. Paul's Guild	New York, N. Y.
Family Friend	Cath. Family Protective Life Ins. Co	Milwaukee, Wis.
Franciscan Studies	Franciscan Educational Conf.	St. Bonaventure, N. Y.
Fu Jen Magazine	Fathers of the Divine Word	Techny, Ill.
Historical Bulletin, The	Jesuit Fathers	St. Louis, Mo.
Jurist, The	Catholic Univ. of America	Washington, D. C.
Kappa Gamma Pi News	Kappa Gamma Pi	Neponset, L. I.
Knight of St. John	Knights of St. John	Evansville, Ind.
Land and Home	Nat. Cath. Rural Life Conf	Des Moines, Ia.
Linacre Quarterly	Fed. of Catholic Physicians' Guilds	New York, N. Y.
Little Flower	League of the Little Flower	Baltimore, Md.
Little Messenger of the Divine Child, The	Archconf. of the Divine Child	New York, N. Y.
Liturgical Arts	Liturgical Arts Soc., Inc.	New York, N. Y.
Mid-America	Institute of Jesuit Hist. of Loyola Univ.	Chicago, Ill.
Miraculous Medal, The	Cent. Ass'n. of Miraculous Medal	Philadelphia, Pa.
Mission Helpers' Review	Missionary Helpers of the Sacred Heart	Towson, Md.
Missionary Union of the Clergy Bulletin	Soc. for Propagation of the Faith	New York, N. Y.
Modern Schoolman, The	St. Louis University	St. Louis, Mo.
Newman News	Newman Club Federation	Philadelphia, Pa.
New Scholasticism, The	Catholic University Press	Washington, D. C.
Orphan's Friend, The	Brothers of Charity	Boston, Mass.
Orphan's Messenger and Advocate of the Blind, The	Srs. of St. Joseph of Newark	Jersey City, N. J.
Our Good Samaritan	Apostolate of the Suffering	Milwaukee, Wis.
Perpetual Rosary Annals	Dominican Sisters	Camden, N. J.
Pilgrim of Our Lady of Martyrs, The	Jesuit Fathers	Aurienville, N. Y.
Practical Stage Work (5 times a season)	Cath. Dramatic Movement	Oconomowoc, Wis.
Primitive Man	Rev. John M. Cooper	Washington, D. C.
Quarterly Bulletin of the I. F. C. A.	International Fed. of Cath. Alumnae	New York, N. Y.
Records, The	American Cath. Hist. Soc.	Philadelphia, Pa.
Revue Antialcoolique (French)	Cercles La Cordaire and Ste. Jeanne d'Arc	Fall River, Mass.
Rosary Pilgrim, The	Dominican Srs. of the Perpetual Rosary	Summit, N. J.
Sacred Heart Union	Hudson Co. Cath. Protectory	Arlington, N. J.
Scapular	Scapular Militia	New York, N. Y.
Silent Advocate	St. Rita School for Deaf	Cincinnati, Ohio
Studies	Institutum Divi Thomae	Cincinnati, Ohio
Sword	Carmelite Fathers	Washington, D. C.
Telling Facts	Catechetical Instructor	St. Paul, Minn.
Theological Studies	America Press	New York, N. Y.
Thinker's Digest	College Misericordia Writers Guild	Dallas, Pa.
Thomist, The	Dominican Fathers	New York, N. Y.
Thought	Fordham University	New York, N. Y.
Today's Parable	Confrat. of Precious Blood	Brooklyn, N. Y.
Truth	Truth Magazine, Inc.	New York, N. Y.
Western Catholic Union Record	Supreme Council of West. Cath. Union	Quincy, Ill.
Woman's Voice	Cath. Daughters of America	New York, N. Y.
Working Boy, The	Xaverian Bros.	Newton Highlands, Mass.

Semi-annual

Polamerican Law Journal	Stanley Pulaski	Chicago, Ill.
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Name	Published for or by	Address
Annals		
American Catholic Who's Who, The	Walter Romig & Co.	Detroit, Mich.
Catholic Buyers' Guide, The	Joseph F. Wagner, Inc.	New York, N. Y.
Catholic Writer Yearbook	Marolla Press	Pence, Wis.
Catholic Film & Radio Guild	Cath. Film & Radio Guild	Hollywood, Calif.
Educational Handbook, The	Joseph F. Wagner, Inc.	New York, N. Y.
National Catholic Almanac	St. Anthony's Guild	Paterson, N. J.
Official Catholic Directory, The	P. J. Kenedy & Sons	New York, N. Y.
St. Ansgar's Bulletin	Scandinavian Cath. League	New York, N. Y.
Biennial		
Directory of Catholic Colleges and Schools	Dept. of Educat'n N.C.W.C.	Washington, D. C.

HISTORY OF THE CATHOLIC PRESS IN THE UNITED STATES

In the years preceding 1800 no attempt was made to form a distinctly Catholic press. Hence the anti-Catholic bias of the early Colonial press, and after the Revolution that of the newly formed American press, went unchallenged. The predecessors of the Catholic press were Irish periodicals. These were not distinctly Catholic in tone, but as the large majority of the Irish people professed the Catholic faith, their journals were permeated with Irish Catholic sentiments. Moreover, the Catholic faith and the national loyalty of the Irish were so interwoven it was natural that a defense of the one would be a defense of the other, and they used the medium of the press to defend their civil and religious liberties as citizens of the United States.

The earliest attempt at a distinctly Catholic press was made when the "Michigan Essay and Impartial Observer" was printed in 1809, mainly through the efforts of Fr. Richard Gabriel. This periodical was national in its tendencies, but it shows that the Catholics were becoming more and more conscious of the need of a press for an explanation of their tenets to their opponents.

It was left to Bishop John England, however, to give a telling impetus to the Catholic press movement. On June 5, 1822, he brought out the first edition of the "United States Catholic Miscellany." This paper was the first to treat of strictly Catholic doctrine. Bishop

England knew from experience that the doctrines of the Catholic religion were sadly misrepresented, and his newly founded Diocese of Charleston, boasting very few Catholics, was scattered over three states. He established "The Miscellany," therefore, as a means whereby Catholics would be informed of the affairs of their co-religionists at home and abroad, and more especially as a means whereby false impressions and erroneous ideas would be removed from the minds of their Protestant neighbors. "The Miscellany" failed financially, and consequently its publication ceased before it had completed its first year. Undaunted, the Bishop revived it after a lapse of a few months, and it continued to render service to the cause of Catholicity and truth until the Civil War.

During these years "The Protestant," a violently anti-Catholic journal, lashed forth with vitriolic outbursts. It assailed almost every Catholic journal then in existence. But the youthful Catholic press charged "The Protestant" on the battleground of words. Among the periodicals which did battle with this and other non-Catholic periodicals of these troubled times, were: the "Catholic Press" of Hartford (1829); the "Jesuit and Catholic Sentinel" and its successor, the "Jesuit Catholic Press" (1829-30) in Boston; the "New York Register and Catholic Diary" in New York (1832); the "Shepherd of the Valley" in St. Louis (1832); the

"Catholic Herald" of Philadelphia (1833); the "Catholic Journal" of Washington (1833); the "Catholic Advocate" of Bardstown (1836), the first Catholic weekly in Kentucky; and the "New York Catholic Register" (1839).

Convinced that a journal was needed to meet the ever-increasing attacks of non-Catholics in his diocese, Bishop Edward D. Fenwick of Cincinnati launched the "Catholic Telegraph" upon its successful career in October, 1831. It is now called the "Catholic Telegraph-Register," being serviced by the "Register." In 1836 the "Pilot" made its appearance in Boston, and it exists even in our own day. Since 1908 it has been the official organ of the Archdiocese of Boston.

A juvenile periodical bearing the name of the "Expostulator or Young Catholics' Guide" appeared in Boston in 1830. This was the work of Bishop Benedict Fenwick and his clergy. In 1838 it was joined by the "Children's Catholic Magazine" which was printed in New York. The first Catholic magazine, the "Metropolitan," appeared in 1830. It was published in Baltimore, and this fact gave it much prestige, since Baltimore was at that time the principal center of Catholicity in America.

Throughout this formative stage of the Catholic press in the United States (1822-40) the main endeavors were of a defensive nature. The prejudices, accumulated against Catholicism for many years, could not be overcome immediately. The Catholic press, then, gradually shattered the myths that had been foisted upon an unenlightened public. The success of the pioneer Catholic press is gauged by the fact that after 1840 saner views were taken by non-Catholics in regard to the Catholic religion and its practices. True, all the difficulties were not removed, but the ground had been broken; for this, much of the credit must necessarily go to the early Catholic periodicals.

In the United States from 1789 to 1840, a few journals, both Catholic and semi-Catholic, were published in foreign languages. Chief among these were: the "Courier de Boston" (1789); the "Habanero" of Philadelphia (1824); the "Gazette Française" of Detroit (1825); the "Wahrheitsfreund" of Cincinnati (1837); and the "Patriote" of St. Albans, Vt. (1839).

The provincial and plenary councils of Baltimore did much to encourage the newly organized Catholic press. The "Freeman's Journal," first appearing in New York in 1840, two years later became the official organ of the Diocese of New York. This journal became famous for the part it played in the Catholic affairs of New York during the "Native Americanism" movements of its period.

During the years 1840-50 the Catholic press was definitely on the increase. There appeared in this decade: the "New England Reporter and Catholic Diary" of Boston (1843-47); the "Western Catholic Register" of Detroit (1843-45); the "Catholic Sentinel" of New Orleans (1845-46); the "Boston Tablet" (1845); the "Roman Catholic Observer" of Boston (1847-50); the "Mirror" of Baltimore (1849-1908); the "Irish American" (1849) which absorbed the "Truth Teller" (1825) in 1855; the "Pittsburgh Catholic" (1844); and the "Catholic News-Letter" of St. Louis (1845-49).

In the years 1840-60 there were approximately fifty Catholic newspapers and five magazines inaugurated. All but nine of the newspapers expired early, and only five of these nine exist today. Of the magazines started during this period none has survived; only one continued until 1860.

With the advent of the Civil War (1861-65) the progress of the Catholic press was momentarily halted. Practically no new papers were started; some of those already in existence were forced to cease publication.

An upward surge immediately

after the close of the war is noted from the fact that approximately 120 Catholic newspapers and forty Catholic magazines were launched within the years 1865-83. Some of the journals begun in these times have continued down to the present. They are: the "Catholic Citizen" of Milwaukee, Wis. (1870); the "Universe" of Cleveland, Ohio (1874); the "Catholic Tribune" of St. Joseph, Mo. (1878); the "Catholic Union," later the "Catholic Union and Times," now the "Catholic Union and Echo" of Buffalo, N. Y. (1872); the "Catholic Sentinel" of Portland, Ore. (1869); the "Catholic Visitor" of Providence, R. I. (1873); the "Connecticut Catholic," which later became the "Catholic Transcript" of Hartford, Conn. (1876); the "Record" of Louisville, Ky. (1879); the "Catholic Messenger" of Davenport, Iowa (1882); and the "Michigan Catholic" of Detroit, Mich. (1883). In 1865 Fr. Isaac Hecker founded the "Catholic World." This magazine, a striking example of progressive Catholic journalism, continues to the present day. In 1875 an attempt was made at the publication of a Catholic daily, the "Catholic Telegraph" of New York. This endeavor was short-lived. Of the periodicals established in this period only seven have remained until the present day.

In 1884 the Second Plenary Council of Baltimore was convoked. In its proceedings this Council looked into the question of the Catholic press. The prelates at the Council stressed the fact that the Catholics should consider it a duty to support their own press. During the period from 1880 to 1900 the story of the preceding years is repeated, many publications being inaugurated but few surviving. The "Catholic News" of New York was begun by Herman Ridder in 1886. This was followed by the "Catholic Light" of Scranton, Pa., about 1887, and the "Catholic Times" of Philadelphia in 1893. The latter merged in 1895 with the

"Catholic Standard" of Philadelphia and has since enjoyed an excellent reputation as the "Catholic Standard and Times." In 1889 appeared the "Catholic Journal" of Rochester, N. Y., and the "Courier" of Ogdensburg, N. Y. These later merged as the "Catholic Courier and Journal" of Rochester.

Up to the year 1900 many Catholic journals were inaugurated, but there were also many failures. This was due in most cases to the fact that many dioceses were supporting more newspapers than they could afford, and first-rate newspapers were forced to give ground to those of lesser rank. This condition was somewhat remedied when the encyclical letter, "Longinqua Oceani," of Pope Leo XIII was issued in 1895. Addressed to the American hierarchy, it made mention of the Catholic press in the United States. In the succeeding years fewer Catholic publications were attempted, with the result that those then in print benefited.

In 1895 the "Tidings" was begun in Los Angeles. Three years later the "Catholic Sun" of Syracuse, N. Y., came into being, and the following year Nicholas Gonner founded the "Catholic Tribune" of Dubuque, Iowa. This last-named began and continued as a weekly until 1914 when it made its appearance semi-weekly. In 1920 the "Tribune" became a daily and continued as such until its demise in 1942.

During the decades 1900-20 a total of fifty-five new papers were begun, thirty-one of which have survived. Among the organs inaugurated during this period was the "True Voice" of Omaha, Neb. (1903). The "Tablet" of Brooklyn was first published in 1908 under private ownership, but in 1909 it was obtained by Bishop McDonnell with the aid of his diocesan priests and became a strictly diocesan enterprise. The year 1909 also saw the beginning of the Jesuit weekly "America" which has with the suc-

ceeding years acquired an international reputation. In 1910 there appeared the "Catholic Register" of Denver and the "Christian Home and School" of Erie, Pa., the latter lately known as the "Lake Shore Visitor." The "Register" through its many diocesan editions now serves as the official organ of the following archdioceses and dioceses: Cincinnati, St. Louis, Santa Fe, Denver, San Antonio, Monterey-Fresno, Sacramento, Grand Island, Great Falls, Helena, Reno, Lincoln, Wheeling, Peoria, Altoona, Amarillo, La Crosse, Duluth, Nashville, Salt Lake City, Concordia, Erie, St. Cloud, Leavenworth, Kansas City, Columbus, Spokane, Tucson, Wichita, and Des Moines. The national and diocesan editions of the "Register" were first published in 1925. "Our Sunday Visitor," a national Catholic journal, which enjoys one of the largest circulations of any Catholic paper in the United States, was founded in 1912 by the Rev. John Noll, at present Bishop of Fort Wayne. This weekly was established chiefly as a harmonizer between Catholics and non-Catholics.

The steady growth of the Catholic press soon showed the desirability of forming a Catholic Press Association. The organization became a reality in 1911.

An important event in the history of the Catholic press occurred in 1919. In that year during the meeting of the Catholic hierarchy at Washington, D. C., the National Catholic Welfare Conference was established. The Press Department of this newly founded organization then took over and enlarged some of the functions of the Catholic Press Association. "The National Catholic News Service gathers news, pictures, features and other material from all over the world. Its aim is to present a continuous word and photographic picture of current Catholic events and thought everywhere, and moreover, a record of such other events and thoughts as are of interest to Catholics as such. On its European staff the News Service has some of the

most distinguished journalists of the various countries. In Washington it is the only news service primarily for religious papers which has the privilege of admission to the Press Galleries of Congress and the White House Press Conferences." Noticias Catolicas, the Ibero-American section of the News Service, was inaugurated in 1941, and disseminates news to the Ibero-American press in Spanish and Portuguese.

The year 1919 also saw the inception of the "Bulletin" of the Catholic Laymen's Association of Georgia. Its main function was to combat religious prejudice in the South.

Since 1920 fifty-four new Catholic newspapers came into being while ninety-three new Catholic magazines were started. Of these, fifty-one of the newspapers and eighty-one of the magazines are still published. In 1924 the "Commonweal" was established in New York by Michael Williams. This journal is edited by laymen and like "America" enjoys an international reputation.

The condition of the Catholic press at present is excellent, and the Catholic public is beginning to realize that its press can and does compete favorably with the secular press in the presentation of the news. In the past decade Catholic publications in the United States have made rapid strides in number, circulation and influence. Fourteen new newspapers were established during the depression period of 1930-35, and of these only one was discontinued. The need today is for a vigorous Catholic daily that will be nationally read.

The foreign language Catholic press in the United States does have some daily papers and is doing a splendid work. Since the appearance in 1789 of the prototype, the "Courier de Boston," down to the present, papers and periodicals in foreign tongues have done much to advance the cause of Catholicism in America.

THE CENTER OF INFORMATION PRO DEO

The Center of Information Pro Deo (CIP) is an agency for the promotion of religious ideas in public opinion. It publishes "CIP Correspondence," a semi-monthly news letter dedicated to the clarification of spiritual issues in current events, and the "CIP Forum," a monthly documentary service for the clarification of the ideology of democracy. In addition, CIP organizes round-table and forum discussions on post-war problems. It also maintains special press services, including a syndicated column dealing with important international developments, and publishes a monthly, "Methodology Pro Deo," for the training of Catholics in techniques for forming public opinion. Its offices are at 5 Beekman Street, New York City.

The fundamental policies of the Pro Deo movement, aiming for a dynamic presence of men of faith in public life, advocate: the clarification of those spiritual issues which are involved in temporal affairs; a realistic co-operation between Catholics and non-Catholics; the consolidation of the primacy of international and intercontinental solidarity; the spread of the ideology of government by free consent; and the furthering of just economic, social and cultural improvements.

The American branch of INTERCIP was founded by Anna M. Brady in September, 1941, as a non-profit lay organization. As a result of early environment and a non-Catholic education, she became keenly aware that the barriers between Catholics and non-Catholics were not often of a purely spiritual nature. Her experience, while with the Catholic publishing house of Sheed & Ward, at Friendship House with the Baroness de Hueck, and, most particularly, as an authorized speaker of the Baltimore and New York Catholic Evidence Guilds in public and on the radio, confirmed

her opinion that dogmatic exposition needs to be complemented by modern methods of indirect approach in order to establish a common meeting-ground.

The principles and techniques of INTERCIP, which had been founded in Lisbon, Portugal, in July, 1940, by the Rev. Felix Morlion, a Belgian Dominican, provided the answer. Fr. Morlion interested Mrs. Brady in the project when he came to the United States in 1941. He was well known in Europe for the foundation of a series of services for the penetration of religious ideas in public life: DOICP, a press service on film topics (1931); the Catholic Press Central, Brussels, an agency for press research and news distribution (1934); and the Catholic Propaganda Center (1935) to provide a direct religious approach to the masses.

These last two services were united with the movement, Offensive for God, in Belgium. They became closely linked with the Catholic Press Center of Breda, Holland, and with the movement, Action for God, in that country. An agreement made on March 1, 1937, between Fr. Morlion and Dr. Hein Hoeben, founder and director of the Breda press agency, made possible the establishment of a daily international press service. Following the invasion, Dr. Hoeben was imprisoned by the Nazis and died, in February, 1942, in the infamous SS prison in Berlin.

Fr. Morlion was fortunate in escaping first to France and later to Portugal. In the latter country he continued the press action, establishing it on a new basis and choosing the name CIP (Center of Information Pro Deo) for national, INTERCIP for international, activities, thus linking the centers of information with the movement for the reestablishment of God in public opinion.

Some Popular Saints and Blessed

St. Agnes — b. at Rome of noble family. Most celebrated virgin-martyr. Martyred at Rome at the age of 12 during reign of Diocletian (284-305). Patroness of young girls. Feast, Jan. 21.

St. Albert the Great (1206-80) — b. at Lauingen on the Danube. Entered Dominican Order in 1222. Taught theology at Cologne and Paris. Most famous pupil, St. Thomas Aquinas. Consecrated Bishop of Ratisbon, 1260. Died at Cologne. Proclaimed Saint and Doctor of the Church by Pius XI, 1931. Feast, Nov. 15.

St. Aloysius Gonzaga (1568-91) — b. near Mantua, Spain. Eldest son of a prince. Entered Society of Jesus in 1585. Died while still a scholastic, ministering to victims of plague. Canonized, 1726. Patron of youth. Feast, June 21.

St. Alphonsus Liguori (1696-1787) — b. at Marianella, near Naples. Became Doctor of Law, 1712. Entered Congregation of the Oratory, 1723. Ordained priest, 1726. Founded his own Congregation of the Most Holy Redeemer, 1732. Consecrated Bishop of St. Agatha of the Goths, 1762. Died at Nocera dei Pagani. Canonized, 1839. Feast, Aug. 2.

St. Ambrose (340-97) — Son of prefect of Gaul. Chosen Bishop of Milan while still a catechumen. Zealous champion of Catholic rights and discipline against Arians. One of the four Great Doctors of the Western Church. Died at Milan. Feast, Dec. 7.

St. Angela Merici (1474-1540) — b. near Brescia, Italy. Entered Third Order of St. Francis, 1487. Founded Order of Ursuline Nuns for Christian education of youth, 1535. Died at Brescia. Beatified, 1768. Canonized, 1807. Feast, June 1.

St. Anne — Mother of the Blessed Virgin Mary, wife of St. Joachim, member of royal family of David. Subject of popular devotion since early days of Church. Patroness of housewives and women in labor. Feast, July 26.

St. Anselm of Canterbury (1033-1109) — b. at Aosta, Italy. Became a Benedictine at Bec in Normandy, 1060. Named Archbishop of Canterbury, 1093. Guardian of ecclesiastical liberty and reform. Great intellectual qualities merited name "Father of Scholasticism." Died at Canterbury. Feast, April 21.

St. Anthony of Padua (1195-1231) — b. at Lisbon, Portugal. Entered Order of Canons Regular of St. Augustine in 1210. Became a Franciscan in 1220 seeking a martyr's crown. Most celebrated preacher of his day and the subject of popular devotion up to the present day. Known as the "Wonder-Worker." Died at Padua. Canonized, 1232. Patron of the poor and of childless women. Feast, June 13.

St. Athanasius (295-373) — b. at Alexandria, Egypt. Outstanding defender of the Catholic faith against Arius at the Council of Nice, 325. Consecrated Bishop of Alexandria, 328. Exiled five times in his struggle against the Arians. Died at Alexandria. Feast, May 2.

St. Augustine of Canterbury — b. at Rome and became a Benedictine monk. Sent to evangelize England in 596 by St. Gregory the Great and achieved great success. Apostle of England. Made first Archbishop of Canterbury, 600. Died at Canterbury, 604. Feast, May 26.

St. Augustine of Hippo (354-430) — b. at Tagaste, Numidia, in Africa. Converted from Manicheism and baptized by St. Ambrose of Milan in 387. Ordained priest, 391. Consecrated Bishop of Hippo in Africa, 395. One of the greatest intellectual geniuses of all time. Died at Hippo. Feast, Aug. 28. (See St. Monica, below.)

St. Basil the Great (330-79) — b. at Caesarea in Cappadocia. Ordained priest, 364. Made Archbishop of Caesarea, 370. Composed first monastic rule; called "Father of Monasticism." Died at Caesarea. Feast, June 14.

St. Bede the Venerable (677-735) — b. at Jarrow, England. Became

a Benedictine, and was ordained priest, 702. Historian and commentator on Scripture. "Father of English History." Died at Jarrow. Declared Doctor of the Church by Leo XIII, 1899. Feast, May 27.

St. Benedict (480-543) — b. at Nursia, Italy. Became a hermit, then founded twelve monasteries of monks near Subiaco. Founded great monastery of Monte Cassino, 529. Founder of the Benedictine Order. "Patriarch of the Western Monks." Died at Monte Cassino. Feast, March 21.

St. Benedict Joseph Labre (1748-83) — b. at Amettes, France. Spent life visiting churches as poor pilgrim. Called "The Holy Tramp." Distinguished for piety and love of prayer before Blessed Sacrament. Died at Rome. Beatified, 1860. Canonized, 1881. Feast, April 16.

St. Benedict the Moor (1526-89) — b. near Messina, Sicily. Parents brought as slaves from Ethiopia to Sicily; their exemplary life obtained his freedom. Entered Franciscan Order at Palermo. Though only a lay Brother, he was appointed superior because of his great sanctity. His body is incorrupt. Beatified, 1743. Canonized, 1807. Feast, April 4.

St. Bernadette (Ste. Marie-Bernarde Soubirous) (1844-79) — b. at Lourdes, France. In 1858 the Blessed Virgin appeared to her 18 times. Site of apparitions became famous Shrine of Our Lady of Lourdes. Bernadette became a Sister of Charity and Christian Instruction at Nevers, 1866. Died at Nevers. Beatified, 1925. Canonized, 1933. Feast, April 16.

St. Bernard of Clairvaux (1091-1153) — b. near Dijon, France. Entered Cistercian Order, 1113. Founded monastery at Clairvaux, 1115. Second founder of Cistercian Order; founded 68 monasteries of the Cistercian Reform. Great mystic. Died at Clairvaux. Canonized, 1174. Declared Doctor of the Church by Pius VIII, 1830. Feast, Aug. 20.

St. Blaise — Bishop of Sebaste in Armenia. Martyred under Emperor Licinius, 316. According to tradition, on way to martyrdom he

cured a boy who was choking with a fishbone in his throat. Invoked against throat diseases. Feast, Feb. 3.

St. Bonaventure (1221-74) — b. at Bagnorea, Tuscany. Entered Franciscan Order, 1243. Studied and taught at University of Paris. Friend and colleague of St. Thomas Aquinas. Became Minister General of his Order, 1257. Created Cardinal Bishop of Albano, 1273. Died at the General Council at Lyons. Canonized, 1482. Declared Doctor of the Church by Sixtus V, 1587. Feast, July 14.

St. Boniface (675-754) — b. in Devonshire, England. Entered the Order of St. Benedict and was ordained priest about 705. Began missionary career in Friesland, 716. Called to Rome and consecrated Bishop by Gregory II, 723. Preached the Gospel and organized the Church throughout Germany. Apostle of Germany. Became Archbishop of Mainz, 745. Martyred near Dokum. Feast, June 5.

St. Bridget of Sweden (1302-72) — b. at Finstad near Upsala. Mother of St. Catherine of Sweden. Founded Order of the Most Holy Saviour (Bridgettines), 1344. Favored with extraordinary visions and revelations. Died at Rome. Canonized, 1391. Feast, Oct. 8.

St. Brigid of Ireland (c. 451-525) — b. at Fanghart, Louth. Consecrated herself to God and founded convent-school at Kildare. Friend and associate of St. Patrick in the conversion of Ireland. Called "The Mary of the Gael." Died at Kildare. Feast, Feb. 1.

St. Bruno (c. 1030-1101) — b. at Cologne. Ordained priest and made director of studies at Diocese of Reims about 1060. Retired and founded the Carthusian Order at "La Chartreuse," near Grenoble, 1084. Died in Calabria. Canonized, 1623. Feast, Oct. 6.

Bl. Catherine Laboure (1806-76) — b. at Fain-les-Moutier in Burgundy, France. Became Sister of Charity, 1830. Same year our Blessed Lady made several apparitions to her, revealing the Miraculous Medal and instructing that the

devotion be propagated. During her life only her confessor knew of her part in this great devotion. Died at Paris. Beatified, 1933.

St. Catherine of Alexandria — Virgin-martyr suffered under Maximinus (308-313). Of outstanding virtue and intellectual ability. After death her body was miraculously moved to Mt. Sinai where it still remains. Patroness of philosophers. Feast, Nov. 25.

St. Catherine of Siena (1347-80) — b. at Siena. Became Dominican Tertiary, 1362. Great mystic. Labored for peace in Church and conversion of sinners. Instrumental in ending residence of Popes in Avignon, 1376. Died at Rome. Canonized, 1461. Feast, April 30.

St. Cecelia — Virgin-martyr of third century. Forced to marry, she converted her husband to Christianity and virginity. Martyred under Emperor Alexander about 230. Patroness of sacred music. Feast, Nov. 22.

St. Charles Borromeo (1538-84) — b. at Arona, Italy. Created cardinal, 1560. Ordained priest, 1562. Consecrated Archbishop of Milan, 1564. Active in spiritual reform of his diocese. Died at Milan. Canonized, 1610. Feast, Nov. 5.

St. Christopher — Convert-martyr of third century. Of great physical strength, he used to help people over a ford, across which one day he carried the Christ Child. Hence his name, "Bearer of Christ." Feast, July 25.

St. Clare of Assisi — Founder of the Poor Clares, she received habit from St. Francis, at Church of San Damiano, Assisi, in 1212. Died at Assisi, 1253. Canonized, 1255. Feast, Aug. 12.

Sts. Cyril (826-69) and Methodius (827-85) — Apostles of the Slavs, brothers, b. at Thessalonica. Evangelized Bulgaria, Southern Russia, Moravia, Dalmatia, Bohemia and Poland. Invented Slavonic alphabet and translated Bible and sacred liturgy into Slavonic. Consecrated bishops by Adrian II, 867. Cyril died at Rome; Methodius, in Moravia. Feast, July 9.

St. Dominic (1170-1221) — b. at Calornega, Old Castile. Became

Canon Regular of St. Augustine, 1198. Preached against Albigensians in Southern France. Founded the Order of Preachers at Toulouse, 1215. Order confirmed by Honorius III, 1216. First to preach devotion of the Holy Rosary. Died at Bologna. Canonized, 1234. Feast, Aug. 4.

St. Edward the Confessor (1004-66) — Became King of England in 1042. Personal sanctity and wise laws merited name, "Good King Edward." Died at Westminster. Canonized, 1161. Feast, Oct. 13.

St. Elizabeth — Mother of St. John the Baptist, wife of St. Zachary. Honored by Blessed Virgin Mary, her cousin, by the Visitation. Feast, Nov. 5.

St. Elizabeth of Hungary (1207-31) — b. at Presburg, daughter of King Andrew II. Married the Landgrave of Thuringia, 1221. Widowed in 1227 and despoiled of wealth and position. Entered Third Order of St. Francis, 1228. Practised poverty and charity to a heroic degree. Died at Marburg. Canonized, 1235. Patroness of Third Order of St. Francis. Feast, Nov. 19.

Bl. Frances Xavier Cabrini (1850-1917) — b. at St. Angelo, Lombardy. Foundress of the Missionary Sisters of the Sacred Heart. Established her order in the United States. Died at Chicago. Beatified, 1938.

St. Francis de Sales (1567-1622) — b. at Chateau de Sales, Savoy. Ordained priest, 1593. Consecrated Coadjutor-Bishop of Geneva, 1599; succeeded to see, 1602. Labored for conversion of heretics; wrote on spiritual life. Died at Lyons. Beatified, 1661. Canonized, 1665. Declared Doctor of the Church by Pius IX, 1877. Feast, Jan. 29. (See St. Jane Frances de Chantal, below.)

St. Francis of Assisi (1181-1226) — b. at Assisi, Italy. Frivolous as a youth, he began life of prayer and mortification in 1206. Founder of the Order of Friars Minor. Attained highest degree of love of God. Excelled in virtues of poverty and humility. Received Sacred Stigmata, 1224. Died at Assisi. Canonized, 1228. Feast, Oct. 4. (See St. Clare, above.)

St. Francis Xavier (1508-52) — b. near Sanguesa, Navarre. Met St. Ignatius Loyola in 1529; became one of first members of Society of Jesus, 1534. Ordained priest, 1537. Began missionary activity, 1542. Preached Gospel in India, Malacca and Japan. Died on island of Sancian in China Sea. Beatified, 1619. Canonized, 1622. Patron of Catholic Missions. Feast, December 3.

St. Gabriel of the Sorrowful Virgin (1838-62) — b. at Assisi, Italy. Entered Congregation of the Passion, 1856. Had an intense love for sufferings of Christ and His Blessed Mother, and attained high degree of sanctity. Died while a student for the priesthood, at Isola. Beatified, 1908. Canonized, 1920. Feast, Feb. 27.

St. Gerard Majella (1726-55) — b. at Muro, Italy. Became Redemptorist lay Brother, 1749. Vowed always to do that which is most perfect. Died at Caposelo. Beatified, 1893. Canonized, 1904. Patron of expectant mothers. Feast, Oct. 16.

St. Gertrude the Great (1256-1334) — Became a spiritual daughter of St. Bernard and St. Benedict on entering Cistercian cloister as an oblate at the age of five. In 1281 Our Lord revealed Himself to her, and favored her with visions until 1290. Famous for her revelations concerning the Sacred Heart. Proclaimed Patroness of West Indies. Feast, Nov. 16.

St. Gregory the Great (540-604) — b. at Rome. Became monk about 574. Ordained priest, 578. Papal legate to Constantinople, 579-85. Consecrated Pope, 590. Sent St. Augustine to convert English. Reformed and arranged Roman liturgy. Died at Rome. Feast, March 12.

St. Helena — b. middle of 3rd century possibly in Drepanum (later Helenopolis), Nicomedia; died at about 80 years of age. Her son, Constantine, first Christian Emperor, conferred on her the title of Augusta. Embraced Christianity about 313, through her son's influence, and favored its spread. Shared in discovery of the True Cross and re-

building Holy Places of Jerusalem. Feast, Aug. 18.

St. Ignatius Loyola (1491-1556) — b. at Guipuscoa, Spain. At first a professional soldier, he was converted to the service of God in 1521. Founded Society of Jesus, 1534, which was confirmed by Paul III, 1540. Ordained priest, 1537, with St. Francis Xavier. Died at Rome. Beatified, 1609. Canonized, 1622. Feast, July 31.

St. Isaac Jogues (1607-46) — b. at Orleans, France. Entered Society of Jesus, 1624. Ordained priest, 1636, and sent to Canada. Labored among Huron Indians for six years. Captured by Iroquois in 1642, tortured, but escaped to France. Returned in 1643 and continued missionary labors. Martyred at Auriesville, New York. Feast, Sept. 26.

St. Jane Frances de Chantal (1572-1643) — b. at Dijon, France. Married the Baron de Chantal, 1593; her husband died in 1600. Met St. Francis de Sales, 1604, and at his counsel founded the Order of the Visitation Nuns in 1610. Died at Moulins. Beatified, 1751. Canonized, 1767. Feast, Aug. 21.

St. Jerome (340-420) — b. at Stridonia in Dalmatia. Ordained priest, 380. Commissioned to translate the Bible into Latin by Pope St. Damasus, 384. From 386 to 420 he lived in Bethlehem as writer and spiritual director of souls. Died at Bethlehem. Feast, Sept. 30.

St. Joachim — Husband of St. Anne, father of the Blessed Virgin Mary. Popular devotion accorded him from time immemorial. Feast Aug. 16.

St. Joan of Arc (1412-31) — b. at Domremy in Lorraine. Led by God to liberate France from the English, she became known as the "Maid of Orleans." Betrayed to the enemy, she was burned as a heretic. Beatified, 1909. Canonized, 1920. Patroness of France. Feast, May 30.

St. John the Baptist — Last and greatest of the Prophets. Precursor of Christ. Sanctified in mother's womb by Visitation of Blessed Virgin Mary. Beheaded by Herod Antipas during the first year of

Christ's public ministry. Feasts, June 24 and Aug. 29.

St. John Baptist de la Salle (1651-1719) — b. at Reims, France. Ordained priest, 1678. Founded Institute of Brothers of the Christian Schools, 1680, for Christian education of youth. Institute was approved by Benedict XIII, 1725. Died at Rouen. Beatified, 1888. Canonized, 1900. Feast, May 15.

St. John Berchmans (1599-1621) — b. at Diest, Brabant. Entered Society of Jesus, 1617. Had an extraordinary love for Holy Mass and for Mary Immaculate. Died, while still a scholastic, at Rome. Beatified, 1865. Canonized, 1888. Patron of altar boys. Feast, Aug. 13.

St. John Bosco (1815-88) — b. in Piedmont, Italy. Ordained priest, 1841. Founded the Salesian Society, 1844, for work among homeless boys. Also founded Daughters of Mary, Help of Christians, for work among homeless girls. Died at Turin. Beatified, 1929. Canonized, 1934. Feast, Jan. 31.

St. John Capistran (1386-1456) — b. at Capistrano, Italy. Became lawyer. Entered Franciscan Order, 1416. Ordained priest, 1420. Celebrated preacher. Champion of Holy Name of Jesus. Led army against Turks at Belgrade, 1456. Died at Vilak, Hungary. Beatified, 1515. Canonized, 1690. Feast, March 28.

St. John Chrysostom (344-407) — b. at Antioch, Syria. Ordained priest, 386. Consecrated Archbishop of Constantinople, 398. Brilliant orator, denounced immorality of imperial court. Twice exiled. Died in exile in Pontus. Feast, Jan. 27.

St. John Damascene (c. 676-749) — b. at Damascus. First counsellor of caliph of Damascus. Became monk about 730. Fought against Iconoclast heresy. Systematized theology. Feast, March 27.

St. John Eudes (1601-80) — b. at Ry, France. Entered Oratory of Cardinal Berulle, 1623. Ordained priest, 1625. In 1641 founded Congregation of Our Lady of Charity (Sisters of the Good Shepherd) and in 1643 founded Priests of the

Society of Jesus and Mary. Inaugurated liturgical cult of the Sacred Heart of Jesus and Pure Heart of Mary. Died at Caen in Normandy. Beatified, 1909. Canonized, 1925. Feast, Aug. 19.

St. John Fisher (1459-1535) — b. in Yorkshire, England. Consecrated Bishop of Rochester, 1504, and appointed Chancellor of Cambridge University. Imprisoned by Henry VIII. Created Cardinal in May, 1535; martyred at Tyburn, the following month. Beatified by Leo XIII. Canonized, 1935. Feast, July 9.

St. John Mary Vianney (1786-1859) — b. at Dardilly, near Lyons. Ordained priest, 1815. Became *Cure* (pastor) of church at Ars, 1818. Widely known as the Cure d'Ars. Renowned for sanctity and zeal for souls, especially in confessional. Became member of Third Order of Mary, 1846, and Third Order of St. Francis, 1848. Knight of the Legion of Honor, 1852. Died at Ars. Beatified, 1904. Canonized, 1925. Patron of parish priests. Feast, Aug. 9.

St. John of the Cross (1542-91) — b. near Avila, Old Castile. Co-founder, with St. Teresa, of Discalced Carmelites. Became Carmelite, 1573. Ordained priest, 1567. Inaugurated reform, 1568. Great mystic. Persecuted by own brethren. Died at Ubeda. Beatified, 1675. Canonized, 1726. Feast, Nov. 24.

St. Joseph — Husband of the Blessed Virgin Mary, foster-father of the Son of God. A "just man" (Matt. 1, 19). Patron of the Universal Church. Patron of a happy death. Feast, March 19.

St. Joseph of Cupertino (1603-63) — b. at Cupertino, Southern Italy. Entered Order of Friars Minor Conventual, 1625. Ordained priest, 1628. Excelled in virtues of charity and humility. Received gift of mysticism and ecstasy. Died at Osino. Beatified, 1753. Canonized, 1767. Feast, Sept. 18.

St. Laurence of Rome — b. in Spain. Deacon and martyr. Appointed Archdeacon of Roman Church by Pope St. Sixtus II. Martyred at Rome, 258, under Valerian,

by being roasted on a gridiron. One of Rome's greatest martyrs. Feast, Aug. 10.

St. Leonard of Port Maurice (1676-1751) — b. at Port Maurice on Gulf of Genoa. Became Franciscan, 1697. Ordained priest, 1703. Popular missionary and preacher for forty years. Propagated devotion of Way of the Cross and perpetual adoration of the Blessed Sacrament. Died at Rome. Beatified, 1796. Canonized, 1867. Patron of parish missionaries. Feast, Nov. 26.

St. Louis IX (1215-70) — b. at Poissy, near Paris. Became King of France in 1226. Just ruler, brave soldier, devout member of Third Order of St. Francis. Led Crusades in 1248 and 1270. Died near Tunis, Africa. Canonized, 1297. Patron of Third Order of St. Francis. Feast, Aug. 25.

St. Lucy (283-304) — b. at Syracuse, Sicily. Persecuted for faith and virginity. Suffered by fire and sword at Syracuse, under Diocletian. Greatly venerated by Sicilians. Feast, Dec. 13.

St. Luke — Evangelist, physician of Antioch in Syria. Friend and disciple of St. Paul. Author of third Gospel and Acts of the Apostles. "Evangelist of the Incarnation and the Nativity." Martyred about 74. Feast, Oct. 18.

St. Madeleine Sophie Barat (1779-1865) — b. at Joigny in Burgundy. Founded the Society of the Sacred Heart of Jesus, 1801, at Amiens, for higher education of girls. Died at Paris. Beatified, 1908. Canonized, 1925. Feast, May 25.

St. Margaret Mary Alacoque (1647-90) — b. at Verosvres, France. Entered Order of the Visitation, 1671, at Paray-le-Monial. Our Lord appeared to her and entrusted to her the mission of spreading devotion to His Sacred Heart. Died at Paray-le-Monial. Beatified, 1864. Canonized, 1920. Feast, Oct. 17.

St. Margaret of Cortona (1247-97) — b. at Laviano in Tuscany. Began life of sin in 1265. Converted in 1274, she practised penance and became a Franciscan Tertiary in 1276.

"Magdalen of the Franciscan Order," exemplary in penance, prayer and great charity. Died at Cortona. Canonized, 1728. Feast, Feb. 22.

St. Mark — Evangelist, friend and disciple of St. Peter. Author of second Gospel. Founder and first bishop of Church at Alexandria. Martyred about 78, at Alexandria. Feast, April 25.

Bl. Martín de Porres (1597-1639) — b. at Lima, Peru. Became a Dominican Tertiary in 1594, and a Dominican lay Brother in 1603. Model religious. Zeal and love for sick, poor and dying merited title "Father of the Poor." Died at Lima. Feast, Nov. 3.

St. Martin of Tours (c. 316-97) — b. at Steinamanger, Hungary. At first a soldier, he became a monk under St. Hilary, 358. Consecrated Bishop of Tours, 371. Founded monastery of Marmoutier near Tours. Champion of Faith against paganism and Arianism. Died at Candes. Feast, Nov. 11.

St. Monica (333-87) — b. at Tagaste, Numidia. In 351 she married Patritius and later converted him. Left a widow 371, with three children. Seventeen years of prayer and penance were rewarded in 387 by conversion of her son, St. Augustine of Hippo. Died at Ostia, near Rome. Feast, May 4. (See St. Augustine, above.)

St. Nicholas of Myra — b. at Patara in Lycia, Asia Minor. Became monk and later Bishop of Myra. Assisted at Council of Nice, 325. Celebrated for works of charity, especially towards children. "Santa Claus" derived from his name. Died at Myra, 342. Feast, Dec. 6.

St. Paschal Baylon (1540-92) — b. at Torre-Hermosa, Aragon. Became Franciscan, 1564. Excelled in all virtues, especially in love for Jesus in the Eucharist. Died at Villa Reale, near Valencia. Beatified, 1618. Canonized, 1690. Patron of Eucharistic Associations and Congresses. Feast, May 17.

St. Patrick (387-493) — b. at Kilpatrick near Dunbarton, Scotland.

Slave in Ireland for six years. Escaped to Continent, 409. Commissioned by Pope St. Celestine to convert Irish. Apostle of Ireland. Consecrated bishop, 432. Converted whole island before his death at Down in Ulster. Feast, March 17.

St. Paul of the Cross (1694-1775) — b. at Ovada, Piedmont. Donned habit of the Passion, 1720. Ordained priest, 1727. Founded Congregation of the Passion in Tuscany, 1727. Rule approved, 1741. Died at Rome. Beatified, 1853. Canonized, 1867. Feast, April 28.

St. Peter Canisius (1521-97) — b. at Nymwegen, Germany. Became first German Jesuit, 1543. Ordained priest, 1546. Combated errors of Protestantism by writing, preaching and teaching. Known as "Second Apostle of Germany." Active at Council of Trent, 1545-63. Died at Freiburg, Switzerland. Beatified, 1869. Canonized and made Doctor of Church by Pius XI, 1925. Feast, April 27.

St. Peter Claver (1581-1654) — b. at Verdu, Spain. Entered Society of Jesus, 1601. Sailed for South America, 1610. Ordained priest, 1616. Worked among Negro slaves at Cartagena (Colombia), chief slave trading center in West Indies. Apostle of the Negroes, of whom he baptized over 300,000. Died at Cartagena. Beatified, 1850. Canonized, 1888. Patron of missions to Negro people. Feast, Sept. 9.

St. Peter Damian (1007-72) — b. at Ravenna, Italy. Entered Camaldolese, 1035, at Font-Avellane. Became prior, 1043. Waged reform against simony and incontinency. Made Cardinal Bishop of Ostia, 1057. Counsellor and legate of several Popes. Died at Faenza. Feast, Feb. 23.

St. Philip Neri (1515-95) — b. at Florence. Studied and ordained priest at Rome, 1551. Founded Congregation of the Oratory, 1575, for prayer, preaching and administration of the sacraments. Called "Apostle of Rome." Died at Rome. Beatified, 1615. Canonized, 1622. Feast, May 26.

St. Philomena—Virgin-martyr. In 1805 relics of young martyred maiden of the second century were found, and devotion to her spread rapidly, largely because of the interest of the Cure of Ars. Archconfraternity of St. Philomena was founded in 1884 to foster priestly vocations and the return of working classes to faith. Feast, Aug. 11.

St. Rita (c. 1386-1457) — b. at Rocco Porena, Italy. Married and had two sons. When her husband and children died, she entered the Order of St. Augustine. Had special devotion to Passion of Our Lord, attaining great sanctity by prayer, penance and patience in sickness. Died at Cassia. Beatified, 1627. Canonized, 1900. Feast, May 22.

St. Robert Bellarmine (1542-1621) — b. at Montepulciano, Italy. Entered Society of Jesus, 1559. Ordained priest, 1570. Taught at Louvain, Paris and Rome, 1570-89. Created cardinal, 1599. Staunch defender of Church doctrine against Protestantism. Died at Rome. Beatified, 1923. Canonized, 1930. Declared Doctor of the Church by Pius XI, 1931. Feast, May 13.

St. Roch (1295-1327) — b. at Montpellier, France. Gave fortune to poor in 1315, and joined Third Order of St. Francis. Made pilgrimage to Rome and nursed many victims of plague throughout Italy. Returned to France and was imprisoned as spy in 1322. Died in prison at Montpellier. Feast, Aug. 17.

St. Rose of Lima (1586-1617) — b. at Lima, Peru. Entered Third Order of St. Dominic, 1606. Practised heroic austerity. Died at Lima. Beatified, 1668. Canonized, 1671. First American saint. Patroness of South America. Feast, Aug. 30.

St. Sebastian — b. at Narbonne, Gaul; raised in Milan. Became captain in praetorian guard under Diocletian, 285. Arrested, first shot with arrows and later martyred by clubs, under Diocletian, 288. Feast, Jan. 20.

St. Simon Stock (1165-1265) — b. at Aysesford, Kent. Became her-

mit, 1192. Entered Carmelite Order, 1212. Became General of Order, 1247. In 1251 received Scapular of Mt. Carmel from Our Lady. Died at Bordeaux, France. Feast, May 16.

St. Stanislaus Kostka (1550-68)— b. at Rostkovo, Poland. Entered Society of Jesus, 1567. Outstanding in cheerful obedience and in devotion to Mary. Died while still a novice. Beatified, 1605. Canonized, 1726. Feast, Nov. 13.

St. Stephen—The first martyr. Chosen by Apostles as first of the seven deacons. "A man full of faith and of the Holy Spirit" (Acts 6, 5). Stoned to death by Jews about 36 A.D., because he proved Jesus to be the Messiah. Feast, Dec. 26.

St. Stephen (977-1038)— b. at Gran, Pannonia. First Christian King of Hungary, he ascended the throne in 997. Organized hierarchy and helped spread Gospel throughout Hungary. Died at Stuhlweissenburg. Canonized, 1083. Feast, Sept. 2.

St. Teresa of Avila (1515-82)— b. at Avila, Old Castile. Co-foundress, with St. John of the Cross, of Discalced Carmelites. Became Carmelite, 1534. Began reform, 1562. Writings are standard works of mystical theology. Died at Alba de Tormes. Beatified, 1614. Canonized, 1622. Feast, Oct. 15.

St. Teresa of the Child Jesus (1873-97)— b. at Alencon, France. Entered Carmelite Order at Lisieux, 1888. Sanctified herself by mortification and charity. Died at Lisieux, "victim to the merciful love of the Good God." Known as "The Little Flower." Beatified, 1923. Canonized, 1925. Feast, Oct. 3.

Bl. Theophane Venard (1829-61)— b. at St. Loup-sur-Thonet, France. Studied at Paris Seminary for Foreign Missions. Ordained priest, 1852, and sent to China. Labored zealously as missionary. Captured by hostile Annanite mandarins, 1860. Martyred by beheading, at Ton-king. Beatified, 1909. Feast Feb. 2.

St. Thomas Aquinas (1226-74)— b. at Rocca Secca, near Naples. Educated at University of Naples. Became Dominican, 1243. Received Doctorate at Paris, 1257. Of great intellect, he was an outstanding philosopher and theologian. Thomistic philosophy perpetuates his name. His "Summa Theologica" is a masterpiece of Christian genius. Died at Fossa-Nuova. Canonized, 1323. Feast, March 7.

St. Thomas More (1478-1535)— b. at London. Student of law and the arts. Knighted, 1521. Appointed Lord Chancellor, 1529. Imprisoned by Henry VIII for loyalty to Pope, and beheaded. Beatified, 1886. Canonized, 1935. Feast, July 9.

St. Valentine— Roman priest, martyred in the third century on the Via Flaminia for assisting martyrs under Claudius II (268-270). Feast, Feb. 14.

St. Veronica (1st century)— Pious matron of Jerusalem. Offered Christ, on His way to Calvary, a towel on which He left the imprint of His Holy Face. She brought this image to Rome where it was first called *vera icon* (true image), and then *veronica*, which many mistook for her name. Some identify Veronica with the woman cured of hemorrhage in the Gospel. Feast, July 12.

St. Vincent de Paul (1576-1660)— b. at Pouli, France. Ordained priest, 1600. Slave of Moorish pirates, 1605-07. Labored with great charity toward the poor and neglected. Founded two societies to carry on this work, the Congregation of the Mission (1625) and the Sisters of Charity (1633). Died at Paris. Beatified, 1723. Canonized, 1737. Patron of works of charity. Feast, July 19.

St. Vincent Ferrer (1350-1419)— b. at Valencia, Spain. Entered Dominican Order, 1367. One of the most powerful preachers of his day, he preached penance throughout Europe. Instrumental in ending Western Schism, 1417. Died at Vannes, France. Canonized, 1455. Feast, April 5.

Some Famous Catholic Men of Achievement

STATESMEN AND LEADERS

Albert or Albrecht (died 1229)—Bishop of Riga, Apostle of Livonia. Founded Riga 1201 and by 1206 had re-Christianized Livonia. In 1202 he established Knights of the Sword.

Albornoz, Gil Alvarez Carillo de (1310-1367)—Archbishop of Toledo, cardinal, general and statesman. Regained the Papal States for the Pope in 1354, and his "Egidian Constitutions" for them prevailed until 1816. Founded college at Bologna.

Alfred the Great (849-899)—First Saxon King of England; noted for wise laws, and the spread of religion; he inspired the Anglo-Saxon Chronicle.

Barry, John (1745-1803)—Captain when that rank was highest in the U. S. Navy; he captured many British vessels during the Revolution, and is called the Father of the American Navy.

Beaton, David (1494-1546)—Cardinal Archbishop of St. Andrews and statesman. He opposed Henry VIII in separating Scotland from its loyalty to the Holy See, and as Regent for Mary was assassinated by Henry's agents.

Benson, William S. (1855-1933)—Admiral, United States Navy. Chief of Naval Operations in First World War. Elected first president of the National Council of Catholic Men.

Burnett, Peter Hardeman (1807-1895)—First Governor of California after its admission to Union. Wrote "The Path Which Led a Protestant Lawyer to the Catholic Church."

Calvert, Cecil (1605-1675)—Second Lord Baltimore. His policy of religious toleration was carried out by his brother Leonard, who led the expedition, which settled at St. Mary's, 1634, and was first proprietary Governor of Maryland.

Calvert, George (1580-1632)—First Lord Baltimore. Held important posts under James I. Had to resign when converted. Established a colony in Newfoundland. Obtained land in northern Virginia (Maryland); died before charter was granted.

Carroll, Charles, of Carrollton

(1737-1832)—Member of Maryland Convention of 1775, one of delegation of four to Canada, 1776, member of the Continental Congress and signer of the Declaration of Independence. Assisted in drawing up the Maryland Constitution, was member of State and U. S. Senates.

Carroll, John (1735-1815)—Born in Maryland. First Bishop of the hierarchy of the U. S., first Bishop of Baltimore, his diocese reaching from Georgia to Maine, and west to the Mississippi.

Charlemagne (742-814)—First ruler of the Holy Roman Empire. He defended the Papacy against the Lombards, developed agriculture, codified the Frankish law, began educational reform, encouraged church music, and was zealous for church discipline.

Charles Martel (c. 688-741)—Duke of Austria, son of Pepin. Re-established the authority of the Frankish monarchy. Drove the Saracens out of Europe in 732 A. D. at the battle of Tours and was thereafter called Martel (the Hammer).

Constantine the Great (275-337)—Roman emperor. Granted liberty of worship to Christians in Edict of Milan. Promoted welfare of empire and bestowed many favors on the Church. His capital Constantinople was renamed for him, 330.

Creighton, John (1831-1907)—Born, Ohio. He and his brother Edward founded Creighton University and took heroic part in 1861 in laying the first telegraph line that bound California to the rest of the nation. John was made a Knight of St. Gregory and a Roman Count by Leo XIII, and in 1900 received the Laetare Medal.

Doria, Andrea (1468-1560)—He served in the guards of Pope Innocent VIII; reorganized the Genoese fleet and directed the war against the Turks and Barbary pirates.

Ethelbert, Saint (560-616)—Confessor, King of Kent. His baptism by St. Augustine led to that of

10,000 of his countrymen. Issued first written laws to the English, built Canterbury and other churches.

Fisher, John, Saint (1459-1535) — Martyr. Cardinal and Bishop of Rochester, he steadfastly resisted Henry VIII in his attempt to secure a divorce from Catherine, and was beheaded when he refused to take the oath of succession acknowledging the issue of Henry and Anne as legitimate heirs to the English throne.

Fitz-Simmons, Thomas (1741-1811) — First Catholic to fill public office in Pennsylvania; a member of the Continental Congress, and of the first Congress of the United States; supposed to have been the first to suggest a protective tariff to aid American industry; one of the founders of Georgetown College.

Freppel, Charles Emile (1827-1891) — Bishop of Angers. He was the most attentively heard orator of the French Chamber of Deputies for eleven years. His works deal with the religious, political and social questions of his time.

Frontenac, Louis De Buade, Count (1622-1698) — Governor of New France; promoted the discoveries of Joliet and La Salle; left Canada enlarged, respected and in peace.

Garcia, Moreno Gabriel (1821-1875) — Great patriot. President of Ecuador: alone of all the rulers of the world protested against the despoliation of the Holy See in 1870.

Gaston, William (1778-1884) — North Carolina state senator, federalist congressman and judge of the North Carolina Supreme Court. In 1835, was responsible for repeal of constitutional provision which practically disenfranchised Catholics in his native state.

Gibbons, James (1834-1921) — Cardinal Archbishop of Baltimore. He occupied a conspicuous place in American public life as priest, prelate, patriot, controversialist, writer and apologete. Apostolic Delegate to the Third Plenary Council of Baltimore. He championed the rights of labor. His widely read book, "Faith of Our Fathers," is a

remarkably clear, simple exposition of the Catholic Faith.

Godfrey of Bouillon (1060-1100) — Duke of Lower Lorraine, "Defender of the Holy Sepulchre." On First Crusade, entered Jerusalem, of which he accepted the sovereignty.

Gregory the Illuminator, Saint (257-337) — Martyr, Bishop, apostle and national saint of Armenia. Helped free Armenia from the Persians, converted it so that Armenia became the first Christian state.

Hill, James J. (1838-1916) — The greatest of railroad builders in the United States. His railroad activities were chiefly responsible for the development of the western states.

Hunyady, Janos (1400-1456) — Hungarian defender of Christendom against the Turks. Defeated them at Belgrade, 1456. The Franciscan saint, John Capistran, led the left wing of the army joining Hunyady.

John of Austria, Don (1547-1578) — Catholic hero. As Admiral of the Austrian and Spanish fleets, he won the great victory of Lepanto over the Turks.

Kosciusko, Tadeusz (1746-1817) — Polish patriot. Served in Washington's army during the American Revolution. Headed the Revolution of Poland in 1794, but was captured and imprisoned by the Russians.

Ladislaus, Saint (1040-1095) — King of Hungary. Enlarged his kingdom and made Christianity the national religion.

Langton, Stephen (died 1228) — Cardinal Archbishop of Canterbury, England, who led the English barons against King John. He is the author of the Magna Charta.

Laurier, Sir Wilfred (1841-1919) — Statesman. First French Canadian to become Premier of Canada.

Longstreet, James (1821-1904) — Major General in the Confederate Army. Became a Catholic after the Civil War.

Louis IX, Saint (1215-1270) — Confessor, King of France. A model Christian sovereign and religious ascetic. Made two Crusades.

MacMahon, Marie Edme Patrice Maurice de (1808-1893) — Great

soldier. Created Marshal of France and Duke of Magenta for his victory of Magenta (1859), and Governor General of Algeria. In 1873, was elected President of France.

Mallinckrodt, Hermann von (1821-1874) — German statesman. Entering Prussian Parliament in 1852, assisted in founding the Center Party to defend Catholic rights.

Mallory, Stephen Russell (1813-1873) — Took part in the Seminole War and represented Florida in the United States Senate. In the Civil War he organized the Confederate navy.

Maximilian I, the Great (1573-1651) — Duke and Elector of Bavaria and Steward of the Holy Roman Empire. Made Catholicism the only religion in Bavaria.

Mazarin, Jules (1602-1661) — Cardinal. Prime Minister of France, under Louis XIII and Louis XIV; he concluded the Thirty Years' War by the Treaty of Westphalia.

McGivney Michael Joseph (1852-1890) — Priest of the Diocese of Hartford, Conn.; founded the Knights of Columbus in 1882.

McLoughlin, John (1784-1857) — Canadian physician and pioneer, known as the "Father of Oregon." Partner of the Hudsons Bay Co. Founder of Oregon City. Protected missionaries and because of aid to settlers from the United States was forced out of office and died in poverty.

Mercier, Desire Joseph (1851-1926) — Cardinal Archbishop of Malines. Outstanding figure in Belgian public and intellectual life and hero of the World War, an intrepid leader against the demands of German invaders. Restored Louvain after the war. In 1924, he began the "Malines Conversations," an attempt to unify the Anglican and Roman Churches.

Montcalm, Louis Joseph Gozon, Marquis de (1712-1759) — As Commander of the French army in Canada, was heroically faithful to duty against great odds.

Newman, John Henry (1801-1890) — Cardinal, famous English convert.

Had profound influence and induced many hundreds to follow him.

O'Connell, Daniel (1775-1847) — Called the "Liberator" of Ireland. Through his efforts Catholic Emancipation was granted in 1829.

Olaf Haroldson, Saint (995-1030) — Martyr. Converted Viking, elected to the throne of Norway, he endeavored to establish the Church on Anglo-Saxon lines. Was exiled and on his return fell in battle.

Pazmany, Peter (d. 1637) — Cardinal Primate of Hungary. Restored Catholicism in Hungary, translated Bible into Hungarian, founded the Hungarian University of Sciences.

Pepin the Short (714-768) — King of the Franks, son of Charles Martel and father of Charlemagne. Elected King and crowned with religious ceremonies, the first instance among the Franks. Forced the Lombards to restore central Italy to the Holy See.

Pole, Reginald (1500-1558) — Cardinal Archbishop of Canterbury. Opposed the divorce of Henry VIII and went into voluntary exile. Returning to England in Mary's reign, 1553, he became a considerable power in state affairs, but, uninterested in material promotion, his piety, learning and asceticism were the admiration of all.

Richelieu, Armand Jean du Plessis, Duke of (1585-1642) — Cardinal and famous statesman. Founder of the French Academy, 1634. Zealous as a churchman, as a statesman he was strong, eloquent, astute and vindictive.

Rochambeau, Jean Baptiste Donatien de Vimeur, Count de (1725-1807) — French Marshal who aided Washington in the Revolution.

Serra, Junipero (1713-1784) — Great Franciscan missionary to California, where he established numerous Missions.

Shea, Sir Ambrose (1815-1905) — Member of House assembly of Newfoundland almost continuously for 28 years. As Governor of the Bahamas, 1887-95, he introduced the sisal fibre in industry, organized a

public bank and laid the Bahamas-Florida cable.

Sobieski, John (1629-1696)—Great Polish soldier. Rescued Vienna from the Turks and caused their expulsion from Poland and Hungary.

Stephen, Saint (975-1038) — Confessor, first King and apostle of Hungary.

Tancred (1073-1112) — Prince of Antioch, joined in the Crusade of 1096 and took Jerusalem in 1099.

Taney, Roger Brooke (1777-1864) — Born, Calvert Co., Maryland. Great jurist, fifth Chief Justice of the Supreme Court. Responsible for the Dred Scott Decision.

Thomas Becket, Saint (1118-1170) Martyr, Archbishop of Canterbury, Chancellor of England, statesman and soldier. Was murdered for protecting the Church against the encroachments of the State under Henry II.

Vladimir, Saint (956-1015)—Called "the Great." Grand Duke of Kiev and all Russia and its first Christian ruler. Established schools, churches and the ecclesiastical court, zealously spreading the faith.

William the Conqueror (1027-1087) —Duke of Normandy. Invaded England 1066, defeated Harold at Hast-

ings and was crowned King of England.

Windthorst, Ludwig (1812-1891) —Advanced Catholic rights in Germany. Established school known as "People's Union for Catholic Germany."

Wiseman, Nicholas Patrick (1802-1865)—Cardinal, first Archbishop of Westminster. Influential in Catholic revival in England.

Ximenez de Cisneros, Francisco (1436-1517)—Franciscan statesman. Archbishop of Toledo, Viceroy of Burgundy, Chancellor, then Grand Inquisitor of Castile and Leon, and Cardinal. In 1509 he defeated the Moors at Oran. As regent on the death of Ferdinand he moved the seat of government to Madrid, reformed tax laws, and became interested in the welfare of the natives of the Spanish-American possessions.

Zumarraga, Juan de (1468-1548)—Franciscan, first Bishop of Mexico. Saved Mexico from a bloody civil struggle by securing modification of the "Nuevas Leyes." Founded hospitals in Mexico and Vera Cruz, the famous Colegio Tlaltelolco, and introduced the printing press into the New World. Gave impetus to industries, agriculture and manufacture.

DISCOVERERS AND EXPLORERS

Amerigo Vespucci (1451-1512) — Acclaimed discoverer of the Mainland of America, named after him.

Balboa, Vasco Nunez de (1475-1517) — Discovered the Pacific Ocean in 1513.

Cabot, John—Italian navigator of the 15th century. Offering to do for England what Columbus had done for Spain, he sailed for America, discovering the mainland, June 24, 1497.

Cabral, Pedro Alvarez (1460-1526) — Discoverer of Brazil which he named Vera Cruz.

Cartier, Jacques (1491-1557) — Explored coasts of Labrador and Newfoundland, and ascended the St. Lawrence to Montreal.

Champlain, Samuel de (1570-1635) — Discoverer of Lake Champlain, Father of New France and founder

of Quebec; considered a true Christian explorer.

Columbus, Christopher (1451-1506) — Discoverer of America in 1492.

Cordova, Francisco Hernando de — Discovered Yucatan in 1517 and was mortally wounded in expedition.

Cortez, Hernando (1485-1547) — Spanish explorer and masterful soldier. Conquered Mexico.

De Soto, Hernando (1496-1542) — Discoverer of lower course of the Mississippi River in 1541.

Dias, Bartolomeu (died 1500) — Portuguese navigator, discovered Cape of Good Hope in 1488.

Gama, Vasco da (1469-1524)—Discovered a new sea route to India.

Grijalva, Juan de (1489-1527) — Completed exploration of Yucatan and discovered Mexico.

Hennepin, Louis (1640-1701) — Franciscan, first European to see, describe and depict Niagara Falls. Explored the Great Lakes region and the upper Mississippi.

Henry the Navigator (1394-1460) Son of King John I of Portugal. Discovered the Azores, the Madeira and Cape Verde Islands, and traced African coast as far as Sierra Leone.

Joliet, Louis (1645-1700) — French Canadian explorer of the Mississippi with Marquette in 1673.

La Salle, Rene Robert Cavelier, Sieur de (1643-1687) — Discovered the Ohio River and explored the valley of the Mississippi River for France.

Magellan, Ferdinand (1480-1521) — Portuguese navigator. Charles I of Spain sponsored his attempt to circumnavigate the globe. He sailed westward and discovered the Strait of Magellan, the Ladrones and the Philippines, where he was slain. His companions, continuing westward, returned to Spain, proving the world's rotundity.

Marquette, Jacques (1636-1675) — Jesuit, discoverer of upper course of the Mississippi in 1673. He left a valuable diary of his voyage, with maps. His statue was placed by Wisconsin in the Hall of Fame, Washington, D. C.

Agricola, George (Bauer) (1494-1555) — Described contemporary melting and smelting methods. Is called the "Father of Mineralogy." His chief work is "De Re Metallica."

Albertus Magnus, Saint (1206-1280) — A Dominican friar, philosopher and scientist. Compiled an encyclopedia. His study of the natural sciences was in advance of his time.

Algue, Jose (born 1856) — Spanish Jesuit. Invented the barocyclometer used to detect the approach of cyclones.

Ampere, Andre Marie (1775-1836) — Has the practical unit of electrical current named after him; is the founder of the science of electrodynamics.

Ocampo, Sebastian (1466-1521) — Circumnavigated Cuba and proved its insular character.

Orellana, Francisco de (1500-1546) — Spanish navigator who explored the course of the Amazon River.

Perez, Juan (d. before 1513) — Franciscan, aided Columbus in his plans for discovery, accompanied him on second voyage and said first Mass in New World.

Pizarro, Francisco (1471-1541) — Spanish explorer and conqueror of Peru.

Polo, Marco (1251-1324) — Greatest of travelers; blessed by the Pope before his departure to China, where he was highly esteemed at court. The remarkable account of his travels is called the "Book of Marco Polo."

Ponce de Leon (1460-1521) — Spanish discoverer of Florida.

Rubruck, William (1200-1256) — Franciscan traveler in the East, especially China. His account of his travels is a geographical masterpiece.

Verrazano, Giovanni da (1485-1527) — Explored the coast of North America for Francis I of France; claimed by his Italian countrymen as discoverer of the Hudson River.

SCIENTISTS

Bacon, Roger (1214-1294) — Franciscan. Is called the Father of Experimental Science. "Opus Majus," "Opus Minus" and "Tertium" are the most important of his more than 80 works. He writes of optical and astronomical laws now generally accepted, discusses the possibility of invention of the steamship, balloon, airplane, microscope and telescope, explains the composition and effects of gunpowder, and predicts railways and the use of electricity.

Bartholomew Anglicus (13th century) — English Franciscan, who wrote the first great medieval encyclopedia of science.

Bayma, Joseph (1816-1892) — Italian Jesuit, mathematician and scientist. Wrote "Molecular Mechanics,"

dealing with the constitution of matter.

Beccaria, Giovanni Battista (1716-1781)—Famous for his original researches in electricity.

Becquerel, Antoine Cesar (1788-1878)—French physicist, who invented the constant cell, a differential galvanometer, and an electric thermometer.

Becquerel, Antoine Henri (1852-1908)—Son of Antoine Cesar. The founder of radioactivity; discoverer of "Becquerel's Rays."

Behalm, Martin (1459-1507)—Made the geographical globe, the oldest in existence, in 1492.

Bernard, Claude (1813-1878)—Physiologist, who discovered the glycogenic function of the liver, and the vasomotor system.

Binet, Jacques Philippe Marie (1786-1856)—French mathematician and astronomer. Enumerated the principle known as Binet's Theorem.

Blondo, Flavio (1388-1463)—Called the founder of the science of archeology and Christian topography. Author of three encyclopedias on which all subsequent dictionaries of Roman antiquities are based.

Blot, Jean Baptiste (1774-1862)—Discovered the laws of rotary polarization by crystalline bodies.

Bolzano, Bernard (1781-1848)—Bohemian mathematician and philosopher. Proved the binomial theorem.

Borrus, Christopher (1583-1632)—Drew up first chart of the Atlantic and Indian oceans showing the spot where the magnetic needle makes the same angle with the meridian.

Boscovich, Ruggiero Guiseppi (1711-1787)—Jesuit astronomer, engineer and inventor of micrometer which requires no artificial illumination of the field of the telescope.

Bosio, Antonio (1575-1629)—Known as the "Columbus of the Catacombs" and called the Father of Christian Archeology.

Bourgeois, Louis (1819-1878)—Rector of the Seminary of Pontlevoy, Loinet-Cher, was the first to present and develop the problem of the eoliths in 1863.

Braille, Louis (1809-1852)—Blind educator of the blind, invented the Braille system (used today in revised form).

Branly, Edouard (born 1846)—Physicist, discoverer of the coherer, which made wireless telegraphy possible.

Caldani, Leopold Marco Antonio (1725-1813)—Anatomist and physiologist. Wrote an anatomical atlas. Also noted for anatomical studies on the function of the spinal cord and for the introduction of electricity in the physiology of the nerves.

Cambou, Paul (1849-1909)—French geologist and Jesuit missionary to Madagascar. Discovered the silk thread spun by large native spiders, devised a contrivance on which to roll these webs so that spinning and weaving could be done at Tananarivo.

Camel, George Joseph (1661-1706)—Botanist and Jesuit missionary to the Philippines. Wrote of his valuable investigations of plants and natural history of the islands. Evergreen shrub *Camellia* named for him.

Cardan, Girolamo (1501-1576)—Physician and mathematician. His treatise on algebra contains the solution of the cubic equation, since named after him.

Carnoy, Jean Baptiste (1839-1899)—Priest, founder of the science of cytology. Performed noted experiments on cellular segmentation.

Cassini, Giovanni Dominico (1625-1712)—Determined the rotation periods of Venus, Jupiter and Mars, discovered four satellites and suggested oval paths, later named Casisianians, in place of the ellipses of Kepler. First director of Paris Observatory.

Cauchy, Augustin Louis (1789-1857)—An important contributor to mathematics. The *Calculus of Residues* was his invention.

Caxton, William (1422-1491)—First English printer, translated and wrote original prologues and epilogues for some of the many books he printed at Westminster.

Cavallere, Bonaventura (1598-1647)—Hieronymite and mathema-

tician. Renowned for "Methods of Indivisibles," the forerunner of integral calculus, and his efforts in popularizing use of logarithms in Italy.

Cesalpino, Andrea (1519-1603)—Physician, philosopher and botanist. His "De Plantis Libris XVI" contains the foundation of plant morphology and physiology.

Champollion, Jean Francois (1790-1832)—Egyptologist. Discovered through the Rosetta Stone a system for deciphering hieroglyphics.

Chauliac, Guy de (d. about 1370)—Distinguished anatomist and father of modern surgery. Gave a complete and authoritative description of the terrible bubonic plague or "Black Death" of the fourteenth century.

Chevreul, Michel Eugene (1786-1889)—Chemist, physicist and philosopher. His studies of animal fats led to the manufacture of candles and glycerine and his researches in color harmony resulted in great increase in variety of dyes.

Clavius, Christopher (1538-1612)—Jesuit mathematician and astronomer. Wrote innumerable scientific works. Reformed the Gregorian calendar.

Colombo, Matteo Realdo (1516-1559)—Pioneer medieval anatomist. Discovered pulmonary circulation.

Copernicus, Nicolaus (1473-1543)—Dominican cleric and astronomer. He wrote on the heliocentric planetary theory as opposed to the Ptolemaic, and it was named after him.

Coulomb, Charles Augustine (1736-1806)—Invented the "torsion balance," an instrument to detect and measure electricity. The Coulomb, the practical unit of quantity of electricity, is named in his honor.

De Rossi, Giovanni Battista (1822-1894)—Archeologist, who aroused a world-wide interest in Christian antiquities. Master of epigraphy and typography.

Descartes, Rene (1596-1650)—Founder of analytical geometry.

Divisch, Procopius (1698-1765)—A Premonstratensian, who erected a

lightning rod at Premnitz in 1754, before Franklin's work was known; he was also among the first to use electricity in the treatment of disease.

Dulong, Pierre Louis (1785-1838)—Author with Petit of the formula for determining the specific heat of solids.

Dumas, Jean Baptiste (1800-1884)—One of the foremost chemists of the nineteenth century. He introduced a method of ascertaining vapor densities.

Dwight, Thomas (1843-1911)—Won for himself an international reputation as an anatomist; wrote "Thoughts of a Catholic Anatomist."

Eckhel, Joseph Hilarius (1737-1798)—A Jesuit, founder of the scientific numismatics of classical antiquity.

Epee, Charles Michel de L' (1712-1789)—Priest inventor of the sign alphabet, which is the basis of all systematic instruction of the deaf and dumb.

Eustachius, Bartolomeo (1500-1574)—Famous for contributions to the science of anatomy. The Eustachian Tube, connecting the ear and pharynx, is named after him.

Fabre, Jean Henri (1823-1915)—Famous entomologist. His "Souvenirs Entomologiques" merited for him the title of "The Homer of the Insect World."

Fabri, Honore (1607-1688)—Jesuit who discovered the circulation of the blood independently of Harvey.

Fabricius, Hieronymus (1537-1619)—Discovered the valvular system of the veins; was the teacher of Harvey.

Fallopio, Gabriello (1523-1562)—Anatomist. The tube leading from the ovary to the uterus, and the canal through which the facial nerve passes from the auditory, are both called by his name.

Faye, Herve Auguste Etienne Albans (1814-1902)—Astronomer, discovered the comet named for him. Invented the zenithal collimator and applied photography and electricity to astronomy.

Ferrari, Ludovico (born 1522)—Discovered the method of resolving equations of the fourth degree.

Fizeau, Armand Hippolyte Louis (1819-1896) — First determined experimentally the velocity of light.

Foucault, Jean Bernard Leon (1819-1868) — Made electric light practicable. Gave the first practical electric arc light to the world in 1844. Invented the gyroscope.

Fraunhofer, Joseph von (1787-1826)—Initiated spectrum analysis, discovered the Fraunhofer lines in the solar spectrum and established the laws of diffraction.

Fresnel, Augustin Jean (1788-1827)—Made great contributions to the science of optics. Developed a theory bearing his name and by his system of lenses revolutionized lighthouse illumination.

Galilei, Galileo (1564-1642)—Great natural philosopher and astronomer. Discovered the isochronism of the pendulum and, from his construction of a telescope which magnified 32 times, the physical features of the moon and the satellites of Jupiter. Discovered the laws of projectiles, the principles of virtual velocities and gave an exposition of the true principles of flotation. For his bold support of the Copernican theory he was condemned by the Inquisition; but he received the special blessing of Urban VIII before his death.

Galvani, Luigi (1737-1798)—Manifestations of current electricity have been named "Galvanism" in his honor. He was buried in the habit of the Third Order of St. Francis.

Gassendi, Pierre (1592-1655) — A priest who was called "the Bacon of France." He first observed the transit of Mercury across the sun's disc.

Gay-Lussac, Joseph Louis (1778-1850) — French chemist and physicist. Conducted important research work in gaseous combinations and fermentation; improved methods of organic analysis.

Gordon, Andrew (1712-1751) — Benedictine monk, who first used a cylinder of glass to produce frictional electricity; invented electrical chimes.

Grimaldi, Francesco Maria (1613-1663)—Jesuit, who discovered the diffraction, interference and dispersion of light passing through a prism.

Gutenberg, Johann (1400-1467) — Inventor of printing.

Haüy, Rene Just (1743-1822) — A priest and mineralogist. Called the "Father of Crystallography."

Heis, Eduard (1806-1877) — First ascertained the point of departure of meteors, drew a chart of 5,421 stars, with first authentic map of the milky way.

Helmoltz, Jan Baptista van (1577-1644) — Introduced chemical methods in biological studies, explained digestion and introduced the word "gas" as it is now used.

Hengler, Lawrence (1806-1858)—A priest, inventor of the horizontal pendulum used in seismographs.

Heude, Pierre (1836-1902)—Jesuit zoologist whose writings on the land mollusks of China are the standard authority.

Hilgard, Eugene Waldemar (1833-1916) — Geologist, chemist. Responsible for putting agriculture on a scientific basis and for making it a subject of university curricula. Became Assistant State Geologist of Mississippi in 1856.

Holland, John Philip (1844-1914) — American inventor of the first submarine, successful from a practical viewpoint.

Jussieu, Bernard de (1699-1777)—Introduced a natural system of the classification of plants.

Kelly, William (1811-1888) — American inventor. Was first to convert cast iron into malleable steel, though he did not get the credit, it being known as Bessemer's process.

Kircher, Athanasius (1601-1680) — Jesuit. He studied volcanoes; deciphered hieroglyphics; perfected the speaking tube and the aeolian harp; invented the magic lantern; first definitely stated the germ theory of disease.

Laennec, Rene Theophile Hyacinthe (1781-1826) — Physician, dis-

coverer of auscultation, father of modern knowledge of pulmonary diseases, inventor of the stethoscope.

Lamarck, Jean Baptiste de Monet, Chevalier de (1744-1829)—Botanist, zoologist and natural philosopher. Author of several works and originator of the evolutionary theory called Lamarckism.

Laplace, Pierre Simon (1749-1827)—Well-known mathematical and physical astronomer and member of the principal Academies of Europe.

Latreille, Pierre Andre (1762-1833)—French zoologist, pioneer in the field of entomology.

Lavoisier, Antoine Laurent (1743-1794)—French scientist, called the "Father of Modern Chemistry."

Le Verrier, Urbain Jean Joseph (1811-1877)—Astronomer. Made the mathematical discovery of the planet Neptune. Founded the International Meteorological Institute and organized the French weather bureau service.

Linacre, Thomas (1460-1524)—Physician, priest. Founder of the Royal College of Physicians, London.

Malpighi, Marcello (1628-1694)—Founder of comparative physiology and microscopic anatomy, noted for works regarding the skin, spleen and liver.

Malus, Etienne Louis (1775-1812)—Discovered polarization of light; invented the polariscope.

Marconi, Marchese Guglielmo (1874-1937)—Italian inventor and engineer. To his genius is due the scientific triumph of wireless telegraphy or radio.

Mariotte, Edme (1620-1684)—French churchman who established the law of gases which bears his name.

Mendel, Gregor Johann (1822-1884)—Augustinian priest and biologist, author of Mendel's Law of Heredity, one of the greatest discoveries in biology.

Mersenne, Marin (1588-1648)—Author of numerous works on mathematical sciences, encouraged scientists of his time, friend of Galileo and Descartes.

Monge, Gaspard (1746-1818)—Founder of descriptive geometry, conducted search for Egyptian antiquities on Napoleon's campaign in Egypt, the specimens becoming the nucleus of the Egyptian department of the British Museum.

Morgagni, Giovanni Battista (1682-1771)—Founder of modern pathology. Important studies in aneurisms and pulmonary disease.

Muller, Johann (1436-1476)—Astronomer. Settled the reform of the calendar.

Muller, Johann (1801-1858)—Founder of modern physiology.

Murphy, John B. (1857-1916)—Noted American surgeon, celebrated for the "Murphy Button," called the "greatest clinical teacher of the day"; awarded the Laetare Medal in 1902; sought by President Roosevelt when he was shot by a maniac.

Murray, Thomas Edward (1860-1929)—Inventor. Knight of St. Gregory and Knight of Malta. Designed electric plants and obtained patents for 1,100 inventions, among them safety appliances and an electric welding process for the manufacture of 94-inch mortar shells. Effected the combinations of electrical companies in Brooklyn and New York.

Nelaton, Auguste (1807-1873)—French surgeon who suggested the ligation of both ends of the arteries in hemorrhages; invented the Nelaton probe with the porcelain knob.

Nieuwland, Julius Arthur, C.S.C. (1876-1936)—Chemist and botanist. A contributor to the invention of Lewisite Gas, a deadly poison. Discovered a method for production, at low cost, of synthetic rubber.

Nobill, Leopold (1784-1835)—Italian inventor of the thermophile.

Nollet, Jean-Antoine (1700-1770)—Physicist, made valuable experiments in electricity and was first observer of electric sparks drawn from the human body.

Ortelius, Abraham (1527-1598)—Geographer, cartographer and archaeologist. In 1570 he published the first great modern atlas, and in 1587 a still useful dictionary of old geography.

Ozanam, Jacques (1640-1717) — Author of numerous mathematical works. His "Recreations" is still popular.

Pascal, Blaise (1623-1662) — Demonstrated that a column of air has weight.

Pasteur, Louis (1822-1895) — Father of bacteriology, and founder of the Pasteur Institute. Famed for his vaccine against hydrophobia, for successfully combating the silk-worm disease and Pasteurization.

Pelouze, Theophile Jules (1807-1867) — Chemist. Was the first to synthesize a fatty substance from glycerine, to isolate tannic acid and to make gun-cotton in France.

Piazzi, Giuseppe (1746-1826) — Theatine monk and astronomer, discoverer of the first planetoid, Ceres.

Picard, Jean (1620-1682) — French priest who first accurately measured a degree of the meridian.

Pitra, Jean Baptiste Francois (1812-1889) — Cardinal, author, theologian and archeologist: discovered the "Inscription of Autun."

Plumier, Charles (1646-1704) — Renowned botanical explorer. Left descriptions of plants of Antilles and Central America.

Pouget, Jean Francois Albert du, Marquis de Nadaillac (1817-1904) — Authority on cave drawings.

Provancher, Leon Abel (1820-1892) — Called the "Father of Natural History in Canada."

Regnault, Henri Victor (1810-1878) — Chemist and physicist, authority in thermometry.

Riccioli, Giovanni Battista (1598-1671) — Italian Jesuit who introduced the lunar nomenclature in use today.

Roentgen, Wilhelm Konrad (1845-1923) — German physicist, discoverer of the X-ray. He designated it by the sign of the unknown quantity "X," because the mechanism of the ray was unknown to him.

Sahagun, Bernardino de (1500-1590) — Franciscan missionary and Aztec archeologist. Compiled an Aztec history, grammar and dictionary.

Santorini, Giovanni Domenico (1681-1737) — Anatomist, discovered

emissary veins leading out of sinuses, risory muscles, fissures in external ear.

Scheiner, Christopher (1575-1650) — Jesuit astronomer. Invented the pantograph, or copying instrument, and constructed a telescope which permitted him to make the first systematic investigation of sun spots.

Schwann, Theodor (1810-1882) — Physiologist, founder of the theory of the cellular structure of animal organisms, discoverer of pepsin as digestive agent and the organic nature of the yeast plant.

Schwarz, Berthold — German friar of the thirteenth century. Inventor of firearms.

Secchi, Angelo (1818-1878) — Jesuit Italian astronomer and professor at Georgetown University. Laid the foundations of the unique "Sun Records"; discovered the "flash spectrum" and the five Secchi types of stars and invented new instruments for studying the fixed stars. He invented the meteorograph and also acquired fame as a physicist.

Semelweis, Ignaz Philipp (1818-1865) — Hungarian physician. The pioneer of antiseptic treatment. Discoverer of causes of puerperal fever.

Spallanzani, Lazzaro (1729-1794) — Priest, gave the first correct explanation of the nature of spermatazoa and of the physiologic process of digestion. Proved the falsity of the doctrine of spontaneous generation and proved the regeneration of matter.

Steensen, Niels (1638-1686) — Danish bishop, anatomist and "father of geology." First to conceive the possibility of reading the history of the earth from its geological strata. Discoverer of the excretory duct of the parotid glands.

Takamine, Jokichi (1853-1922) — Japanese-American convert to Catholicism. Discovered adrenalin.

Tieffenthaler, Joseph (1710-1785) — Jesuit missionary and noted geographer. Wrote "Descriptio Indiae."

Torricelli, Evangelista (1608-1647) — Italian mathematician and physicist, invented the barometer.

Toscanelli, Paolo dal Pozzo (1397-1482) — Mathematician, astronomer and geographer. To his cosmographical knowledge Columbus largely owed the discovery of America.

Tulasne, Louis Rene (1815-1885) — Mycologist, widely known for his microscopic study of fungi.

Valentine, Basil (born 1394) — Benedictine monk, founder of analytical chemistry, called the last alchemist and the first chemist.

Vesalius, Andreas (1514-1564) — Founder of modern anatomical science.

Vico, Francesco de (1805-1848) — Jesuit priest who discovered six comets.

Vieta, Francois, Seigneur de La Bigottiere (1540-1603) — Father of modern algebra, which he applied to geometry and trigonometry.

Vinci, Leonardo da (1452-1519) — Made intelligent investigation of the principle of flying and innovations in bridges and war machines, and constructed canals.

Volta, Alessandro (1745-1827) — Italian physicist. The volt, unit of electromotive force, is named after him; he also invented the first galvanic battery.

Waldseemüller, Martin (1475-1522) — Made first modern atlas of the world, and used the name America.

Winckelmann, Johann Joachim (1717-1768) — German art historian and the founder of scientific archeology.

Windle, Sir Bertram (1858-1929) — Scientist, apologist, did original work in anatomy, archeology and teratology and also wrote on ethnology, anthropology and spiritism.

THEOLOGIAN AND PHILOSOPHERS

Abelard, Peter (1079-1142) — French philosopher and theologian, though more brilliant than solid. Contributor to Scholastic method.

Albertus Magnus, Saint (1206-1280) — "Universal Doctor," Dominican theologian and eminent representative of Scholasticism. Teacher of Thomas Aquinas.

Alcuin Albinus (735-804) — Promoted education and contributed to the establishment of the Roman Rite in the Carolingian Empire. Revised the Vulgate text and compiled a Missal.

Alexander of Hales (died 1245) — First Franciscan teacher at Paris; part author of a "Summa Theologica" which had much influence in the thirteenth century. Gave doctrinal direction to the Franciscan School in general and to St. Bonaventure in particular.

Alphonsus Ligouri, Saint (1696-1787) — Confessor, Doctor of the Church and master of moral theology.

Ambrose, Saint (340-397) — Bishop of Milan, one of the four great Latin Doctors of the Church. One of the first writers to attempt a synthesis of Christian morality in his "De Officiis Ministrorum."

Anselm, Saint (1033-1109) — Confessor, Doctor of the Church. Born in Italy, died in England. Deeply influenced Catholic philosophy.

Athanasius, Saint (c. 295-373) — Confessor of the Church and one of the four great Greek Doctors. Champion of orthodoxy in the Church's contest against Arianism.

Augustine of Canterbury, Saint (died 604) — Confessor. Born Rome, died Canterbury, England. Apostle of the English and first Archbishop of Canterbury.

Augustine of Hippo, Saint (354-430) — Confessor and one of the four great Latin Doctors of the Church. Bishop of Hippo. Author of "Confessions" and "City of God."

Bacon, Roger (1214-1294) — Franciscan theologian and philosopher as well as scientist. Ardent promoter of practical theology and severe critic of scholastic abuses.

Balmes, Jaime Luciano (1810-1848) — Wrote "Protestantism Compared with Catholicism in Their Relations with European Civilizations," a philosophy of Christianity in reply to Guizot's "History of Civilization in Europe."

Banez, Domingo (1528-1604) — Exponent and defender of Thomistic teaching. Entered into contro-

versy with Molina on free will and grace.

Basil, Saint (330-379) — Confessor of the Church and one of the four great Greek Doctors. Defended the Faith against Apollinaris.

Billaud, Charles Rene (1685-1757) — Belgian Dominican theologian and controversialist.

Bonaventure, Saint (1221-1274) — "Seraphic Doctor," Franciscan theologian and eminent representative of Scholasticism. His writings combine ardent piety and most profound learning, to move the reader as well as to teach.

Busenbaum, Hermann (1600-1668) — Jesuit whose moral theology, "Medulla," is a classic.

Cajetan, Tommaso De Vio Gae-tano (1469-1534) — Dominican cardinal, philosopher, theologian and exegete. One of the greatest defenders of the Thomistic School.

Cano, Melchior (1509-1560) — Dominican bishop and theologian. Considered the Father of Fundamental Theology due to his celebrated work in twelve books, "De Locis Theologicis."

Descartes, Rene (1596-1650) — Called the Father of Intellectualism. Though a staunch Catholic, his philosophy featuring universal methodic doubt, through errors of judgment, led to views which make faith and morality unreasonable.

Eck, Johann (1486-1543) — Became Luther's most able opponent, possessing a clear understanding of Lutheranism and its errors.

Erasmus, Desiderius (1466-1536) — Priest and great German humanist leader.

Francis of Vittoria (1480-1546) — Dominican theological writer and teacher at Salamanca. His treatise on international relations merited him title of Father of International Law.

Frassen, Claudius (1620-1711) — Franciscan. Author of "Scotus Academicus" in 20 volumes, important presentation of the theology of Duns Scotus.

Gregory of Nazianzus, Saint (325-389) — One of the four great Greek Doctors of the Church, orator and literary genius.

Gregory of Valencia (1550-1603) — Jesuit, theologian and controversialist, called "Doctor Doctorum," played an important part in forming the Church's attitude in the dispute concerning interests.

Gregory the Great, Saint (540-604) — Pope, and one of the four great Latin Doctors of the Church. Father of the medieval papacy; introduced Gregorian chant; summed up in his writings the teachings of the earlier Fathers and presented them as a related whole.

Hugh of St. Victor (1096-1141) — Writer on philosophy, theology and mysticism, a founder of Scholasticism. Became head of the famous School of St. Victor, Paris.

Jerome, Saint (340-420) — Confessor, one of the four great Latin Doctors of the Church. Author of the Vulgate edition of the Bible.

John Chrysostom, Saint (347-407) — Confessor of the Church and one of the four great Greek Doctors. Famous and eloquent orator, whence his name "the Golden-mouthed."

John Damascene, Saint (c. 676-749) — Last great theologian of the East. His work, "The Source of Knowledge," can be compared with the medieval theological classics of the West.

John of the Cross, Saint (1542-1591) — Doctor of mystic theology. Mystic writings: "The Ascent of Mt. Carmel," "The Dark Night of the Soul," "Spiritual Canticle" and "The Living Flame of Love."

Lainez, James (1512-1565) — Second General of the Society of Jesus. As papal theologian to the Council of Trent, he defended the papal origin of episcopal jurisdiction.

Leo I, the Great, Saint (died 461) — Pope and Doctor of the Church. In his letters he exposed all the dogmatic errors of his day and gave exact expression to the dogma of the Incarnation.

Lombard, Peter (died 1160) — Called the "Magister Sententiarum" or simply the "Magister," because of his "Four Books of Sentences." This work synthesized almost the whole of Catholic theological doc-

trine, and was used and commented upon by all the great medieval theologians.

Lugo, John de (1583-1660)—Spanish Jesuit and cardinal. Equally famous for his moral and dogmatic theology. Exhibited critical acumen and sound judgment.

Mercier, Desire Joseph (1851-1926)—Cardinal, Archbishop of Malines. Appointed professor at Louvain by Leo XIII, he revived Scholastic philosophy, and wrote many philosophical works.

Mohler, Johann Adam (1796-1838) Introduced among Catholics the science of "Symbolism" or "Comparative Symbolism," i. e., the comparison of dogmas or beliefs held by different denominations.

Molina, Luis de (1535-1600)—Jesuit theologian and author of "Concordia" expounding a system for the reconciliation of grace and free will, called Molinism.

Nicholas of Lyra (1270-1340)—Franciscan exegete. Author of "Postillae," placing emphasis on literal sense of Bible, the first scriptural commentary printed.

Origen (185-254)—Probably the most prolific Christian writer on things theological. His "De Principiis" systematized the whole of Christian doctrine and is considered the first "Summa Theologica."

Petau (Petavius), Denis (1583-1652)—Jesuit theologian, called the Father of the History of Dogma. Did important work in patrology and the history of dogma.

Peter Canisius, Saint (1521-1597)—Jesuit preacher and theologian. Most prominent figure of the "counter-Reformation" in Germany. His triple "Catechism" is a masterpiece.

Quinones, Francis (1482-1540)—Cardinal. Franciscan liturgist, best known for reform of the Breviary.

Allard, Paul (1841-1916)—French historian of the persecutions.

Ambrose, Saint (340-397)—Bishop of Milan, Father and Doctor of the Church. One of the Founders of Christian hymnology. The Ambro-

Reiffenstuhl, Anacleto (1641-1703)—Franciscan canonist, whose works are standard even to the present day.

Robert Bellarmine, Saint (1542-1621)—Theologian, cardinal and Doctor of the Church. Dealt a severe blow to Protestantism with his work, "Disputationes de controversiis fidei." An authority on the subject of Church and State. Helped revise the Vulgate text.

Ruysbroeck, John, Blessed (1293-1381)—Confessor, greatest Flemish mystic. Was called the "Admirable Doctor" and the "Divine Doctor."

Scotus, John Duns (1266-1308)—Franciscan. Leader of Scotist School of Philosophy. Born in Scotland; buried in Cologne. Called "Doctor subtilis" and "Doctor Marianus." Championed the Immaculate Conception of Mary and gave first correct exposition of this dogma. Built his theology around the Christocentric idea, sealed with her approval by the Church when she instituted the feast of Christ the King. Forced to flee Paris when he defended spiritual supremacy of Boniface VIII against Philip IV.

Skarga, Peter (1536-1612)—Jesuit theologian and missionary. Court preacher and adviser to the King of Poland. Founded the Mons Pietatis in Cracow.

Suarez, Francisco (1548-1617)—Jesuit Scholastic theologian and one of the founders of international law. Called "Doctor Eximius."

Thomas Aquinas, Saint (1225-1274)—Confessor, the "Angelic Doctor" of the Church. Author of the masterpiece of Scholasticism, the "Summa." Patron of universities.

Vasquez, Gabriel (1551-1604)—Jesuit theologian noted for profundity and singularity of thought.

LITERARY MEN

sian chant, Hymnograph and Milanese Rite are named after him.

Baegert, Johann Jakob (1717-1777)—Jesuit missionary and ethnographer. Wrote on Lower California.

Banim, Michael (1796-1874) and **John** (1798-1842) — Leading Irish national novelists.

Baraga, Frederick (1797-1868) — Bishop of Marquette. Ranks among foremost writers in American Indian literature.

Barbour, John (1320-1395)—Arch-deacon of Aberdeen and author of "The Bruce," historical poem consisting of 6,000 octosyllabic couplets, in Scottish dialect. Useful to Scots for its historic interest.

Bazin, Rene (1853-1932) — Novelist and travel writer, member of French Academy. Known especially for his literary studies of French provincial family life and "The Italians of Today."

Bede, The Venerable (677-735) — Benedictine, Doctor of the Church, historian. His works comprise all branches of knowledge.

Benson, Robert Hugh (1875-1914) — An Anglican clergyman who became a Catholic in 1903 and was ordained. Author of a number of works, including "By What Authority?" "Come Rack, Come Rope," "The Upper Room," and "Paradoxes of Catholicism."

Beschi, Pierre de (1575-1629) — Jesuit Italian missionary. Famous for linguistic and literary work in Tamil language.

Besse, Jean Martial Leon (1851-1920) — Benedictine monk and monastic historian.

Bickerstaffe-Drew, Francis (1858-1928) — Catholic convert and priest who under the pseudonym of John Ayscough published several novels including "San Celestino," "Abbots-court" and "Prodigals and Sons."

Bielski, Marcin (1495-1575)—Polish writer, called the Father of Polish prose.

Bolleau-Despreaux, Nicolas (1636-1711) — Poet, satirist and critic.

Bolland, John van (1596-1665) — Belgian Jesuit of the seventeenth century, compiler of "Acta Sanctorum" or "Acts of the Saints."

Bona, Giovanni (1609-1674) — Cardinal. Wrote "De Rebus Liturgicis," a liturgical encyclopedia.

Bossuet, Jacques Benigne (1627-1704)—Noted French pulpit orator,

celebrated for sermons and funeral orations.

Bourdoulou, Louis (1632-1704)—Noted French pulpit orator, called "The Preacher of Kings, and The King of Preachers."

Bracton, Henry de (died 1268)—Wrote greatest medieval treatise on English law, "On the Laws and Customs of England."

Brownson, Orestes Augustus (1793-1876) — Became a Catholic convert in 1844; wrote "New Views of Christianity, Society and the Church," "The Convert or Leaves from My Experience," "The American Republic: Its Constitution, Tendency and Destiny."

Brunetiere, Ferdinand (1849-1906) — Great French critic, who was converted to Catholicism, and defended the Church against Free-thinkers.

Burke, Thomas Nicholas (1830-1882)—Irish Dominican orator, who preached to great throngs in Europe and in the United States.

Burnand, Sir Francis Crowley (1836-1917) — English convert, Humorist and editor of "Punch" (1880-1906). Edited "English Catholic Who's Who."

Butler, Alban (1710-1762) — Historian. Wrote "The Lives of the Fathers, Martyrs and other Principal Saints."

Caedmon (died 670)—A lay brother in the monastery of Whitby. Put the history of the Old and New Testaments into alliterative verse.

Calderon de La Barca, Pedro (1600-1681)—Spanish priest, dramatist and author of "Autos Sacramentales," sacred allegorical dramas on the Eucharist.

Camoens, Louis Vaz De (1524-1580)—Portuguese poet and dramatist. Master of poetic style and diction. Wrote "The Lusliads."

Cervantes Saavedra, Miguel de (1547-1616) — Spanish author; his masterpiece is "Don Quixote."

Chaucer, Geoffrey (1340-1400)—Father of English poetry. Best known work, "Canterbury Tales."

Chateaubriand, Francois Rene de (1768-1848) — His romances like "Atala" and his "Genius of Chris-

tianity" had great influence on 19th-century literature.

Chesterton, Gilbert K. (1874-1936) — Essayist, poet, novelist, biographer, apologete, author of numerous books and editor of "G. K.'s Weekly." An outstanding lecturer and controversialist. Convert. Called "Prince of Paradox."

Claret, Bl. Anthony Mary (1807-70) — Declared great precursor of Catholic Action by Pius XI. Spanish writer. Treated theology, law, sociology and apologetics.

Cobo, Bernabe (1582-1657) — Spanish Jesuit and naturalist. His "History of the New World" is historically and scientifically invaluable.

Coppee, Francois (1842-1908) — Poet, novelist and dramatist. Called "poet of the lowly." Elected to the French Academy, 1884.

Corneille, Pierre (1606-1684) — French dramatist, author of "Le Cid." He was a devout Catholic and made a translation of the "Imitation of Christ."

Crashaw, Richard (1613-1649) — Became a Catholic in 1646; wrote religious poetry, notably "Steps to the Temple."

Crawford, Francis Marion (1854-1909) — Well-known novelist of great popularity. His first novel, "Mr. Isaacs," obtained immediate success. Became a convert in 1894.

Dante Alighieri (1265-1321) — Florentine poet. One of the world's greatest writers; author of the "Divina Commedia," "Vita Nuova" and "De Monarchia."

Dryden, John (1631-1700) — Converted to Catholicism in 1686. Wrote "The Hind and the Panther."

Faber, Frederick William (1814-1862) — Convert Anglican clergyman, was ordained priest and became an Oratorian. Wrote hymns and devotional works which show him to be a master of mystical theology.

Fenelon, Francois de Salignac de La Mothe (1651-1715) — Archbishop of Cambrai. He wrote his "Fables," "Dialogues of the Dead" and "Tele-machus" to teach his royal pupil, the grandson of Louis XIV.

Fortunatus, Venantius Honorius Clementianus (530-600) — Latin poet. Two of his poems are in the liturgy.

Frechette, Louis Honore (1839-1908) — Called the "Lamartine of Canada." Author of prose and poetry.

Froissart, Jean (1337-1410) — His "Chronicles" descriptive of the feudal world entering upon its decadence are vivid and picturesque.

Gasquet, Francis Aidan (1846-1929) — English Benedictine and Cardinal. Headed the Commission of Revision of the Vulgate. Chief Catholic historian of the English Reformation, of English monastic life and English ecclesiastical history of the middle ages.

Geoffrey of Monmouth (1100-1154) — Bishop and chronicler whose history of British kings has influenced English literature, especially national romance, from Layamon to Tennyson.

Gorres, Johann Joseph (1776-1848) — Author and champion of Catholic interests in Germany. He produced a great work on Christian mysticism.

Gower, John (1330-1408) — English poet whose merits have been dimmed by constant comparison with Chaucer. Among his works are "Mirour de l'Omme," "Vox Clamantis," and "Confessio Amantis."

Gregory of Nazianzus, Saint (325-389) — Doctor of the Church, orator and literary genius. His poems, epistles and orations are among the finest of his age.

Harland, Henry (1861-1905) — Novelist and journalist. Author of "The Cardinal's Snuff-Box" and other books.

Harris, Joel Chandler (1848-1908) — Author of the "Uncle Remus Stories" translated into 27 languages. He became a Catholic before his death.

Herdtrich, Christian Wolfgang (1625-1684) — Wrote the first Chinese-Latin Dictionary; made Confucius known to Europeans.

Heywood, John (1497-1565) — English poet and dramatist. Some of his works are: "The Spider and the

Fly," "Wit and Folly," "The Four Ps" and "The Play of the Wether."

Huysmans, Joris (1848-1907) — A novelist of the realistic school. One of the founders of the Concourt Academy. A convert in 1895, he became a Benedictine Oblate.

Jacopone da Todi (1228-1306) — Franciscan poet, author of the "Stabat Mater."

Jerome, Saint (340-420) — Confessor, one of the four great Latin Doctors of the Church. Author of the Vulgate edition of the Bible.

John Chrysostom, Saint (344-407) — Greek Doctor of the Church. Archbishop of Constantinople. Famous and eloquent orator, called "Golden-mouthed."

Julius Africanus, Sextus (160-240) — Chronographer. His chronicles in five books covered the time from the Creation to A. D. 221.

Justinian I (483-565) — Great Eastern Roman Emperor. His codification of the laws formed a system of civil law.

Kilmer, Joyce (1886-1918) — Soldier-poet. Entered the Catholic Church in 1913. Belonged to the "Fighting 69th" and was killed in action in the World War. Among his works are "Summer of Love," "Trees" and "Main Street."

La Bruyere, Jean de (1645-1696) — French critic and moralist, author of "Caracteres."

Lacordaire, Henri Dominique (1802-1861) — French pulpit orator. Member of the French Academy, his most famous work is the "Conferences."

La Fontaine, Jean de (1621-1695) — Poet and author of the famous "Fables of La Fontaine."

Lemaitre, Jules (1853-1914) — Literary critic and playwright. A master of fluid, witty French.

Lingard, John (1771-1851) — Priest and historian. Wrote an eight volume non-partisan history of England.

Littre, Paul Maximilien Emile (1801-1881) — Lexicographer and philosopher. Wrote an immense French dictionary.

Lope de Vega Carpio, Felix (1562-1635) — Priest, poet and dramatist of Spain's Golden Age.

Mabillon, Jean (1632-1707) — Benedictine Father of the science of paleography. Author of "Lives of the Benedictine Saints."

Malherbe, Francois de (1555-1628) — Set up new standards of poetic technique, purified the French language, and was influential as a critic.

Malory, Sir Thomas (died 1470) — Compiler of the "Morte d'Arthur," the earliest piece of English literary prose, finished in 1429.

Manning, Henry Edward (1808-1892) — Archbishop of Westminster, noted orator and convert.

Manutius, Aldus (1450-1515) — Scholar and printer. Established the famous Aldine printing press at Venice, and the new Aldine Academy of Hellenists in 1500, which compiled the first Latin and Greek lexicon.

Manzoni, Alessandro (1785-1873) — Italian poet and novelist whose novel, "I Promessi Sposi," was considered by Scott the greatest romance of modern times.

Massillon, Jean Baptiste (1663-1742) — Celebrated French preacher. His works have been frequently reprinted.

Mercier, Desire Joseph (1851-1926) — Cardinal Archbishop of Malines. Wrote "Oeuvres Pastorales," "Patriotism and Endeavor," and many other works.

Moliere, Jean Baptiste Poquelin (1622-1673) — Dramatist, the true father of French comedy. In "Le Bourgeois Gentilhomme," "Tartuffe," "Le Misanthrope," "L'Avare," "Le Malade Imaginaire," "Les Femmes Savantes," he depicts immortal types.

Moore, Thomas (1779-1852) — Called the "Poet of the People of Ireland." Wrote "Irish Melodies," "Lalla Rookh" and other works.

Newman, John Henry (1801-1890) — Famous convert, Cardinal and Oratorian. He wrote "Apologia pro vita sua" and is one of the great masters of prose style. His poetry, as in the "Dream of Gerontius," expresses Dante's Catholic penetration of eternity.

O'Reilly, John Boyle (1844-1890) — Poet and novelist; wrote "The Poetry and Songs of Ireland."

Origen (185-253) — Priest and celebrated ecclesiastical writer, father of the homily. His masterpiece was the "Hexapla," an edition of the Old Testament with the Hebrew and Greek texts in parallel columns, and its translation into Syriac, estimated to have filled about 6,000 pages.

Ozanam, Frederic (1813-1853) — Litterateur and philanthropist. His masterpiece, "Christian Civilization among the Franks."

Paris, Gaston Bruno Paulin (1839-1903) — For thirty years the highest authority on the philology of Romance languages.

Pascal, Blaise (1623-1662) — Scientist and religious philosopher. Though his "Provincial Letters," a prose masterpiece remarkable for wit and elegance, is a defence of Jansenism, he died in the Church. His chief work was an apology for the Christian religion, "Pensees sur la Religion."

Patmore, Coventry (1823-1896) — English poet. Author of "Unknown Eros," considered a classic.

Persons (alias Parsons), Robert (1546-1610) — Famous on the English mission, 1580. At that time he wrote the "Christian Directory."

Pope, Alexander (1688-1744) — Representative English poet of the first half of the 18th century. Some of his writings are "Essay on Man," "Pastorals," "Rape of the Lock" and the "Dunciad."

Racine, Jean (1639-1699) — Great French dramatist. His work displays keen psychological penetration and exquisite literary sense. His masterpiece is "Athalie."

Randall, James Ryder (1839-1908) — Born, Maryland. Journalist and poet. Wrote "Maryland, My Maryland." Called "Poet Laureate of the Lost Cause."

Ryan, Abram J. (1839-1886) — Poet-priest of the South. Born, Norfolk. Chaplain of the Confederate Army, preacher and lecturer. He wrote "Poems Patriotic, Religious and Miscellaneous."

Sarbiewski, Mathias Casimir (1595-1649) — Called the "Horace of Poland."

Schlegel, Friedrich von (1772-1829) — Writer and critic. With his brother August Wilhelm founded the Romantic School.

Schmidt, Christopher von (1786-1854) — Educator and pioneer writer of children's books, which have been translated into 24 languages.

Seidl, Johann Gabriel (1804-1875) — Poet, author of the Austrian national anthem.

Shea, John Dawson Gilmary (1824-1892) — Historian. Wrote "History of the Catholic Church in the United States."

Southwell, Robert (1561-1595) — Jesuit martyr. His prose and poems, among them "The Burning Babe," were highly esteemed by his contemporaries, and imitated by Shakespeare.

Tabb, John Banister (1845-1909) — American priest and poet master of the epigrammatic quatrain. He served in the Confederate navy.

Tasso, Torquato (1544-1595) — Italian poet, author of "Jerusalem Delivered," "Rinaldo" and "Aminta."

Tertullian (born Carthage, 160) — Ecclesiastical writer of note, after his conversion from paganism.

Thomas a Kempis (1380-1471) — Dutch priest and religious of the Canons Regular. Wrote spiritual treatises, of which the most famous is the "Imitation of Christ."

Thomas of Celano (about 1200-1225) — Disciple of St. Francis of Assisi, whose life he wrote. Author of "Dies Irae."

Thomas More, Saint (1478-1535) — Martyr. Lord Chancellor of England under Henry VIII who beheaded him after long imprisonment for his refusal to take the oath of supremacy. The outstanding intellectual genius and scholar of his time, he wrote many works of which "Utopia" is the best known.

Thompson, Francis (1859-1907) — English poet, best known for his "Hound of Heaven."

Tocqueville, Charles de (1805-

1859) — French writer and statesman.

Vincent of Beauvais (1190-1264) — Dominican priest and author of colossal encyclopedia.

Windle, Sir Bertram (1858-1929) — Apologist and scientist. As professor in Toronto University he wrote to reconcile in the public mind scientific progress with the Church's teaching.

Ximenez de Cisneros, Francisco (1436-1517) — Franciscan statesman, Archbishop of Toledo and Regent of Spain. Famous as a patron of learning, he founded the University of Alcalá in 1504 and undertook the publication of the first Polyglot Bible with the assistance of Alfonso de Zamora, a converted Spanish rabbi.

ARCHITECTS

Alan of Walsingham (died 1364) — English monk. His work in Ely Cathedral is unique and beautiful.

Bentley, John Francis (1839-1902) — Promoted the Gothic revival in England, designed the Cathedral of Westminster, which he built in the Byzantine style to distinguish it from Westminster Abbey.

Bernini, Giovanni Lorenzo (1598-1860) — Famous for his baldachin and colonnade of St. Peter's.

Bramante, Donato (1444-1514) — Made the plan for St. Peter's but did not live to execute it. Michelangelo adopted his ideas, and finished the work.

Brunelleschi, Filippo (1377-1446) — First applied perspective to art according to definite rules, designed the dome of the Cathedral Church of Florence.

Campello, Filippo di (13th century) — Franciscan architect of Church of St. Clare, Assisi.

Giacomo de Verona (1430-1515) — Franciscan architect, engineer and antiquarian. Erected two bridges over the Seine and succeeded Bramante as architect of St. Peter's, Rome.

Giotto di Bondone (1266-1337) — Designed the famous Campanile.

Gobban, Saer (560-640) — Celebrated Irish ecclesiastical architect.

L'Enfant, Pierre Charles (1754-1825) — Served in the Engineer Corps in the American Revolution. Drew plans for laying out of the national capital.

Mansard, Nicolas Francois (1598-1666) — An exponent of the French Renaissance at its best. Designed

Maison Lafitte. The curved roof with large dormer windows was named mansard.

Michelangelo Buonarroti (1475-1564) — Was made the chief architect, painter and sculptor of the Vatican, in 1534, and took charge of reconstruction of St. Peter's in 1547.

Palladio, Andrea (1518-1580) — Designer of classical buildings in Italy, and the controlling influence of seventeenth century English architecture (Palladian).

Pisano, Andrea (1273-1348) — On Giotto's death had charge of the building of the Campanile of the Duomo in Florence. Designed the facade of the Cathedral of Orvieto.

Pugin, Augustus Welby Northmore (1815-1852) — Revived the architectural forms of medieval England. Designed many Catholic churches, and collaborated with Charles Barry in work on the new Houses of Parliament.

Sangallo, Giuliano Giamberti da (1445-1516) — Work in Rome and Florence. Architect of St. Peter's, 1503-11. His brother, Antonio da Sangallo, the Elder (1455-1534) erected fortifications, palaces, and the Church of Madonna di San Biagio at Montepulciano, one of the handsomest in Italy. Their nephew, Antonio da Sangallo, the Younger (1485-1546) also exhibited extraordinary ability as a builder of churches, palaces and as a military engineer.

Vignola, Giacomo Barozzi da (1507-1573) — Wrote two standard architectural works. Designed palaces and churches, among them the Gesù in Rome. In 1564 he constructed the two subordinate domes of St. Peter's.

SCULPTORS

Bernini, Giovanni Lorenzo (1598-1680)—Example of his work is the tomb of the Countess Matilda.

Brunelleschi, Filippo (1377-1446)—Made the model for the reliefs of the second bronze door of the baptistry at Florence.

Canova, Antonio (1757-1822)—The "Theseus" of the Vatican, "Perseus" of the Belvedere, "Cupid and Psyche" of the Louvre, and the colossal tomb of Clement XIII in St. Peter's are well-known works.

Cellini, Benvenuto (1500-1571)—Goldsmith and worker in bronze. His masterpiece is the bronze statue of "Perseus" of the Loggia dei Lanzi in Florence.

Cousin, Jean (1500-1590)—Founder of the French school. Noted for biblical and historical scenes in woodcut.

Donatello or Donato di Niccolò di Betto Bardi (1386-1466)—Founder of modern sculpture: "St. George" and the bronze "David" in the Bargello are by him.

Ghiberti, Lorenzo di Cione (1381-1455)—Designed the north doors of the Baptistry of San Giovanni in Florence, and the main doors facing the Duomo. The latter are considered his masterpiece. Michelangelo declared them worthy to be the doors of Paradise.

Hebert, Louis Philippe (1850-1917)—Elected to the Royal Canadian Academy in 1883. Executed monuments in Ottawa, Quebec, Montreal and Calgary.

Michelangelo Buonarroti (1475-

1564)—Notable sculptures are the beautiful "Pieta" in St. Peter's, "David" in the Academy of Florence and the colossal figure of "Moses" in St. Pietro in Vincolo, Rome.

Pichler Family (17th-19th centuries)—Gem-cutters to the Popes.

Pisano, Andrea (1273-1348)—Designed the bronze doors on the south side of the Baptistry at Florence.

Pisano, Niccola (1207-1278)—Earliest of great Italian sculptors. Famous for the hexagonal pulpit of the baptistry of Pisa, and the beautiful fountain in Perugia, in which he was assisted by his son Giovanni.

Robbia, Luca della (1400-1482)—Famous as the inventor of a brilliant glaze for terra-cotta ware. In this ware he made beautiful plaques and reliefs, as the "Madonna and Child" in the Museo Nazionale, the "Madonna of the Apple" in the Berlin Museum, and the "Crucifixion" of San Miniato. Also did some work in marble and bronze in the Duomo.

Stoss, Veit (1438-1533)—The altar-screen in the Church of Our Lady in Gracow is a masterpiece of Gothic wood-carving. The "Annunciation" is a beautiful work in the Church of St. Lawrence, Nuremberg.

Verrocchio, Andrea Del (1435-1488)—His masterpiece, the bronze equestrian statue of Bartolommeo Colleoni, in Venice, is considered the finest in the world. His "Boy with a Fish" is in the Palazzo Vecchio.

PAINTERS

Angelico, Fra (1387-1485)—Dominican friar, now beatified, who gained the name of "Angelico" because he dedicated his art to religious subjects. Spirituality, bright, decorative detail and fine coloring mark his work. He painted "The Crucifixion," "Madonna of the Star" and the "Coronation of the Virgin," now in Florence.

Bartolommeo, Fra (1475-1517)—After entering a Dominican con-

vent, he resumed his painting at the order of his Superior. His masterpieces are "Pieta," "The Marriage of St. Catherine" and "The Virgin Enthroned with Saints."

Beardsley, Aubrey Vincent (1872-1898)—Nineteenth-century illustrator who became a Catholic in 1895.

Bellini, Gentile (1427-1507) and **Giovanni** (1428-1516)—Painters who founded the Venetian School.

Bordone, Paris (1500-1570)—Of the Venetian School. His finest

work. "The Fisherman Presenting the Ring of St. Mark to the Doge."

Botticelli, Sandro (1447-1510) — Among his famous paintings are "Spring," the "Birth of Venus" and "The Magnificat," in Florence.

Cimabue, Giovanni (1240-1302) — The mosaic of "John the Baptist" in the apse of the Pisa Cathedral is the only authentic example of his work.

Corot, Jean Baptiste Camille (1796-1875) — Famous for his landscapes of silvery coloring and unusual light effects.

Correggio, Antonio Allegri (1494-1534) — Noted for mastery of light and shade; painted "Holy Night" in the Dresden Museum, and "The Marriage of St. Catherine" in the Louvre.

Cousin, Jean (1500-1590) — Founder of the French School and the first Frenchman to use oil paint. His "Last Judgment" is in the Louvre.

Credi, Lorenzo di (1459-1537) — Eminent painter of portraits and religious pictures.

Delacroix, Ferdinand Victor Eugene (1798-1863) — Co-founder of the French Romantic School. "Death of the Bishop of Liege," in the Louvre, is his greatest painting.

Delaroche, Paul (1797-1856) — Leaned to Romantic rather than Classic School and is chiefly known as a popular historical painter. After the death of his wife he produced religious paintings of marked sincerity of feeling.

Dolci, Carlo (1616-1686) — Noted for perfection of finish. His "Mater Dolorosa" is a favorite for reproduction. "St. Andrew Praying before His Crucifixion," in the Pitti Palace, is his masterpiece.

Doyle, Richard (1824-1883) — Contributor to "Punch" whose cover design with a little "Dicky-bird," is still used; he resigned because the periodical was anti-Catholic.

Durer, Albrecht (1471-1528) — His masterpiece, "The Four Apostles," is now in Munich. Considered to rank close to Michelangelo, especially in drawing.

Dyck, Anton Van (1599-1641) — Executed portraits of Charles I of

England, Henrietta Maria and their children: his popular painting is "Baby Stewart"; among his religious paintings are "The Crucifixion" and "Madonna of the Rosary."

Eyck, Hubert Van (1365-1426) and his brother, Jan (1385-1441), founded the Flemish School, noted for charming landscapes, architectural background and detail. Their famous work, a polyptych, "The Adoration of the Lamb," is in Ghent.

Flandren, Jean Hippolyte (1809-1864) — Painted "Christ Blessing the Little Children," in the Liseux Museum, and "The Frieze of Saints," in the Church of St. Vincent de Paul, Paris. His brother Jean Paul was celebrated as a painter of landscapes in the classical manner.

Ghirlandajo, Domenico (1449-1494) — His master frescoes are in the Tornabuoni Chapel in S. Maria Novella, Florence. Well-known paintings are "Adoration of the Magi" and "The Last Supper" in Florence, "The Visitation" and his realistic "Old Man and Child" in the Louvre, and his famous portrait of "Giovanni degli Albizzi." He was a teacher of Michelangelo.

Giorgione, Giorgio (1476-1510) — One of the first to make beautiful landscape an integral part of the picture. Ruskin called his "Madonna" one of the two most perfect pictures in the world.

Giotto di Bondone (1266-1337) — Founder of modern painting. His works are in Assisi, Rome and Florence, and the finest is in the Cappella dell' Arena in Padua.

Goya y Lucientes, Francisco Jose di (1746-1828) — Painter, etcher and lithographer. Known in history of Spanish art as the last of the old masters and the first of the new.

Herrera, Francisco, the Elder (1576-1656) — Bold realist and founder of the Spanish school. His masterpiece is "The Last Judgment," in Seville. His son, Francisco Herrera, the Younger, has his masterpiece, "St. Francis," in the Seville cathedral.

Holbein, Hans, the Younger (1497-1543) — German Renaissance painter, famous for his portraits;

his best is the "Duchess of Milan" of the National Gallery. The "Dance of Death" woodcuts rank him with Durer as one of the greatest draughtsmen.

Ingres, Jean (1780-1867) — Cleric and head of the Classic School. "Oedipus and the Sphinx," in the Louvre, shows his excellent draughtsmanship.

Lippi, Fra Filippo (1409-1469) — Humanized religious art. Among his works are the "Madonna" of the Uffizi, the "Coronation of the Virgin," and the "Annunciation" in the National Gallery.

Lorrain, Claude de (1600-1681) — Master of classic landscape and noted for his unusual treatment of sunlight.

Mantegna, Andrea (1431-1506) — Founder of the Paduan School. Throughout his works of art there is a noticeable trace of the scientific spirit of Florentine painting. Among his works are "St. Jerome in the Wilderness," "Judith with the Head of Holofernes" and "Madonna and Child," in the National Art Gallery, Washington, D. C.

Masaccio, Tommaso (about 1402-1429) — Precocious artist. Famed frescoes in Brancacci chapel of the Church of Sta. Maria del Carmine, Florence.

Michelangelo Buonarroti (1475-1564) — Sculptor, painter and architect. Decorated the Sistine Chapel with the history of the Creation and Fall and "The Last Judgment."

Millet, Jean Francois (1814-1875) — His representations of peasant life preach the dignity of labor. Famous are "The Angelus," "The Gleaners," "The Man with the Hoe."

Murillo, Bartolome Esteban (1617-1682) — Native of Seville. His work is almost exclusively religious. Two of his twenty paintings of the Immaculate Conception are in the Louvre and several in the Prado. Other works frequently reproduced are "The Holy Family" in the National Gallery, the "Madonna and Child" of the Pitti, and the "St. Anthony of Padua" of the Seville cathedral.

Perugino, Pietro Vanucci (1446-

1524) — Founded the Umbrian School. His works are characterized by the severe and lovely faces of his saints and angels, beautiful landscapes in admirable perspective, and perfection of light and color. Among his paintings are the "Crucifixion" in the Chapter House of Santa Maria Maddalena dei Pazzi in Florence, his masterpiece, and the exquisite "Nativity" of the National Gallery.

Pinturicchio, Bernardino di Betto di Biagio (1454-1513) — Essentially a decorative artist, his work was mainly fresco done in tempera (brilliant in color and enlivened with gold relief). His greatest work is the decoration of the Borgia Apartments in the Vatican.

Poussin, Nicolas (1594-1666) — Subjects from mythology and the Old Testament and his landscapes are notable. Among his paintings are "The Finding of Moses" and "The Rape of the Sabines."

Puvis de Chavannes, Pierre (1824-1898) — His frescoes, distinctly flat and light in color, are now appreciated for their striking originality. Notable are his frescoes of St. Genevieve in the Pantheon and the staircase frescoes in the Boston Public Library.

Raphael Santi (1483-1520) — Greatest painter of the Renaissance. He decorated the Stanze or rooms of the Vatican with beautiful frescoes. Among favorite Madonnas are the "Madonna of the Chair," now in the Pitti Gallery, and the supremely beautiful "Sistine Madonna," now in the Dresden Gallery.

Reni, Guido (1575-1642) — Decorated Farnese Palace, Quirinal Palace and ceiling in Palazzo Rospi-giosi.

Ribera, Josef or Jusippe de (1586-1656) — Called "the little Spaniard." The "Immaculate Conception," done for the Ursulines of Salamanca is a painting of great beauty, but he preferred to depict scenes of suffering or horror, as "The Flaying of St. Bartholomew."

Rubens, Peter Paul (1577-1640) — Flemish artist. In France he was commissioned to decorate the Lux-

embourg Palace, in Spain to paint a portrait of Philip IV, and in London, where he was knighted, to paint "Peace and War." Was made court painter in Antwerp. His masterpiece, "The Descent from the Cross," is in the Antwerp cathedral.

Sarto, Andrea del (1486-1531) — Great colorist and draughtsman, is called the "Faultless Painter," but is criticized for the monotony of his types. "Madonna of the Harpies," in the Uffizi Gallery, "Madonna of the Sack," in the cloister of S. Annunziata in Florence, and "St. John the Baptist," in the Pitti Gallery, are some of his works.

Tintoretto, Jacopo Robusti (1518-1594) — He was nicknamed "Il furioso" because of the rapidity and impetuosity with which he produced paintings. His masterpiece is "The Miracle of St. Mark," of the Academy of Venice. The "Paradiso" of the Doge's Palace is the largest painting in the world.

Titian or Tiziano Vecelli (1477-1576) — Greatest of the Venetian painters, he shows mastery of technique, marvelous color and vigorous treatment in his prolific works. "Sacred and Profane Love," the "Assumption," the "Presentation," "Bacchus and Ariadne," "The Rape of Europa," are some of his masterpieces, as well as many portraits, notably the "Man with the Glove," in the Louvre.

Vasari, Giorgio (1511-1574) —

Painter, architect and writer famed for his "Lives of Eminent Painters, Sculptors and Architects." Decorated Sala Regia at Rome.

Velasquez, Diego Rodriguez de Silva y (1599-1660) — Famous Spanish painter, master of naturalism, excelling in portraiture. Friend of Philip IV, he left many portraits of the royal family. "The Forge of Vulcan" and "Innocent X" are in Rome. "Christ on the Cross" and "The Lances" are in the Prado.

Verrocchio, Andrea Del (1435-1488) — Master of Leonardo da Vinci and Lorenzo di Credi. Painted "The Baptism of Christ."

Veronese, Paolo (1528-1588) — Glorifies Venice in his paintings. Famous for great banqueting scenes, as "The Marriage at Cana" in the Louvre, which display his love of color, pageantry and spacious architectural background.

Vinci, Leonardo di Ser Piero da (1452-1519) — Painter, sculptor, architect, engineer and scholar. Combined exact scientific knowledge with fine idealism. Painted the "Virgin of the Rocks," "St. Anne and the Virgin" and the "Mona Lisa."

Zurbaran, Francisco (1598-1662) — Some of his works are his masterpiece, in Seville, the "Apotheosis of St. Thomas Aquinas," scenes depicting the lives of St. Bonaventure, St. Jerome and St. Bruno, and "A Kneeling Monk," in the National Gallery.

MUSICIANS

Beethoven, Ludwig van (1770-1827) — Famous German composer, first of the Romanticists. Generally considered the greatest of symphonic composers, with nine immortal works in that form. Wrote Mass in D, concertos of symphonic proportions and other music of various forms. Composed even after deafness in 1802.

Bruckner, Anton (1824-1896) — Excellent composer in Romantic style, court organist in Vienna and professor at the conservatory. Composed nine symphonies, two Masses, a requiem and a "Te Deum."

Byrd, William (1543-1623) — Composer and organist excelling in li-

turgical compositions. Also founded the English Madrigal School.

Cherubini, Maria Luigi C. Z. S. (1760-1842) — Composer of operatic and ecclesiastical music. His Masses in F and A and two requiems are master works.

Couperin, Francois (1668-1733) — Greatest of family of French musicians. Court cymbalist, teacher of princes and organist of St. Gervais. His works for the harpsichord introduced a new style of piano music, distinctive from the organ style of his predecessors. Influenced Handel and Bach.

Donizetti, Gaetano (1797-1848) — Famous composer of Italian opera.

Acclaimed in Paris and Vienna. "Lucia di Lammermoor," "La Fille du Regiment" and "Don Pasquale" are his best-known works.

Franck, Cesar Auguste (1822-1890) — Belgium's greatest composer, a pioneer in the modern French school. In his lifetime musicians formed a cult of his admirers. Among his works are the oratorio "Ruth," a symphony in D, two operas, a Mass and excellent chamber music.

Gluck, Christoph Willibald (1714-1787) — German composer and operatic reformer. Conductor of the opera at Vienna. Gave fixed composition to the orchestra. Composed "Orfeo ed Euridice" and other operas, which are forerunners to the musical drama.

Gounod, Charles Francois (1818-1893) — Wrote the operas "Faust" and "Romeo et Juliette," several Masses, and the oratorio "Redemption."

Guido d'Arezzo (995-1050) — Reformer of musical notation. "Guidonian" system favored employment and improvement of the four-line staff.

Haydn, Franz Joseph (1732-1809) — One of the most prolific and widely significant composers in the history of music. Founder of the Viennese School of composition, and called the "inventor of the symphony." His masterpiece is the oratorio "Creation." He always inscribed his compositions "Laus Deo."

Lassus, Orlandus de (1532-1594) — Last and greatest of the Netherland School of composers. His works number 2,400.

Liszt, Franz (1811-1886) — Extraordinary pianist and clever composer, chiefly noted for his technical feats. His best known works are "Hungarian Rhapsodies" and "Symphonic Poems."

Martini, Giambattista (1706-1804) — Achieved fame as a composer of church music. He was a theorist and a teacher in the field of music. He also wrote a history of ancient music and many treatises on the subject of music.

Mozart, J. C. Wolfgang Amadeus (1756-1791) — Child genius, concert master in Salzburg, removed to Vienna. Composed numerous works classic for all time. "Don Juan" and "The Magic Flute" are among his operas. His symphonies and concertos are superior to his church music, which includes his great Requiem.

Paderewski, Ignace (1859-1941) — First Premier of Poland after the World War, in 1918. Eminent pianist and composer, he toured Europe and America, where he died. Founded the Paderewski Fund to aid American composers.

Paganini, Niccolo (1782-1840) — Prominent violin virtuoso. At an early age he composed violin sonatas and achieved brilliant success in public auditions. He composed "Symphonie Fantastique" and numerous violin sonatas.

Palestrina, Giovanni Pierluigi da (1526-1594) — Eminent composer of church music in the polyphonic style.

Rameau, Jean-Philippe (1683-1764) — Organist, wrote several theoretical works, highly developed symphonic part of opera, composed about thirty operas and many pieces for piano. He is considered the typical representative of French dramatic opera.

Rossini, Gioacchino Antonio (1792-1868) — Composer and great innovator in orchestration. The epoch of modern opera began with him. "Guillaume Tell" is his masterpiece. Some other works are "Stabat Mater," "Messe Solennelle," "Barbiere di Siviglia" and "Otello."

Scarlatti, Alessandro (1659-1725) — Composer and creator of the 18th century classical style in music. He taught many celebrated musicians.

Schubert, Franz Peter (1797-1828) — Viennese composer of Romantic School. Wrote excellent works in a wide range of forms. Of his 500 songs perhaps the "Erl King" and "Ave Maria" are best known. His "Unfinished Symphony" is the most popular of his nine symphonies.

Stradivari, Antonio (1644-1737) — Famous violin maker.

Tallis, Thomas (1514-1585)—English composer whose contrapuntal work has been compared to Palestrina's. He shared with Byrd the monopoly of music printing for 21 years.

Taverner, John (1475-1536)—Composer during the Reformation in England. Released from prison because of the excellence of his music.

Thomas, Charles Louis Ambrose (1811-1896)—Born in Alsace Lorraine. Composer of the operas "Mignon" and "Hamlet," "Messe Solennelle" and a "Marche Religieuse." Particularly skilful in orchestral effects.

Verdi, Giuseppe (1813-1901)—Greatest master of Italian opera. "Ernani," "Rigoletto," "Aida" and "Otello" are some of his operas, each representative of one of the four phases of his musical development. Also wrote "Messa Requiem" and "Pater Noster."

Weber, Karl Maria von (1786-1826)—Founder of romantic school of music in Germany, influenced Wagner. Composed "Der Freischütz," "Oberon" and other operas, and several instrumental works, chiefly for piano. Royal director of music in Dresden.

THE MENDEL MEDAL

The Mendel Medal was founded by Villanova College in 1928 in honor of Gregor Mendel, Abbot of the Augustinian Monastery, Bruna, Austria, whose scientific researches have given to the world the now celebrated Mendelian Laws of Heredity.

The Mendel Medal is awarded to outstanding scientists who, by their work to advance the cause of science and by the Catholicity of their lives, have given practical demonstration of the fact that between true religion and true science there is no real conflict. It is conferred not oftener than once yearly, but it need not be conferred annually.

It has been awarded to the following men:

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| 1929—Dr. John A. Kolmer, professor of medicine of Temple University Medical School, and director of the Research Institute of Cutaneous Medicine, Philadelphia. | try at Johns Hopkins University. |
| 1930—Dr. Albert F. Zahm, pioneer in aeronautics, director of Aeronautical Research in the Library of Congress, Washington, D. C. | 1936—Rev. Julius Arthur Nieuwland, C.S.C., late professor of chemistry at University of Notre Dame. |
| 1931—Dr. Karl F. Herzfeld, professor of physics at Catholic University of America. | 1937—Rev. Pierre Teilhard de Chardin, S.J., anthropologist with the Cenozoic Research Laboratory and the National Geological Survey of China. |
| 1932—Dr. Francis P. Garvan, president of the Chemical Foundation of America, New York. | 1938—Dr. Thomas Parran, surgeon general of the U. S. Public Health Service. |
| 1933—Dr. Hugh Stott Taylor, F. R. S.L., chairman of the chemistry department, Princeton University. | 1939—Rev. John M. Cooper, professor of anthropology at the Catholic University of America. |
| 1934—Abbe Georges Lemaitre, Ph.D., D.Sc., professor of astro-physics at the Catholic University of Louvain. | 1940—Dr. Peter J. W. Debye, Dutch physicist, lecturer in the United States, and director of the Max Planck Institute of Berlin. |
| 1935—Dr. Francis Owen Rice, associate professor of chemis- | 1941—Dr. Eugene M. K. Geiling, professor of pharmacology at the University of Chicago and president of the American Society for Pharmacol- |

ogy and Experimental Therapeutics.

1942—Dr. Joseph A. Becker, research physicist at the Bell Telephone Laboratories and acting editor of the

Review of Scientific Instruments.

1943—Dr. George Speri Sperti, research scientist and inventor, director of the Institutum Divi Thomae.

THE CATHOLIC ACTION MEDAL

When Pope Pius XI announced his program of Catholic Action, the faculty of St. Bonaventure's College and Seminary organized the same movement among the students on the campus as well as among the alumni far and near. Since Benedict XV declared St. Francis of Assisi the patron of Catholic Action, it was felt that the institution, which is under Franciscan auspices, should do something in a public way to stimulate this movement. As a result, the faculty proposed that a Catholic Action medal be conferred annually upon the lay person outstanding in Catholic Action.

A document stating the purpose of this award and describing the design of the medal was presented to Pope Pius XI who heartily approved the plan at a private audience, Oct. 30, 1931.

He was deeply interested in the symbolism of the medal. The bar bears the coat-of-arms of the Franciscan Order and, entwined in branches of pine, the name "St. Bonaventure College." The pine is symbolic of the Cattaraugus Hills. The central inscription of the medal contains the words of Paul to Timothy, "Bonus Miles Christi Jesus" — "A good soldier of Jesus Christ" — with the emblem of the Holy Name. The inscription is set in a wreath of oak which symbolizes manly strength, courage and conviction. At the top there is the royal crown of Christ the King between the two Greek letters, Alpha and Omega, indicating Christ's universal kingdom. This corresponds to the symbol at the bottom, namely the Keys of Peter. The bands on either side bear the words of St. James, "Estote Autem Factores Verbi": "But be ye doers of the word."

The Holy Father made it very definite that the candidate must be selected upon the approval of his ecclesiastical superiors.

The medal has been awarded to the following men:

1934—Hon. Alfred E. Smith, former Governor of New York State.

1935—Dr. Michael Williams, editor of "The Commonweal", author of outstanding works on the Catholic Church.

1936—Hon. Joseph Scott, philanthropist, lawyer and lecturer; alumnus and former professor of St. Bonaventure's College.

1937—Mr. Patrick Scanlan, managing editor of the Brooklyn "Tablet", serving the Church with a fearless and vigorous pen.

1938—Mr. George J. Gillespie, national head of the St. Vincent de Paul Society.

1939—Mr. William F. Montavon, director of the Legal Depart-

ment of the National Catholic Welfare Conference.

1940—Mr. John J. Craig, national director of the Catholic Evidence Conference and national secretary of the Laymen's Retreat Movement.

1941—Mr. John S. Burke, New York City merchant, leader in charitable and educational activities of Church.

1942—Dr. George Speri Sperti, scientist, author and director of the Institutum Divi Thomae.

1943—Francis P. Matthews, lawyer, Supreme Knight of the Knights of Columbus, Chairman of the Executive Committee of the National Catholic Community Service.

LAETARE MEDAL WINNERS

On the fourth Sunday of Lent, or Laetare Sunday, the Laetare Medal is awarded by the University of Notre Dame to a Catholic layman of the United States prominent for distinguished accomplishment for country or Church and whose life is a model of Christian morality and good citizenship. Following is the list of recipients to date:

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| 1883—John Gilmary Shea, historian. | 1913—Charles G. Herbermann, Catholic Encyclopedia editor. |
| 1884—Patrick J. Keeley, architect. | 1914—Edward Douglas White, Chief Justice of United States. |
| 1885—Eliza Allen Starr, art promoter. | 1915—Mary V. Merrick, founder of the Christ Child Society. |
| 1886—Gen. John Newton, army engineer. | 1916—Dr. James J. Walsh, physician, author. |
| 1887—Edward Preuss, journalist. | 1917—William S. Benson, admiral. |
| 1888—Patrick V. Hickey, founder of "Catholic Review." | 1918—Joseph Scott, lawyer. |
| 1889—Mrs. A. H. Dorsey, novelist. | 1919—George Duval, philanthropist. |
| 1890—William J. Onahan, Catholic Congress organizer. | 1920—Dr. Lawrence F. Flick, physician. |
| 1891—Daniel Dougherty, orator. | 1921—Elizabeth Nourse, artist. |
| 1892—Henry F. Brownson, author, philosopher. | 1922—Charles P. Neil, economist. |
| 1893—Patrick Donahoe, founder of the Boston "Pilot." | 1923—Walter G. Smith, lawyer. |
| 1894—Augustin Daly, theatrical manager. | 1924—Charles D. Maginnis, architect. |
| 1895—Mrs. James Sadlier, writer. | 1925—Dr. Albert F. Zahm, scientist. |
| 1896—Gen. William S. Rosecrans, Army of Cumberland. | 1926—Edward N. Hurley, business man. |
| 1897—Dr. Thomas Addis Emmet, surgeon. | 1927—Margaret Anglin, actress. |
| 1898—Timothy E. Howard, jurist. | 1928—Jack J. Spalding, lawyer. |
| 1899—Mary Gwendolin Caldwell, donor to Catholic University. | 1929—Alfred E. Smith, statesman. |
| 1900—John Creighton, founder of Creighton University. | 1930—Frederick P. Kenkel, K. S. G., sociologist. |
| 1901—William Bourke Cochran, orator. | 1931—James J. Phelan, banker and philanthropist. |
| 1902—Dr. John B. Murphy, surgeon. | 1932—Dr. Stephen J. Maher, expert on tuberculosis. |
| 1903—Charles J. Bonaparte, Attorney General. | 1933—John McCormack, singer. |
| 1904—Richard C. Kerens, philanthropist. | 1934—Mrs. Nicholas F. Brady, philanthropist. |
| 1905—Thomas B. Fitzpatrick, business man. | 1935—Frank Spearman, novelist. |
| 1906—Dr. Francis Quinlan, medical specialist. | 1936—Richard Reid, editor. |
| 1907—Katherine E. Conway, author. | 1937—Jeremiah D. M. Ford, professor. |
| 1908—James C. Monaghan, lecturer. | 1938—Dr. Irvin Abell, physician. |
| 1909—Frances Tiernan (Christian Reid), litterateur. | 1939—Josephine Brownson, founder of Catholic Instruction League. |
| 1910—Maurice F. Egan, writer. | 1940—Hugh A. Drum, Lt. Gen. U. S. Army. |
| 1911—Agnes Repplier, essayist. | 1941—William Thomas Walsh, educator and author. |
| 1912—Thomas M. Mulry, charity worker. | 1942—Helen C. White, educator and author. |
| | 1943—Thomas F. Woodlock, writer, apologist and economist. |

PONTIFICAL DECORATIONS

The Holy See confers various titles of nobility, orders of Christian knighthood and other honors upon men and women, who have in an outstanding manner furthered the well-being of society, the Church and the Holy See. The titles are bestowed by the Pope as temporal sovereign and range from prince to baron. That most usually given is the title of count prefixed to the family name; it may be personal or transferable by right of primogeniture in the male line. The various orders of knighthood are as follows: Supreme Order of Christ; Order of the Golden Spur; Order of Pius IX; Order of St. Gregory the Great; Order of St. Sylvester; Order of the Holy Sepulchre; and Knights of Malta. Other pontifical decorations include the medals "Pro Ecclesia et Pontifice," "Benemerenti" and of the Holy Land.

Supreme Order of Christ or Militia of Our Lord Jesus Christ

This order was instituted by Pope John XXII on March 14, 1319, in Portugal, as a survival of the Portuguese Templars declared innocent in the trial which led to the suppression of the Knights Templars everywhere. Expeditions to Africa to conquer Islam kept alive the military spirit but religious discipline declined, the grand mastership became the prerogative of the king, and in the nineteenth century properties of the order were confiscated. The Pope had reserved to himself and his successors in the bull of approval the right to create knights of the order, and today the order survives only as a papal decoration, with one class of knights.

Order of the Golden Spur or The Golden Militia

It is doubtful who was the original founder of this order, but it is the oldest and for a long time was the most prized of papal decorations. Lavish bestowal of it by the

Sforza family and bishops assistant at the throne, who had been granted that privilege, resulted in diminished prestige and in 1841 Gregory XVI placed the order under the patronage of St. Sylvester. As a souvenir of the golden jubilee of the dogmatic definition of the Immaculate Conception, Pius X restored this Golden Militia and on Feb. 7, 1905, re-established it under the patronage of the Immaculate Conception. It has one class of 100 knights. Only those are admitted who, by feat of arms, or writings, or outstanding deeds, have spread the Faith, and have safeguarded and championed the Church.

Order of Pius IX

Pope Pius IX founded this order on June 17, 1847. Its purpose is to reward outstanding deeds in favor of the Church and society. The order is divided into three classes: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights.

Order of St. Gregory the Great

This order was established by Pope Gregory XVI, Sept. 1, 1831, to reward the civic and military virtues of the subjects of the Papal States. The order has two main divisions, civil and military, each being divided into three classes: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights.

Order of St. Sylvester

This order had two periods. It was instituted by Pope Gregory XVI, Oct. 31, 1841, to absorb the Order of the Golden Spur, fallen into abuse, and by Motu Proprio of Pope Pius X, Feb. 7, 1905, it was divided into two orders of knighthood, one retaining the name of St. Sylvester, and the other taking the old name of the Golden Militia. Since the regulations of Pius X the Order of St. Sylvester has three classes: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights.

Order of the Holy Sepulchre

There are many reputed founders of this order, among them St. James, first Bishop of Jerusalem, the Empress St. Helena, Charlemagne, Godfrey of Bouillon and Baldwin I. Critical historians claim that the order is a branch of the Knights of St. John of Jerusalem, approved by Pope Pascal II in 1113. It is, however, generally accepted that it was founded by Godfrey of Bouillon during the First Crusade, in July, 1099. The Latin Kings of Jerusalem instituted a guard of honor of this order around the Sepulchre of Christ. When the Latin Kingdom of Jerusalem fell, the Knights of the Holy Sepulchre were driven out of the Holy Land, and in time the order lost some of its prestige. In 1489 it was united to the Knights Hospitallers by Pope Innocent VIII and in 1496 was restored by Alexander VI who empowered the Franciscan Custodian of the Holy Land to confer the Knighthood of the Holy Sepulchre upon worthy persons. Upon the restoration of the Latin Patriarchate of Jerusalem in 1847 Pope Pius IX withdrew the Alexandrine faculty and gave it to the new patriarch and his successors, who have since retained it. In 1932 new regulations were written. The Pope is Grand Master of the Order and the Patriarch of Jerusalem is its rector and administrator.

The order enjoys the highest standing in Europe where it has been bestowed upon royalty, nobility, heads of republics, and others distinguished in their service to the Church, or in the arts, sciences and literature. Members are first designated by the bishop of the diocese in which they reside and then by the Patriarch of Jerusalem and are finally approved by the Holy See. There are about 60 members in the United States. The three classes of members are: (1) Knights of the Grand Cross; (2) Commanders; (3) Knights. There are also Ladies of the Holy Sepulchre, divided into three classes. In various countries lieutenants of the order are ap-

pointed. There are two lieutenants in the United States. The Hon. Michael Francis Doyle, of Philadelphia, is Lieutenant of the Eastern Lieutenancy. At present there is no Lieutenant of the Western Lieutenancy, but Mr. George Strake, of Houston, Tex., has been acting as President. The Most Rev. Francis C. Kelley, G. C. H. S., Bishop of Oklahoma City and Tulsa, is Prior of the Western Lieutenancy and present acting Prior of the Eastern Lieutenancy. His Eminence Dennis Cardinal Dougherty is Cardinal Protector of the order in the United States.

Knights of Malta

This is the oldest order of laymen and prelates in the Church. Founded in the middle of the eleventh century, their history can be traced to the Hospitallers of St. John of Jerusalem, and then through the Knights of Rhodes. The order has gone by the name of Knights of Malta since 1530. The schisms in the order which came as a result of the Reformation, and from the assumed leadership of self-appointed persons, were brought to an end in 1797 when the Pope refused to recognize the election of Czar Paul of Russia as grand master. Since that time, the grand master has been named by the Pope. The conditions for admission to the order are nobility of sixteen quarterings, the Catholic faith, attainment of full legal age, integrity of character, and corresponding social position. There are in existence four great priories. The membership comprises commanders and several classes of knights.

Medal "Pro Ecclesia et Pontifice"

This decoration had its origin as a memorial or souvenir of the golden sacerdotal jubilee of Pope Leo XIII, who bestowed it upon those men and women who had aided in making his jubilee and the Vatican Exposition successful. It has been conserved by his successors, with his effigy, and is given in recognition of outstanding service to the Pope and the Church.

Medal "Benemerenti!"

Pope Gregory XVI in 1832 instituted two merit medals, civil and military, to reward daring and courage. The decoration has been conserved by his successors and bears their effigy.

Medal of the Holy Land

Pope Leo XIII designed this

medal, to be bestowed upon pilgrims to the Holy Land who have a genuinely religious intention in making the pilgrimage and who can present a certificate of moral Christian life from their parish priest. The decoration is bestowed by the Custodian of the Holy Land.

THE SIGN LAS AMERICAS AWARD

This award consists of two gold medals given annually, one to the citizen of Latin America and one to the citizen of North America who make the richest contribution to spiritual inter-Americanism. It was instituted under the auspices of "The Sign" magazine.

The selections are determined by a vote of the panel of the Committee on Cultural Relations with the American Republics and Canada. This panel consists of members of the hierarchy and distinguished clergy and lay people.

To date the awards have been as follows:

For North America:

1942—Dr. Herbert E. Bolton, chairman of the Department of History at the University of Texas, and author of many books on Latin America.

1943—Mr. Jefferson Caffery, United States Ambassador to Brazil, whose efforts have helped bring about the cordial relations existing between this preeminently Catholic nation and our own country.

For Latin America:

1942—Senora Ana Rosa Martinez de Guerrero, founder of the Federation of Argentine Women, former chairman of the Inter-American Commission of Women, and leader in Argentina's Society of St. Vincent de Paul.

1943—President Manuel Prado of Peru, who has inaugurated a successful program of social and economic reform based on the three realities: God, the family and the nation.

THE HOEY AWARD

In honor of the late James J. Hoey, first president of the Catholic Interracial Council, his family established in 1942 the Hoey Award, conferred annually on two Catholic laymen, one white and one Negro, considered to have done most during the year to promote the cause of interracial justice. Medals are given the recipients of the Award.

Co-recipients have been as follows:

1942—(white) Frank A. Hall, director of the N.C.W.C. News Service;

(colored) Edward La Salle, president of the Catholic Interracial Council of Kansas City, Kans.

1943—(white) Philip Murray, president of the Congress of Industrial Organizations;

(colored) Ralph H. Metcalfe, Negro field consultant and Mobile Service Unit director, U. S. O.

NOBEL PRIZEWINNERS

Physics

Anderson, Carl (U. S.), 1936
 Barkla, Charles (E), 1917
 Becquerel, Henri (Fr), 1903*
 Bohr, Niels (D), 1922
 Bragg, William L. (E), 1915
 Braun, Carl (G), 1909
 de Broglie, Louis (Fr), 1929†
 Chadwick, James (E), 1935
 Compton, Arthur (U. S.), 1927
 Curie, Pierre (Fr), 1903
 Curie, Marie (Fr), 1903
 Dalen, Gustaf (Sw), 1912
 Davisson, Clinton (U. S.), 1937
 Dirac, Paul (E), 1933†
 Einstein, Albert (G), 1921
 Fermi, Enrico (It), 1938
 Franck, James (G), 1925
 Guillaume, Charles (Swi), 1920
 Heisenberg, Werner (G), 1932
 Hertz, Gustav (G), 1925
 Hess, Victor (Au), 1936†
 Kamerlingh-Onnes Heike (Ne), 1913
 Lawrence, Ernest (U. S.), 1939
 von Laue, Max (G), 1914
 Lenard, Philipp (G), 1905
 Lippman, Gabriel (Fr), 1908
 Lorentz, Hendrick (Ne), 1902
 Marconi, Guglielmo (It), 1909*
 Michelson, Albert (U. S.), 1907
 Millikan, Robert (U. S.), 1923
 Perrin, Jean (Fr), 1926
 von Planck, Max (G), 1918
 Raman, C. V. (I), 1930
 Rayleigh, Lord (E), 1904
 Richardson, Owen (E), 1928
 Roentgen, Wilhelm (G), 1901*
 Schrodinger, Erwin (G), 1933
 Siegbahn, Karl (Sw), 1924
 Stark, Johannes (G), 1919
 Thomson, George (E), 1937
 Thomson, Joseph (E), 1906
 van der Waals, Johannes (Ne), 1910
 Wien, Wilhelm (G), 1911
 Wilson, Charles (E), 1927
 Zeeman, Pieter (Ne), 1902

Chemistry

Arrhenius, Svante (Sw), 1903
 Aston, Francis (E), 1922
 von Baeyer, Adolf (G), 1905
 Bergius, Friedrich (G), 1931
 Bosch, Carl (G), 1931
 Buchner, Eduard (G), 1907

Butenandt, Adolph (G), 1939**
 Curie, Marie (Fr), 1911
 Debye, Peter (G), 1936*
 von Euler-Chelpin, Hans (Sw), 1929
 Fischer, Emil (G), 1902
 Fischer, Hans (G), 1930
 Grignard, Victor (Fr), 1912
 Haber, Fritz (G), 1918
 Harden, Arthur (E), 1929
 Haworth, Walter (E), 1937
 Joliot, Frederic (Fr), 1935
 Joliot, Irene Curie (Fr), 1935
 Karrer, Paul (Swi), 1937
 Kuhn, Richard (G), 1938**
 Langmuir, Irving (U. S.), 1932
 Moissan, Henri (Fr), 1906
 Nernst, Walther (G), 1920
 Ostwald, Wilhelm (G), 1909
 Pregl, Fritz (Au), 1923*
 Ramsay, William (E), 1904
 Richards, Theodore (U. S.), 1914
 Rutherford, Ernest (E), 1908
 Ruzicka, Leopold (Swi), 1939
 Sabatier, Paul (Fr), 1912
 Soddy, Frederick (E), 1921
 Svedberg, Theodor (Sw), 1926
 Urey, Harold (U. S.), 1934
 Van't Hoff, James (Ne), 1901
 Wallach, Otto (G), 1910
 Werner, Alfred (Swi), 1913
 Wieland, Heinrich (G), 1927
 Willstatter, Richard (G), 1915
 Windaus, Adolf (G), 1928
 Zsigmondy, Richard (G), 1925

Physiology and Medicine

Adrian, Edgar (E), 1932
 Banting, Frederick (C), 1923
 Barany, Robert (Au), 1914
 von Behring, Emil (G), 1901
 Bordet, Jules (B), 1919
 Carrel, Alexis (U. S.), 1912*
 Dale, Henry (E), 1936
 Domagk, Gerhard (G), 1939**
 Ehrlich, Paul (G), 1908
 Eijkman, Christiaan (Ne), 1929
 Einthoven, Willem (Ne), 1924
 Fibiger, Johannes (D), 1926
 Finsen, Niels (D), 1903
 Golgi, Camillo (It), 1906
 Gullstrand, Allvar (Sw), 1911
 Heymans, Corneille (B), 1938
 Hill, Archibald (E), 1922
 Hopkins, Frederick (E), 1929
 Koch, Robert (G), 1905
 Kocher, Theodor (Swi), 1909

Kossel, Albrecht (G), 1910
 Krogh, August (D), 1920
 Landsteiner, Karl (U. S.), 1930*
 Laveran, Charles (Fr), 1907
 Loewi, Otto (Au), 1936
 Macleod, John (C), 1923
 Metchnikoff, Elie (R), 1908
 Meyerhof, Otto (G), 1922
 Minot, George (U. S.), 1934
 Morgan, Thomas (U. S.), 1933
 Murphy, William (U. S.), 1934
 Nicolle, Charles (Fr), 1928
 Pavlov, Ivan (R), 1904
 Ramon y Cajal, Santiago (S), 1906
 Richet, Charles (Fr), 1913
 Ross, Ronald (E), 1902
 Sherrington, Charles (E), 1932
 Spemann, Hans (G), 1935
 von Szent-Gyorgyi, Albert (H), 1937
 Wagner-Jauregg, Julius (Au), 1927
 Warburg, Otto (G), 1931
 Whipple, George (U. S.), 1934

Literature

Benavente, Jacinto (S), 1922
 Bergson, Henri (Fr), 1927†
 Bunin, Ivan (R), 1933
 Bjornson, Bjornstjerne (N), 1903
 Buck, Pearl (U. S.), 1938
 Carducci, Giosue (It), 1906*
 Deledda, Grazia (It), 1926
 Echegaray, Jose (S), 1904
 Eucken, Rudolf (G), 1903
 Galsworthy, John (E), 1932
 Gjellerup, Karl (D), 1917
 Hauptmann, Gerhart (G), 1912
 Hamsun, Knut (N), 1920
 von Heidenstam, Verner (Sw), 1916
 von Heyse, Paul (G), 1910
 Karfeldt, Erik (Sw), 1931
 Kipling, Rudyard (E), 1907
 Lagerlof, Selma (Sw), 1909
 Lewis, Sinclair (U. S.), 1930
 Maeterlinck, Maurice (B), 1911
 Mann, Thomas (G), 1929
 Martin du Gard, Roger (Fr), 1937
 Mistral, Frederic (Fr), 1904*
 Mommsen, Theodor (G), 1902
 O'Neill, Eugene (U. S.), 1936
 Pirandello, Luigi (It), 1934
 Pontoppidan, Henrik (D), 1917
 Reymont, Wladislaw (P), 1924*
 Rolland, Romain (Fr), 1915

Shaw, George (E), 1925
 Sienkiewicz, Henryk (P), 1905*
 Sillanpaa, Frans (F), 1939
 Spitteler, Carl (Swi), 1919
 Sully-Prudhomme, Rene (Fr), 1901
 Tagore, Rabindranath (I), 1913
 Thibault, Jacques (Fr), 1921
 Undset, Sigrid (N), 1928*
 Yeats, William (Ir), 1923

Peace

Addams, Jane (U. S.), 1931
 Angell, Norman (E), 1933
 Arnoldson, Klas (Sw), 1908
 Asser, Tobias (Ne), 1911
 Beernaert, Auguste (B), 1909
 Bajer, Frederik (D), 1908
 Bourgeois, Leon (Fr), 1920
 Branting, Karl (Sw), 1921
 Briand, Aristide (Fr), 1926
 Buisson, Ferdinand (Fr), 1927
 Butler, Nicholas (U. S.), 1931
 Chamberlain, Austen (E), 1925
 Chelwood, Lord (E), 1937
 Cremer, William (E), 1903
 Dawes, Charles (U. S.), 1925
 Ducommun, Elie (Swi), 1902
 Dunant, Henri (Swi), 1901
 d'Estournelles, Paul (Fr), 1909
 Fried, Alfred (Au), 1911
 Gobat, Charles (Swi), 1902
 Henderson, Arthur (E), 1934
 Institute of Intern'l Law, 1904
 Intern'l Peace Bureau, 1910
 Intern'l Red Cross, 1917
 Intern'l Office for Refugees, 1938
 Kellogg, Frank (U. S.), 1929
 La Fontaine, Henri (B), 1913
 Lange, Christian (N), 1921
 Moneta, Ernesto (It), 1907
 Nansen, Fridtjof (N), 1922
 von Ossietzky, Carl (G), 1935
 Passy, Frederic (Fr), 1901
 Quidde, Ludwig (G), 1927
 Renault, Louis (Fr), 1907
 Roosevelt, Theodore (U. S.), 1906
 Root, Elihu (U. S.), 1912
 de Saavedra-Lamas, Carlos (A), 1936†
 Soderblom, Lars (Sw), 1930
 Stresemann, Gustav (G), 1926
 von Suttner, Bertha (Au), 1905
 Wilson, Woodrow (U. S.), 1919

*Recipient, a Catholic. †Catholicity not confirmed. **Declined the award.

N. B. — Abbreviations indicate country in which recipient did important work. A: Argentina; Au: Austria; B: Belgium; C: Canada; D: Denmark; E: England; F: Finland; Fr: France; G: Germany; H: Hungary; I: India; Ir: Ireland; It: Italy; N: Norway; Ne: Netherlands; P: Poland; R: Russia; S: Spain; Sw: Sweden; Swi: Switzerland; U. S.: United States.

The Nobel awards have been discontinued for the duration of the war (1940-).



MARRIAGE LEGISLATION OF THE CATHOLIC CHURCH

The marriage contract is a lawful agreement between a man and a woman by which is given and accepted the exclusive and perpetual right to those bodily functions intended for the generation of children. It was this contract which our Lord raised to the dignity of a sacrament when He instituted the Sacrament of Matrimony. This sacrament sanctifies the union and gives to the couple the graces which they need for the proper fulfillment of the duties of their state in life. Those who are not baptized can enter into a natural contract of marriage, but only those who are baptized can receive the sacrament.

The primary purpose of marriage is the generation and the education of children; the secondary purposes are the cultivating of mutual love and the quieting of concupiscence. The two essential qualities of this union are unity and permanence. True and lawful marriage is, therefore, a union between one man and one woman which can be broken by nothing but the death of either party. These qualities serve to secure the ends for which marriage is intended; its unity insures the proper care and the loving co-operation in the rearing of the children; its permanence guarantees mutual love and support all through the natural lives of both parties.

All persons who are not forbidden by law may contract marriage. Certain prohibitions are laid down by the natural and the divine law. These are binding upon all men no matter what their religious beliefs may be. Thus for example, all men are bound by the natural law which forbids marriage before a certain age. But, since Christ left to His Church complete jurisdiction over

all baptized Christians, she has the supreme power to regulate concerning their marriages. Her laws are binding upon all who are validly baptized, hence they oblige heretics, schismatics and apostates unless these classes are positively exempted by the Church. In two cases this exemption is stated: heretics and schismatics are not bound by the impediment of disparity of worship nor are they held to the canonical form of celebration before a priest. Unbaptized persons are bound to the observance of these laws when these laws authentically explain the provisions of the divine law.

The Church has laid down a list of impediments which affect the status of a marriage. Some of these impediments render the marriage null and void so that in the eyes of the Church such a marriage is worthless. These are known as diriment or nullifying impediments. Other impediments, while they do not render the marriage invalid and worthless, nevertheless make it gravely sinful. These are called impeding or prohibitory impediments.

The Impeding or Prohibitory Impediments

1. The Impediment of Simple Vows. (a) One who is bound by a simple vow of virginity cannot enter marriage without grave sin. Virginity is the state of perfect purity which has never been defiled by any sinful thought, word or action contrary to this virtue. In taking a vow of virginity a person promises to persevere in this state by avoiding the first deliberate act which would violate the purity of the soul. A marriage con-

tracted without a dispensation from this vow, although valid, would be sinful because one of the duties of the married state is the generation of children which involves the violation of this vow.

(b) One who has made a vow of perfect chastity has promised to abstain from sexual intercourse and from voluntary acts against purity. One entering marriage without dispensation from this vow sins gravely but the marriage is valid.

(c) The vow of celibacy is a promise never to marry. Unless a person is dispensed from this vow he cannot enter marriage without grave sin.

(d) The vow to enter a religious order hinders a person from contracting marriage without grave sin.

(e) The vow to receive sacred orders is a promise to receive the orders of subdiaconate, diaconate and priesthood. One who has made such a vow cannot contract marriage without grave sin in as much as the observance of his vow after marriage is practically impossible.

2. The Impediment of Legal Relationship. Legal relationship is the bond which exists between the person adopting and the person adopted. If Civil Law states that this relationship is a prohibitory impediment, it is also regarded as such by the Church; if the Law states that it is a nullifying impediment, the Church likewise looks upon it as such. In this matter the Church determines the nature of the impediment according to the provisions of the Civil Law. Nowhere in the United States does an impediment arise from Legal relationship.

3. The Impediment of Different Religions. The Church strongly forbids the marriage of a Catholic to any baptized member of an heretical or schismatical sect. Moreover if there is grave reason to believe that such a marriage would result in the loss of the Faith of the Catholic party, the marriage is forbidden by the Divine Law itself. "Mixed" marriages are gravely sinful if contracted without the proper dispensation, al-

though they are nevertheless valid. To obtain such a dispensation it is necessary that there be just and grave reasons for the marriage; that the non-Catholic party promise to allow the Catholic party complete freedom in the practise of religion; that both parties promise that all the children born to them will be baptized and brought up as Catholics; that there be strong grounds for believing that these promises will be observed sincerely.

The Diriment or Nullifying Impediments

1. Impediment of Age. No male before his sixteenth year of age completed and no female before her fourteenth year completed is capable of contracting a true and valid marriage. Marriage at any time after that age would be valid, but the Church urges young people to observe the age limits which certain states have specified, otherwise serious legal consequences would follow. This is especially true in the case of minors. The pastor should not assist at their marriage if the parents are unaware of it or if they are reasonably unwilling that it take place.

2. The Impediment of Impotency. Impotency consists in the incapacity to perform the normal, physical act of copulation. Such impotence, provided that it preceded marriage and is a permanent physical defect, whether on the part of the man or the woman, renders the marriage null and void. In cases of doubt the Church does not hinder the parties from marrying. Sterility is not to be considered an impediment to marriage.

3. The Impediment of an Existing Bond. Unity is one of the qualities of marriage. Hence a person who is already validly married cannot contract another valid marriage as long as he is bound by the bonds of the previous union. A second marriage may be entered into if the first was null or has been legitimately dissolved.

4. The Impediment of Disparity of Worship. The Church forbids the marriage of any non-baptized

person with one baptized in the Catholic Church or converted to the Church from heresy or schism. Such a marriage attempted without the necessary dispensation would be invalid. Dispensations are granted on the conditions mentioned above in the treatment of the Impediment of Mixed Religions.

5. **The Impediment of Sacred Orders.** One who has been ordained a subdeacon, deacon or priest cannot contract a valid marriage. It is possible with a dispensation for a married man to receive Sacred Orders provided that his wife consents and takes a vow of chastity.

6. **The Impediment of Religious Profession.** The members of certain religious orders take solemn vows of poverty, chastity and obedience. One who is bound by such a vow of chastity cannot contract a valid marriage. This impediment affects both male and female religious. It is to be noted that whereas solemn vows render a marriage null and void, simple vows render the marriage sinful but do not impair its validity. In only one case do simple vows render a marriage invalid, and this is due to a privilege granted to the Jesuits by Pope Gregory XIII by which their simple vows invalidate marriage.

7. **The Impediment of Abduction.** There can be no valid marriage between an abductor and a woman abducted with a view to marriage, so long as she remains in the power of the abductor. This impediment ceases as soon as the woman gains her freedom and freely marries the man. One who forcibly detains a woman against her will incurs this same impediment even though the woman came of her own free will to the place in which she is detained.

8. **The Impediment of Crime.** This impediment may arise in one of three ways:

(a) Through an act of adultery with an accompanying promise of marriage or an attempt to contract marriage. The parties concerned would be incapable of contracting a valid marriage without a dispensation, even after the death of their consorts.

(b) Through an act of adultery joined with the murder of the consort of either party. This murder may be planned and executed by either of the guilty parties; it is not necessary that there be a mutual conspiracy. A dispensation would have to be obtained before the parties concerned could contract a valid marriage.

(c) Through the crime of conjicide. This impediment is incurred when there is a mutual conspiracy resulting in the death of a legitimately wedded consort. The intention of marrying the accomplice must likewise enter in.

9. **The Impediment of Relationship.** Relationship may come about in four ways:

(a) Through consanguinity or relation by carnal descent. In determining the relationship existing between persons we must note the common ancestor, the line and the degree. Those in the direct line are descended one from the other such as children from parents, grandchildren from grandparents. Those in the collateral line have a common ancestor but are not descended from one another such as brothers or sisters. The degree of relationship is the distance from the common ancestor. The following table illustrates these principles.

John	
Mary	Jane
Edmund	Andrew
Michael	Bertha

John and Michael are related in the third degree of consanguinity in the direct line. Jane and Bertha are related in the second degree of the direct line. Michael and Bertha are related in the third degree of consanguinity in the collateral line. Edmund and Bertha are related in the third degree of the collateral line because the number of degrees is determined by the number in the longer of the two lines.

There can be no valid marriage between blood relatives in the direct line no matter what degree of relationship exists. Likewise all marriages are invalid which are

contracted without dispensation between persons who are related within the third degree of the collateral line of consanguinity. The Church never dispenses in the direct line nor in the first degree of the collateral line.

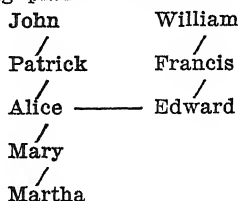
(b) Through affinity or relation resulting from a valid marriage. The husband contracts this relationship with the blood relatives of the wife and vice versa. There is, however, no relationship of affinity between the blood relatives of the husband and the blood relatives of the wife. The degree of affinity is computed in such a way that those who are blood relatives of the man are related by affinity to the woman in the same line and degree in which they are related to the man. Thus the blood brother of the husband is related to the wife in the first degree of the collateral line. The mother of the bride is related to the groom in the first degree of the direct line.

The Church declares invalid any marriage between persons who are related by affinity in any degree of the direct line as well as between those who are related by affinity within the second degree of the collateral line.

(c) Through spiritual relationship arising from baptism. Whoever administers baptism, whether solemnly or privately, contracts a certain relationship with the person baptized. This same relationship exists between the godparents and the one baptized. Hence, without a dispensation, there can be no valid marriage between a godchild and its godparents nor between the one baptized and the one who baptizes.

(d) Through adoption or legal relationship. As noted under the Impeding Impediments, legal relationship may become a diriment impediment rendering invalid any marriage between the adopter and the person adopted. In this matter the Church merely follows the norm established by the Civil Law and considers legal relationship in the light of these laws as prohibiting or annulling impediments.

10. The Impediment of Public Honesty. This impediment arises from an invalid marriage or from public or notorious concubinage. It renders the man incapable of contracting a valid marriage with the relatives of the woman in the first and second degrees of the direct line and vice versa. The accompanying plan will illustrate this.



Alice is living with Edward as his concubine. This fact gives rise to an impediment which prevents Edward from marrying Mary or Martha who are related to Alice in the first and second degrees respectively of the direct line. The same impediment hinders Alice from marrying William or Francis.

Publishing the Banns

To insure the absence of all impediments the Church orders the pastor to announce publicly the names of people who are about to contract marriage. The publishing of the "banns" is usually done in Church at the parochial Mass on three continuous Sundays or holydays of obligation. If the parties are of different parishes, the banns are announced in both places. Persons who know of reasons why the marriage should not take place are obliged to make known these reasons to the pastor before the date set for the wedding.

The Prescribed Form of Marriage

Not only must the parties be free from all impediments, they must also observe the form of marriage which is demanded by the law of the Church. This law states that those marriages only are valid which are contracted in the presence of the pastor of the place in which the ceremony is performed, or in the presence of the local Ordinary, or in the presence of a priest

delegated by either. There must also be present two witnesses.

This prescription of the law is binding upon the following: (a) Catholics by baptism or conversion when marrying among themselves; (b) Catholics who marry non-Catholics even after they have received a dispensation from the impediment of different religions or of disparity of worship; (c) An Oriental Catholic who marries a Catholic of the Latin rite.

In view of this law it is evident that a Catholic who goes through a marriage ceremony before a minister or a Justice of the Peace contracts no marriage. Moreover, a Catholic who goes through this ceremony before a Protestant minister incurs excommunication reserved to the bishop (Canon 1063). However, because the Code of Canon Law expressly exempts non-Catholics from this law, the marriages of non-Catholics before ministers and Justices are valid, if not rendered null by the presence of other nullifying impediments.

Fear as a Cause of Nullity

A fear which would so disturb the mind as to suppress the use of reason would also destroy the consent which is necessary for validly contracting marriage. The Church has stated that in certain cases fear, even though it left a degree of consent that would be sufficient for another natural contract, may be the cause of nullity in a marriage. This fear must be really grave; it must be provoked by an outside free agent; it must be unjustly provoked.

The Separation of Married People

1. A valid marriage between baptized persons, after it has been consummated, cannot be dissolved by any human power or by any cause other than the death of either of the parties. Consummation of a marriage is effected by the conjugal act by which the spouses become one flesh.

2. A valid marriage between baptized persons or between a baptized and a non-baptized person, provided that it has not been con-

summated, may be dissolved in two cases:

(a) The solemn religious profession of one of the parties. A married person, therefore, who wished to enter an order and to take solemn vows would have to prove that the marriage had not been consummated. If this were proven, the matrimonial bond would be broken and the party who remains in the world would be free to contract a new marriage.

(b) Dispensation from the Holy See. There must be a grave cause for seeking such a dispensation. It is enough if one of the parties makes the request; and the request is often granted in spite of the opposition of the other party. When the dispensation is granted both parties are free to enter new marriages.

These exceptions do not undermine the indissolubility of marriage. In both cases the marriage had not been rendered perfect by a consummation. Moreover it is the Pope and not a civil authority who pronounces the sentence. As the Vicar of Christ, and in virtue of his pontifical authority, he dispenses in these particular cases because of grave necessity and in the interests of the spiritual welfare of the persons concerned.

3. A legitimate marriage, even consummated, between non-baptized persons can be dissolved in favor of the party who is converted. This is the "Pauline Privilege" or the "Privilege of the Faith." It is so called because Saint Paul first promulgated it as a means of protecting the Faith of his converts. (I Corinthians, vii, 12-15.) The conditions necessary for using the Pauline Privilege are:

(a) The marriage must have been contracted before the baptism of either party;

(b) One, only, of the parties must be converted and have received valid Christian baptism.

(c) The infidel party must refuse to be converted or at least to live peacefully without insulting God and without interfering with the freedom of the Christian party in

the practice of religion. The marriage will not be dissolved if the infidel party assents to both demands, or at least to the second. But because the Pope has the power to dissolve such a marriage, since it is not a consummated Christian marriage, he may do so in exceptional cases for extremely grave reasons even if the infidel party assents to both demands.

4. There are also certain cases in which the partners in a valid marriage may separate without the right of marrying again. The chief cause of perpetual separation arises from adultery of one of the parties. There are other causes which permit the injured party to seek a separation: the affiliation of the other party with a non-Catholic sect; criminal and shameful conduct; the education of the children in schism or heresy; grave peril of soul or body. In this, as in all other matters pertaining to the Sacrament of Matrimony, the ad-

vice of the pastor should be sought and followed.

Sacred Tribunal of the Rota

Courts of first instance and of second instance, for the adjudication of matrimonial cases, are established in all dioceses throughout the world. Every case is appealed after the first trial: by the parties themselves if the verdict has been against nullity; and by the Defender of the Bond if the decision has been in favor of it. The case is settled if the decisions from the court of first instance and the court of second instance are identical. If they are not, a third trial is necessary, and this takes place before the Sacred Tribunal of the Rota in Rome. In 1942-3 the Sacred Rota issued 40 decrees of nullity in the 76 matrimonial cases examined. By papal rescript courts of third instance established in this country may during the war adjudicate matrimonial cases usually tried before the Roman Rota.

BIRTH CONTROL

By the technical term "birth control" is meant the unlawful limitation of offspring. It has recently become known as "planned parenthood." Because it is intrinsically evil, no reason, however great, can justify it. The prohibition against birth control is not a Church law, but is a dictate of the natural law which is God's law implanted in His creatures. The chief forms of birth control are: contraceptives, abortion and sterilization.

The only legitimate method for limiting offspring is abstinence and self-control.

Contraceptives — The use of contraceptives, whether they be instruments or medicines, is to the married and unmarried alike mortally sinful. The malice of this type of birth control arises from the fact that while the faculty of generation is used, its primary purpose (the generation of offspring) is frustrated. When that primary purpose is frustrated, nature (God's law) is perverted. Such a perversion is nothing less than the sin of onan-

ism, spoken of in Genesis, 38, 9-10.

Abortion is the ejection of a living immature foetus from the womb of the mother at a time when the foetus cannot live outside the womb. Intentional abortion is really murder, and all who take part in an abortion, not excepting the mother, incur an excommunication reserved to the bishop, if the abortion really follows from the attempt to perform it (Canon 2350).

Closely allied to abortion is craniotomy which is that operation in which forceps are used to crush and kill the child in the womb. This also is murder.

Sterilization is an operation in which the tubes, destined to carry the seed, are cut or tied so that during the sexual act no seed will be ejected and no conception can take place. Sterilization frustrates and perverts nature in the same way as does the use of contraceptives. Hence sterilization, except when necessary to preserve the health of the whole body of the one sterilized, is gravely sinful.

RACISM

The racist doctrine may be summarized as follows:

(a) There are essential differences between the various races of men that inhabit the globe.

(b) These essential differences derive from the blood of each race which is the "soul" of the race.

(c) Aryan blood has given rise to all the real and enduring culture of the world. The Nordic race is the present-day counterpart of the ancient Aryan race.

(d) The higher or more noble races, among which the Nordic race is supreme, are predestined by nature to dominate the inferior races, among which the Jewish race is the lowest.

Upon the unstable foundation of this racist error several countries have more or less completely patterned their national policy. They have conveniently adopted a pantheistic concept of the universe and adapted it to their racist theory. They reject the Christian and Jewish concept of a personal God, the Supreme Being Who is Creator of the universe and hence distinct from it, and in place of the personal God the racists conjure up a god whom they identify with nature — that nature which has decreed the supremacy of the Nordic race. This pantheistic god is best served by an obedience to his racial laws.

With the law of racial superiority accepted as fundamental and the blood of the race considered the ultimate source of all value, the leaders in the movement have logically evolved an entirely new moral code. Whatever tends to preserve and perpetuate the "purity" of race is good; whereas whatever tends to pollute the race or hinder its development is evil. For example, procreation of pure Aryans be it within or without the bond of matrimony is good, whereas procreation of children within the bond of marriage contracted by an Aryan and a Jew is an evil. Today marriages of the latter type are declared illegal in Germany. The

Christian virtues such as love of neighbor, mercy and humility are decried as weakness and corruption, whereas the Nordic virtues of honor, loyalty and pride, whereby the god of nature is served and the laws of race superiority furthered, alone are considered decent and worthy of human beings.

A new creed is thus established — a creed without foundation in science, without foundation in reason, and without a vestige of truth in theology.

The doctrine is unscientific. The "Aryan race" is an arbitrary classification based upon similarity of language among various peoples. And, in the light of our present scientific knowledge, it would be imprudent to attempt to prove a definite and universal connection between blood and lingual relationships. Objective scientists working with facts, and not attempting to fit facts to a preconceived theory, conclude, as does Professor Franz Boaz of Columbia University: "People confuse individual heredity with race heredity. Individual heredity is a scientific reality, but to speak of 'race heredity' is nonsense. What we know as 'race' is largely a matter of environment. There is no such thing as 'pure' race. All European races are mixtures of many stocks, particularly so wherever you have a large group."

The doctrine is without any logical justification. The proposition that "pure" Aryan or Nordic blood will necessarily produce real culture is unreasonable. Blood and culture are not correlative terms. Culture is based upon thought: culture is real if ideas are true; and ideas are true if in agreement with objective reality — not because they are Nordic ideas or ideals. Culture is not real because it is Nordic culture and degraded because it is Jewish or Christian, any more than fools' gold is true gold because found in Germany, or true gold is fools' gold because found in South Africa.

Finally, viewed in its conflict

with theology, racism is, as Pope Pius XI has said, "a true form of apostasy. It is not merely one idea or another which is false. It is the whole spirit of the doctrine which is contrary to the faith of Christ." In his encyclical, "Mit brennender Sorge," the same Pope Pius wrote: "Whoever exalts race, or the people, or the State, or a particular form of state, or the depositories of power, or any other fundamental value of the human community . . . whoever raises these notions above their standard value and divinizes them to an idolatrous level, distorts and perverts an order of the world planned and created by God; he is far from the true faith in God and from the concept of life which that faith upholds."

No more telling indictment of the racist heresy is to be found than that given by Pope Pius XII, in his first encyclical, "Summi Pontificatus": "... Widespread today is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming Sacrifice offered by Jesus Christ on the Altar of the Cross to His Heavenly Father on behalf of sinful mankind."

After recalling the facts that God created man to His own image and likeness and hence is the true Father of man, the Holy Father insists on the essential unity of the human race which is denied in the racist doctrine. He recalls what St. Paul proclaimed to the proud Greeks, the Aryans of that day: that God "hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God" (Acts, xvii, 26, 27).

St. Paul, the herald of this truth, opens to us what the Holy Father terms "a marvelous vision," a vision "which makes us see the human race in the unity of one common origin in God, 'one God and Father of all, Who is above all,

and through all and in us all' (Ephesians, iv, 6); in the unity of nature which in every man is equally composed of material body and spiritual, immortal soul; in the unity of immediate end and mission in the world; in the unity of dwelling place, the earth . . . ; in the unity of the supernatural end, God Himself, to Whom all should tend; in the unity of means to secure that end."

The Holy Father carefully avoids the other extreme, exemplified by Communism, which preaches a levelling process that would submerge the individual characteristics of peoples in the international reign of a homogeneous proletariat. He points out that "the nations despite a difference of development due to diverse conditions of life and culture are not destined to break the unity of the human race, but rather to enrich and embellish it by the sharing of their own peculiar gifts, and by that reciprocal interchange of goods which can be possible and efficacious only when a mutual love and a lively sense of charity unite all the sons of the same Father and all those redeemed by the same Divine Blood." He further proclaims that "the Church hails with joy and follows with her maternal blessing every method of guidance which aims at a wise and orderly evolution of particular forces and tendencies having their origin in the individual character of each race, provided they are not opposed to the duties incumbent on men from their unity of origin and common destiny."

Having shown the unity of mankind within which all races harmoniously develop, the Holy Father insists on their essential equality. "The spirit, the teaching and the work of the Church can never be other than that which the Apostle of the Gentiles preached: 'putting on the new [man], him who is renewed unto knowledge according to the image of Him that created him. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free. But Christ is all and in all' (Colossians, iii, 10-11)."

THE CATHOLIC STAND ON PSYCHOLOGY

Today there is a widespread interest in psychology. "Intelligence tests," "inferiority complexes," "neuroses," "inhibitions," "obsessions," "the subconscious" and many other words, are no longer the peculiar property of the psychologist, but form a part of every-day language. Newspapers search out the hidden psychological motives for every crime and misdeed; books are published which treat of the "development of a winning personality"; and sensational sex-theories are popularized by magazines, novels and movies.

While new theories and terminology arise, psychology as a science is not new. Psychology had its place in the teachings of the ancient Greek philosophers. For Aristotle psychology embraced life in all its varied manifestations. Such a science would today be called biology, yet Aristotle delved into problems which the most modern of psychological systems claim as their own.

Scholastic psychology, as a part of philosophy, busied itself mainly with metaphysical problems. The Scholastics defined psychology as the science of the soul. This branch of philosophy answers such questions as: "Does the soul exist?" "What is its essence?" "Where did it come from?" "What is it capable of doing?" "What is its influence?" It answers these questions by studying man's actions and proceeding back to the reasons for them, the cause of them: the soul. If man has thoughts, there must be some power in man whose function it is to think. This power is not to be found in man's body, for thought is spiritual and the body is material. Therefore, concludes psychology, there is in man something spiritual that has the power or faculty of thinking. That spiritual thing is the soul, and the faculty of the soul that thinks is the intelligence.

Psychology is divided into two parts: rational, undertaking to study the metaphysical problems of the soul; empiric, confining itself to the

phenomena of the mind. This latter received a great impetus, especially during the last century, with the advancement in the study of physiology. A new science which was first termed "psycho-physics" and later "experimental psychology" was founded.

This experimental psychology closely approximates a natural science, and has to a large extent divorced itself from philosophy. It is more interested in the immediate causes of man's actions than in the fundamental cause; it is more interested in studying the manifestations of man's mind than in speculatively studying the mind. Modern psychologists will define their science according to their various viewpoints, some true, others entirely false. One school of psychologists will define psychology as the science of conscious processes. Another school, denying the existence of consciousness, defines psychology as the science of behavior, and this is known as behaviorism. A third school leans to the older notion of psychology as the science of the soul, and would define psychology as the science of self. One part of modern psychology known as psycho-physics attempts to measure mental phenomena with material means. It is the science of relations, or relations of dependency, between the body and mind, more especially the study of the quantitative relations between a stimulus and the ensuing sensation or other experience.

Thus has modern psychology developed, and departed from philosophy. It is today an independent, autonomous science: a science to be ranked with chemistry, biology, etc.

The Catholic Church's attitude toward this science is the same as her attitude toward all science: she welcomes what is true in it and rejects what is false. There are Catholics who have become outstanding in this branch of learning, engaged as they are either in teaching it in Catholic colleges and universities or

in conducting independent research in their laboratories. What has been found objectionable in so much of this scientific psychology is that many of its modern exponents have not been content with its separation from true philosophy. Many of them have gone beyond the domain of experimental psychology and, once again entering the field of philosophy, have proceeded to deny many principles of true philosophy. Many have been so occupied with observing and cataloguing the mental states and functionings of the mind that they have first forgotten about the soul, and then denied its very existence. They have been so preoccupied with the material that they have disregarded the spiritual. This materialism is responsible for a whole series of errors. After saying that man is only matter, without a substantial life principle, it was only a step to say that the mind is the sum total of its conscious states, and thus to reject the substantiality and spirituality of the soul. These modern psychologists then proceeded to say that thought is merely matter in motion and that man reacts to his environment as one chemical reacts to another.

Catholic philosophers in their psychology can and do use to advantage many of the findings of modern psychology, but they reject what is false and vehemently oppose it. They do this, secure in the knowledge that their philosophical principles are true and that they cannot be disproved by any startling "discovery" of science. They are neither overawed nor frightened by any number of precision machines or measuring devices. The philosophers base their psychology on solid grounds. They, too, observe facts, and from these facts draw their conclusions by reason. But they do not need a minute description of the facts, nor do they need to measure them to prove, for example, that man has a spiritual soul or that he has freedom of the will. The findings of the scientists often throw light on some philosophical

problem. But the point is that philosophy does not need them. They are not necessary; they are useful. Consequently, while Catholic philosophy welcomes certain systematic and scientific observations of scientific psychology, it resents and resists any effort on the part of modern exponents of that psychology to deny the tried and true principles of philosophy.

It is safe to say that any system of knowledge that fails to take into account the true nature of man is wrong and consequently, dangerous. Catholic psychology can assist man to avoid or to get rid of mental trouble for it recognizes his complete human nature, body and soul. The Catholic Church aided by revelation, by divine teaching authority and by centuries of experience, possesses the true knowledge which leads men to peace of soul with God and man.

The main reason why there are so many mental and nervous disorders among men today is that religion has ceased to be a vital factor in their lives. The Catholic religion teaches that man was created for heaven; but whether men believe it or not, the majority of them act as though they were created merely for this world. The Catholic moral code would keep men on the straight road to heaven, and bring peace and order to earth, were it universally observed. But the sins of nations, of society and of individuals have laid waste the earth, not to speak of their spiritual effects on human souls.

A system of psychology to be true, then, must not reject the tried and true principles of philosophy; for psychology to be Catholic it must be based on the doctrines and morality of the Catholic faith. With this foundation it can incorporate into itself the knowledge which true science has gleaned concerning the bodily constitution of man and the mechanism of his functions.

The Nature of Man — Man is a finite creature composed of body and soul, created by God to do His will in this life by observing His

law, and to be happy with Him forever in heaven. Man's body is material; his soul is spiritual. Both body and soul make up man, so that he is not a pure spirit as are the angels, nor is he pure matter as are the animals. The soul is the reason for the life of the body; it is the reason why man can live, and feel and think. This principle of life is so intimately united with the body that it pervades every part of it and when it leaves the body, the body dies. But if the body is so dependent on the soul that it cannot live without it, the soul too is dependent on the body. Since the soul is a spiritual substance, it could not contact the material world without the assistance of a material instrument, and the body is this instrument; it is the means of communication which the soul has with outside reality. The soul is the more important element in man, but the body should not be minimized. For without the body, the soul could not be called "man." Both body and soul united is man. They are intimately united, and though the body will be separated from the soul at death, yet it is destined to be reunited with the soul on the last day and to live with it throughout eternity.

The Fallen Nature of Man — Man, then, was created by God to act as a complete integral unit. But when the human race became stained by original sin, through the Fall of our first parents, this unity of action was disturbed. The soul lost its perfect control over the body. Man became, in a sense, divided against himself, for due to his original sin, his lower nature strives for supremacy over his higher nature. Furthermore, the partners of this union were injured. The soul was wounded: the intellect was darkened and the will weakened. The body was wounded: it became subject to sickness and disease and death. The disturbance of the perfect balance between the soul and the body, and the injury done to both, are the punishments which

the sin of Adam and Eve brought upon the human race.

Though not a perfectly balanced union the soul and the body of man, however, are still so closely united that separation means the death of the body. They are so intimately united that the soul still acts through and with the body, its means of communication with material things. And so certain conditions of the body still affect the soul and vice versa. With original sin, however, enters in the fact that the body is subject to sickness and disease and so we have the possibility of the soul being affected by diseased or abnormal conditions of the body. With original sin also enters in the fact that the mind and will of man are imperfect and can be misused, and so we have the possibility of the body being injured by abnormal conditions of the soul. Consequently, the quality of thought and reason often depends on the quality of certain organs and parts of the body. In this respect the health of the brain and the highly developed nerve centers is an important factor in mental life.

Those parts of the body that are closely related to intellectuality, and which form the physical basis for thought, may not develop properly, thereby causing feeble-mindedness; or, after development, may contract disease and deteriorate, thereby causing insanity. Modern psychiatry (that branch of medicine that treats diseases of the mind) and neurology (study of the nervous system) have made great advances in investigating the nature and the development of the nerves and in showing the effect sickness and disease have on nerve and brain tissue. They have studied the diseases of the brain and have developed new and effective treatments for insanity. Not all types of insanity can be cured, for if the physical basis of mental life is lacking or has wasted away, no medical treatment can supply it. Nevertheless, modern treatment can do much to alleviate insanity, and

if given in the early stages of the disease can often prevent it.

The different types of insanity are technically called "psychoses." They may be caused by poisons taken into the body, by infection, by injuries to the head; or they may be induced by conditions within the person: prolonged and excessive worry, alcoholism, and so forth. Insanity may affect the emotions, causing its victims (manic-depressives) to be excessively elated and in turn, abnormally depressed. Another type (schizophrenia — "split personality") attacks personality, and its victim thinks he is William Jennings Bryan or perhaps Napoleon. Other types affect the memory, the powers of perception. There are many varieties, and many degrees of insanity. Some are violent types, while others depart only a little from the normal. All, however, need medical attention.

Since man is a rational creature and is distinguished from the animal by his power of thought, it can be understood why some people regard insanity as disgraceful. But such an attitude is inexcusable because insanity is no more disgraceful than pneumonia or any other of the diseases or injuries that afflict the body of man. However, while maintaining and encouraging the proper attitude towards insanity, Catholics, when they hear the Church blamed for the "harsh and inhuman treatment" given the insane in ages past, will do well to remember that it is still necessary to restrain the violently insane lest they harm themselves and others; and that if the insane in those ages lacked the "refinements" of modern scientific treatment, so did normal people lack the conveniences of present-day life.

Besides those mental disorders that are the result of disease and have a physical or organic basis, there are also disorders of the mind that are mental only and do not entail any deterioration of the physical organism. These are called "psycho-neuroses" and are due in most cases to fears, anxieties, dreads. Thus people may be over-

solicitous for the health of their body (hypochondria), and fear that they have heart trouble, stomach trouble or suffer from some ailment that will necessitate an operation. They may experience a normal physiological sensation and, through ignorance and fear, exaggerate it until it becomes in their minds the symptom of a disease. These symptoms may not be purely imaginary, for it is possible for the mind to cause disturbances in the body that are like those caused by actual illness. There are any number of other phobias: fear of closed places (claustrophobia) causes people to believe they are smothering in an ordinary room; there is the fear of the dark, often found in children; the fear of high places, of germs, and so forth. These phobias throw the person into an emotional panic. To rid himself of this panic he either performs an action or is prevented from acting. If he performs an action (e. g., he feels compelled to wash his hands) he is the victim of an "obsession"; if emotional panic makes him avoid doing something, he is the victim of an "inhibition." Thus many people are afraid to shake hands or walk under ladders. A popular psycho-neurosis seems to be the "inferiority complex," a fear people have that they are inadequate and cannot measure up to certain situations in life. So they are shy, retiring, and avoid social contacts as much as possible.

A neurotic condition that is often found in pious people is scrupulosity. This is not in any way due to religion itself; it is on a par with other neuroses. The person who has an unreasoning fear that he has stained his soul by sin, and must confess his sins over and over again, is just like the person who has an abnormal fear of being infected by germs and must be always washing his hands. The person who is really scrupulous (and not merely conscientious) feels he has sinned when he really has not, or worries about his confessions when there is no reason to worry. Scrupulosity is usually, if not always, characterized by selfishness

and pride. The scrupulous person fears sin, not so much because it displeases God, but because if he sins, it will tarnish his soul.

Fear is natural and necessary. Man has the instinct of self-preservation and when his existence or well-being is threatened by evil, he experiences the emotion of fear. Like all other emotions, fear is capable of good or evil. It must be controlled by right reason. Too much fear is wrong, and so is the total lack of it. Man must train himself to act according to right reason, and not be influenced unduly by his emotions.

In individual cases, the cause of the neurosis may not be clearly apparent. It is usually hidden from the person himself so that he acts without knowing the motive of his action, or attributes the act to another motive. The true motive may be hidden from consciousness or buried in the "unconscious" mind. Thus the adult who experiences a violent reaction every time he sees a man wearing a derby hat may have forgotten that the family doctor who lanced a boil when he was a child wore a derby hat at the time. Already in the 4th century we find this notion of the subconscious with St. Augustine. Duns Scotus, a Catholic theologian of the 13th century, admitted the possibility of present action being caused by motives long since forgotten. Psychoanalysts of today work on the same principle. Emotions, they say, are "repressed," forced out of consciousness by a "censor" which keeps them in the realm of the unconscious. The conflict that results when the repression (which still remains active) struggles to emerge into consciousness is the cause of the neurosis. The mental difficulty of the patient can be cured by bringing this hidden force to consciousness.

Catholics should be especially careful to avoid Freudian psychoanalysis in print as well as in practice. For the most part, Freudian psychoanalysis as practiced by modern psychiatrists is unadulterated

quackery, dangerous to both the mental and spiritual life of the patient. For Freud, psychoanalysis is a method of treating neurotic patients. The underlying philosophy of this treatment supposes that all psychopathic conditions are the result of abnormal sex life, more specifically, of sexual thought complexes submerged in the subconscious mind. According to the Freudian system, the neurosis or psychosis is the result of some repressed sexual desire especially during the early days of childhood. The psychoanalyst tries to revive the memory of the experiences and repressions of the patient. He does this by having the patient allow his mind to wander and give expression to everything that comes into it and by this method he hopes to get back to the patient's complex and thus to the experience which caused the present trouble. The whole process is arbitrary and subjective. Often years have elapsed since the incident or dream which the psychoanalyst judges as the cause of the present neurosis. Yet upon the memory of such long-submerged facts the psychoanalyst often attempts to reconstruct whole lives. Its immediate moral dangers are apparent, for the most ordinary precautions are ignored in recording these past experiences during an analysis which might go on for months.

For the Catholic, psychoanalysis has no place in his life. When confronted with problems he should consult his confessor or pastor. When there is a definite sign of mental disturbance the confessor or pastor will recommend a responsible psychiatrist if his services are needed. For such a psychiatrist understands these mental diseases and is capable of giving proper treatment to bring the patient back to sound health without resorting to the arbitrary, crude and unjustifiable process of psychoanalysis.

The Catholic knows that there is something wrong with his nature, that in its present state it is a *fallen* nature, and that he cannot give free rein to all his passions.

The Catholic knows that, due to original sin, there is a conflict within himself; but since he regards this warfare as normal in his present state, he will not be unduly worried or morbidly disgusted with himself when spiritual progress seems slow. He will face life and its problems with courage, knowing that his faith gives him a remedy for everything that man lost by the Fall. The Fall darkened the intellect, weakened the will and lessened the control the soul had over the body. The Catholic has his intellect enlightened so that he knows there is in him the concupiscence of the flesh, the concupiscence of the eyes, the pride of life. He has his will strengthened so that he is able (by the example and grace of Christ) to

bring his flesh gradually into subjection by mortification, to control his selfishness by detachment from this world's goods, to be humble in the sight of God and man. St. Thomas in speaking of the sin of our first parents says that man fell by desiring to be in some way equal to God. The Catholic knows it is impossible for him to be infinite for he has a finite nature, and so he is content with the limitations of his *true* nature and resists the tendencies of his *fallen* nature. The soaring illimitability of a superman has no attraction for him, for the very limitations of his nature have been sanctified by the Second Person of the Blessed Trinity, Who took upon Himself a human nature, and Who has made us really adopted sons of God.

THE CHURCH AND SOCIAL RECONSTRUCTION

A Synopsis of the Encyclical on Reconstructing the Social Order,
"Quadragesimo Anno," of Pope Pius XI

(By Rev. R. A. McGowan, Department of Social Action, N. C. W. C.)

(Note: Most of the salient points of this document are mentioned, exclusive of the sections on Italian Fascism and Collectivism.)

I. Aims and General Methods

The supreme end of economic life is God's glory—man's eternal happiness—which is attainable if physical resources and human ability are directed toward their proper (mediate) ends. These ends are, chiefly, full production and actual distribution of goods to supply all amply and to work good for soul and body available to all. These today require rational organization of the social-economic life and proper government action whereby property ownership and human labor would be subjected to the needs of all (i. e., the common good, the general welfare) according to the norms of individual rights, strict justice and social justice. Strict justice demands a living wage, no "working mothers" or child labor, no crushing taxes or confiscation, and the right of inheritance. Social justice demands full output, rehabilitation if possible of companies and industries now incapable of

paying a living wage, maximum employment wages (and presumably hours), balanced prices, possibly profit sharing, partnership modifications of wage contract, regulated inheritance, right use of private property, diffusion of private ownership and any needed public ownership.

Social justice or strict justice (depending on circumstances) demands, further, good conditions as to soul, health, safety, strength, housing, workshops, with special cautions for women and children; also work beneficial to body and soul and the subjection of ownership to natural and divine law, no flat equality of wealth.

II. Wrong Aims and Methods

The two methods which the modern world has used and thereby failed to obtain the end of economic life are individualism and economic dictatorship. Individualism is the seeking of maximum profits in free competition. It arose from the re-

fusal to adapt the guild system to changed conditions, from economic immorality, from an exaggerated idea of liberty and from government indifference. The results of individualism are enormous fortunes, extreme poverty, class conflict, overburdening of government, reaction against free competition (i. e., individualism destroys itself). Individualism is a wrong method because it rejects the moral purposes and moral laws of economic life, national and social-economic organization and government guidance.

Economic dictatorship is the seeking of maximum power through the control of great wealth (banks, corporations). It gives rise to economic combats, subjection of government, nationalism, imperialism, bankers' imperialism. The results are an economic life hard and cruel in ghastly measures, intensification of class struggle and the distortion of government. Economic dictatorship is wrong because it rejects moral goals and laws, organic economic order, and government action for the common good.

Both individualism and economic dictatorship have brought great spiritual loss: ruin of souls; temptations of an insecure economic life; free rein to avarice and injustice; the use of any means to gain profits, to secure one's wealth; speculation; wrongs committed under a corporation's anonymity; morally injurious advertising; pressure upon all to follow unjust practices; the spread of the same mentality to labor through the employers' example; immoral conditions at work; bad housing; obstacles to religious observances; loss of faith.

III. Right Methods

The general and specific ends of economic life can be attained in part by partial economic organization and by government action. This organization would include collective bargaining between employers and labor unions, farmer organizations and middle class and professional associations. Govern-

ment action would mean promoting the right use of private property, setting workers' standards through legislation, and restricting competition; controlling economic dictatorship, establishing some public ownership, and re-establishing its own authority. There must be also joint activity by these economic organizations and government.

The full attainment of the right ends (with the removal of such evils as class struggle and overburdening of government) requires however a self-ruling social-economic order. The government would help to establish this order and would assist and complement it; but it would not dominate it. This order would consist in an association of the total personnel in each industry or profession, a national federation of industries and professions and finally some international economic organization and some international agreements to handle world problems toward the same moral goal. The association of the total personnel of an industry or profession would not take away the right of separate organizations within the larger unit, such as a labor union or a wheat co-operative. The creation and functioning of these institutions depend on social charity (found in natural brotherhood and spiritual brotherhood in Christ), the return to Christian principles, a knowledge of moral principles, the subordination of the material to the spiritual and economic expertness.

The special Catholic contributions toward this right order are Catholic Action, lay-retreats, priests as "social missionaries," lay apostles in every class and group, social science schools and economic conferences, writings, study clubs and, above all, unity among Catholics. For Catholics should lead in promoting the intermediate steps (government action and partial economic organization) and in establishing the full system by joining economic morality and social charity to economic expertness.

Science

"Science, which is the true knowledge of things, never is repugnant to the truths of the Christian Faith."—Pope Pius XI in "In multis solaciis."

RELATION OF THE CHURCH TO SCIENCE

The relation of the Church to science is admirably expressed in the following words of the Very Rev. Thomas Plassmann, O. F. M., president of St. Bonaventure College, on the occasion of the first meeting of the Catholic Round Table of Science of Western New York and Pennsylvania.

"The Church teaches all her children to love nature because of its beauty. She points out to us the usefulness of the various elements and sanctifies them with her maternal benediction. And in their beauty and power she sees, as the Seraphic Doctor puts it, the vestiges of the Almighty.

"No greater error has ever been propagated than that the Catholic theologian should be afraid of scientific research. The Catholic theologian has the professional duty of keeping abreast at all times with the findings of research. He has before him the two great books, the Book of the Revelation and the Book of Nature. The former is the writing of God's spirit; the latter is the work of His hands. He knows that Revelation touches only the fringe of the mysteries of God, even as science, notwithstanding all the astounding discoveries of recent decades, has no more than touched the fringe of the mysteries of nature.

"Theology is anxiously waiting for new light, but naturally she asks for facts and not mere theories. Meanwhile the theologian and the scientist shall work in accord, each one keeping within his limits; but in all probability, when the trumpet will sound from Mount Sion for the final reckoning, the theologian will still be poring over the obscure pages of the Apocalypse and the scientist will still be busy with his microscope, telescope and spectroscope...."

CATHOLIC SCIENTIFIC SOCIETIES

Besides the outstanding Catholic scientific societies which are established at many Catholic universities and colleges we find three new organizations fostered by the Church: The Pontifical Academy of Sciences, The Catholic Round Table of Science, and The Institutum Divi Thomae.

The Pontifical Academy of Sciences

The Accademia dei Lincei which was founded by Prince Federigo Cesi, at Rome, August 17, 1603, was devoted chiefly to the study of the mathematical, physical and philosophical sciences. It counted, among its members, many of the famous scientists of the time, including Galileo.

The Accademia was reorganized by Pius IX on July 3, 1848, and was given the name, Pontificia Accademia dei Nuovi Lincei. Leo XIII encouraged the development of the Academy and in 1887 drew up a new constitution for it.

Pius XI in his Motu Proprio, "In multis solaciis," of October 28, 1936, reformed and reorganized the Ac-

cademia. "We, in the fulness of Our power, of Our own initiative, and after mature deliberation on Our part," he said, "restore this house of studies according to new norms; We constitute and declare the same 'The Pontifical Academy of Sciences'; and at the same time We promulgate the statutes hereto appended, as proper to it, in accordance with which the assembly itself should be guided in the future."

The statutes declare that the end and scope of the Pontifical Academy of Sciences is to encourage the study, development and history of the physical, mathematical and natural sciences. Pope Pius XI in

selecting the seventy scientists who hold membership for life, said: "We have chosen these men with the greatest care from among the various scientists who are held in high honor in each country. In making this selection We have been influenced both by the importance of their labors and of their writings, which each one on his part has contributed to the advancement of the sciences; and by the reputation which these scholars, by common consent, enjoy in the ranks of the learned."

Italy has twenty-eight members; Germany, eight, including two Austrians and one Czechoslovakian; the United States, seven; Belgium, five; France and Holland, four each; England and Switzerland, two each; Argentina, China, Denmark, Ireland, Norway, Poland, Portugal, and Spain, one each.

The seven American members of the Academy are: George D. Birkhoff, professor of mathematics at Harvard University; Alexis Carrel, professor of biology at the Rockefeller Institute for Medical Research; Robert A. Millikan, director of the Norman Bridge Laboratory of Physics in the California Institute of Technology; Thomas H. Morgan, director of the department of biological sciences in the

California Institute of Technology; George S. Sperti, director of the Institutum Divi Thomae in the Athenaeum of Ohio; Hugh S. Taylor, professor of chemistry at Princeton University; and Harlow Shapley, director of the Harvard College Observatory.

In 1938 the Pius XI Prize was personally conferred on Professor Heymans of the University of Ghent, Belgium.

Pope Pius XI selected as the first president of the re-established Academy, the famous Franciscan scientist, Fr. Agostino Gemelli.

Born in Milan on January 18, 1878, Fr. Gemelli received the degree of Doctor of Medicine and Surgery, *summa cum laude*, in 1902 from the University of Pavia. He joined the Franciscan Order in 1903, and was ordained in 1908. In 1920, Fr. Gemelli founded the Giuseppe Toniolo Institute for Higher Studies. At its solemn opening on December 8, 1921, the chief inaugural speaker was Cardinal Ratti, who later became Pope Pius XI. Fr. Gemelli became the first rector of this new Catholic University of Italy. He was also commissioned by the Holy Father to found a Catholic Medical Center in Rome, construction of which was under way in 1940.

The Catholic Round Table of Science

The Catholic Round Table of Science, which was organized by Dr. John M. Cooper, of the Catholic University of America, held its first meeting in New York City on December 28, 1928. Its objective is the encouragement of productive scholarship, as distinct from absorptive scholarship, by Catholics, particularly by Catholic colleges and universities, in the field of natural sciences.

The meetings are held in conjunction with the annual meeting of the American Association for the Advancement of Science. The local conference plan was adopted at the 1934 meeting and many chapters have been established in various sections of the country. The

New York Metropolitan Chapter held its first meeting on March 23, 1935, at Fordham University; Fr. Francis P. LeBuffe, S.J., was elected secretary of the Chapter. The Western New York and Pennsylvania Chapter held its first official meeting at St. Bonaventure College on October 12, 1935; Sister Grace of the Sacred Heart, of D'Youville College, was elected secretary. The New England Chapter was organized on January 25, 1936, at Boston College and Fr. John A. Tobin, S. J., of Boston College, was elected permanent secretary. On October 11, 1936, the Catholic high school teachers of science of Rochester, Auburn and Elmira formed the Rochester Chapter and elected Sister Martini

Marie, S. S. J., of Nazareth Academy, secretary of the Chapter. The Scranton Chapter was organized on January 9, 1937, and Sister Mary Wilfrid, R. S. M., of Misericordia College was elected secretary. The Vermont Chapter was formed at St. Michael's College on May 15, 1937, and the Chicago Chapter was organized at Loyola University on May 1, 1937. The general secretary of the Catholic Round Table of Science is the Very Rev. Anselm M.

Keefe, O. Praem., rector of St. Norbert College, West De Pere, Wis.

At these meetings plans were formulated whereby Catholic scientists could carry on co-operative research work. Previously, this work had been hindered, due to the lack of adequate equipment and of time on the part of the professors. The individual colleges now take portions of some investigation, depending upon the necessary equipment being available at their institution.

Institutum Divi Thomae

The Institutum Divi Thomae is the graduate school of scientific research of the Athenaeum of Ohio. It was founded by the Most Rev. John T. McNicholas, Archbishop of Cincinnati, in June, 1935, with Dr. George S. Sperti, a member of the Pontifical Academy of Sciences, as co-founder and director.

The object of the Institutum is to carry on fundamental research in the natural sciences in order to determine, as far as possible, the basic laws governing natural phenomena. Its principal laboratories are in Cincinnati, and it also maintains a laboratory, Bradley Hall, at Palm Beach, Fla. Various affiliated units cooperating in the research program of the Institutum are at: Rosary College, River Forest, Ill.; Siena Heights College, Adrian, Mich.; Barry College, Miami, Fla.; Marymount College, Salina, Kans.; Our Lady of Cincinnati College, Cincinnati, Ohio; St. Mary's Dominican College, New Orleans, La.; Umbrian

Farms, Lafayette, N. J.; St. Mary's Farm, Burkettsville, Ohio; Skin and Cancer Unit, Postgraduate Medical School and Hospital, New York, N. Y.; Good Samaritan Hospital, Dayton, Ohio; and Mercy Hospital, Chicago, Ill. From the Institutum plans, directions and assignment of various phases of research are issued to these units.

The school is specially engaged in studying the cellular growth in cancer, these researches being part of a comprehensive research program to find medical cancer remedies more fundamentally effective than surgery, radium and X-rays, and to attack the basic conditions responsible for the disease.

The facilities of the Institutum are being used in solving some of the special problems created by the war. The dean, Msgr. Cletus Miller, and Dr. Sperti have been advisors to the Government in organizing the scientific resources of the nation.

Catholic Colleges and Universities Giving War Training

(Courtesy of the National Catholic Youth Council)

The high standard and scholarship in the various science departments of Catholic colleges and universities is indicated by the number of these selected by the Government for training of service men, as listed below.

War Department

Boston College, Boston, Mass.
Catholic University of America,
Washington, D. C.
Creighton University School of Dentistry, Omaha, Neb.
Creighton University School of Medicine, Omaha, Neb.
University of Dayton, Dayton, Ohio

De Paul University, Chicago, Ill.
University of Detroit, Detroit, Mich.
University of Detroit School of Dentistry, Detroit, Mich.
Fordham University, New York, N. Y.
Georgetown University, Washington, D. C.
Georgetown University School of Dentistry, Washington, D. C.

Georgetown University School of Medicine, Washington, D. C.
 Loyola University, Los Angeles, Calif.
 Loyola University School of Dentistry, New Orleans, La.
 Loyola University School of Medicine, Chicago, Ill.
 Manhattan College, New York, N. Y.
 Marquette University School of Dentistry, Milwaukee, Wis.
 Marquette University School of Medicine, Milwaukee, Wis.
 Niagara University, Niagara, N. Y.
 Providence College, Providence, R. I.
 St. Bonaventure College, St. Bonaventure, N. Y.
 St. Louis University School of Dentistry, St. Louis, Mo.
 St. Louis University School of Medicine, St. Louis, Mo.
 St. Norbert College, West De Pere, Wis.
 University of San Francisco, San Francisco, Calif.
 University of Santa Clara, Santa Clara, Calif.

Navy Department

Carroll College, Helena, Mont.
 Gonzaga University, Spokane, Wash.

College of the Holy Cross, Worcester, Mass.
 John Carroll University, Cleveland, Ohio
 Marquette University, Milwaukee, Wis.
 Mt. St. Mary's College, Emmitsburg, Md.
 University of Notre Dame, Notre Dame, Ind. (Marine Corps also)
 St. Ambrose College, Davenport, Iowa
 St. Mary's College, Winona, Minn.
 Siena College, Loudonville, N. Y.
 College of St. Thomas, St. Paul, Minn.
 Villanova College, Villanova, Pa.

Flying Training Command

Canisius College, Buffalo, N. Y.
 Creighton University, Omaha, Neb.
 Duquesne University, Pittsburgh, Pa.
 Niagara University, Niagara, N. Y.
 St. Anselm's College, Manchester, N. H.
 St. John's University, Collegeville, Minn.
 St. Vincent College, Latrobe, Pa.
 Spring Hill College, Spring Hill, Ala.
 Xavier University, Cincinnati, Ohio

Scientific and Technical Societies at Some Catholic Colleges and Universities

Boston College, Boston, Mass.: Chemical Club; Physics Research Academy, members are graduates with M. S. or Doctorate degrees in Physics; Physics Club; Radio Club, operating Station WIPR; Pre-Medical Academy.
Canisius College, Buffalo, N. Y.: Chemistry Club; Mendel Club (Biology); Strohaver Science Club.
Catholic University of America, Washington, D. C.: A. S. C. E.*; A. I. E. E.*; A. S. M. E.* Scientific publication, "Catholic Anthropological Conference."
Creighton University, Omaha, Neb.: Caducean Society (Medical); Chemistry Club; Creighton Pharmaceutical Association; Mathematics Club; Odontological Society; Pasteur Club (Biology).
Fordham University, New York

City, N. Y.: Chemists' Club; monthly publication, "The Report"; Mendel Club, monthly publication of biological research, "Cabmuth"; Physics Club; Seismological Observatory.
Georgetown University, Washington, D. C.: Astronomical Observatory; Chemo-Medical Research Institute; Chemists' Club; Seismological Observatory, monthly publications, "Instrumental Bulletin" and "Seismological Despatches."
Holy Cross College, Worcester, Mass.: Affiliated with American Mathematical Association, American Physical Society, American Chemical Society and the American Association of Jesuit Scientists. Scientific Society; Mendel Club (Biology); Chemists' Club, publication, "The Hormone."

- John Carroll University, Cleveland, Ohio: Scientific Academy.
- Loyola College, Baltimore, Md.: Loyola Chemists' Club.
- Loyola University, Chicago, Ill.: Lambda Chi Sigma Honorary Chemical Society.
- Loyola University of Los Angeles, Los Angeles, Cal.: Engineering Society; Pre-Medical Society.
- Manhattan College, New York City, N. Y.: A.S.C.*, Mendellian Society of Biological Research; Newton Mathematical Society.
- Marquette University, Milwaukee, Wis.: Radio Club; Chemical Club; Engineering Association; Junior Branch American Dental Association; Mathematics Club; A.S.C.E.*; A.I.E.E.*; A.S.M.E.*; A.I.C.E.* Scientific publications, "The Marquette Medical Research Bulletin" and "The Marquette Medical Review."
- St. Bonaventure College, St. Bonaventure, N. Y.: Astronomical Observatory; Alpha Kappa Mu Pre-Medical Society; Roger Bacon-McLaughlin Club (Mathematics and Physics); Tau Chi Sigma Chemical Society; Science Center. Scientific publication, "Science Studies."
- St. Edward's University, Austin, Texas: St. Edward's Academy of Science, affiliated with the General Texas Academy of Science.
- St. Louis University, St. Louis, Mo.: Alpha Omega Alpha, national medical honor fraternity, Bacteriological Journal Club, Biochemistry Journal Club, Biological Journal Club, Chemistry Journal Club, Geophysical and Geological Journal Club, Histological Journal Club, Meteorological Observatory, Pharmacology Journal Club, Physics Journal Club, Rho Theta Mathematical Honor Society, Science Museum, Seismological Observatories, Radio Station WEW.
- Siena College, Loudonville, N. Y.: Roger Bacon Mathematics Club; Berthold Schwarz Chemistry Club; Radio Club.
- University of Dayton, Dayton, Ohio: Sigma Delta Pi Pre-Medical Society, publication "Sigma Delta Pi News"; Chemical Seminar Club; Illuminating Engineering Society; Radio Club; Mechanical Engineering Society; A.S.C.E.*, honored in two consecutive years by the National Society as being one of the twelve outstanding Student Chapters in the United States.
- University of Detroit, Detroit, Mich.: Aeronautical Society, affiliated with the Institute of Aeronautical Sciences; Architectural Society; Sigma Rho Tau, Engineering Honoring Speech Society; Tau Phi, Honorary Engineering Society; A.I.C.E.*; A.I.E.E.*; A.S.M.E.*; S.A.E.*; A.S.C.E.*; A.C.S.*
- University of Notre Dame, Notre Dame, Ind.: Notre Dame Academy of Science; Chemists' Club; Engineering Society.
- University of Portland, Portland, Ore.: Biologists' Club, publication, quarterly, "The Biolog."
- University of San Francisco, San Francisco, Cal.: Bio-Chemical Club; Wasmann Club (Biology).
- University of Santa Clara, Santa Clara, Cal.: Astronomical, Meteorological and Seismological Observatory; Engineering Society; Mendel Club; Galtes Chemistry Society; A.I.E.E.*; A.S.C.E.*; A.S.M.E.*
- University of Scranton, Scranton, Pa.: Chemical Society; Physics Club.
- Villanova College, Villanova, Pa.: Phi Kappa Pi Engineering Fraternity; Lambda Kappa Delta Science Fraternity; Villanova Chemical Society; A.I.E.E.*; A.S.C.E.*; A.S.M.E.* Publications, "The Villanova Engineer" (monthly) and "Mendel Bulletin" (science quarterly).

*A.C.S.—Student Branch of the American Chemical Society.

*A.I.C.E.—Student Branch of the American Institute of Chemical Engineers.

*A.I.E.E.—Student Branch of the American Institute of Electrical Engineers.

*A.S.C.E.—Student Branch of the American Society of Civil Engineers.

*A.S.M.E.—Student Branch of the American Society of Mechanical Engineers.

*S.A.E.—Student Branch of the Society of Automotive Engineers.

SOME SIGNIFICANT DEVELOPMENTS IN SCIENCE

Product	Year	Originator	Country
Adding Machine	1888	Burroughs	U. S.
Aeronautical Instruments			
Airplane Compass	1917	Mendenhall & Williamson	U. S.
Directional Gyro	1929	Sperry Gyroscope Co. ..	U. S.
Gyro Horizon	1929	Sperry Gyroscope Co. ..	U. S.
Gyropilot	1933	Sperry Gyroscope Co. ..	U. S.
Terrain Clearance Indicator	1938	United Air Lines	U. S.
Agricultural Implements			
Automatic cotton picker...	1936	Rust Brothers	U. S.
Cast iron plow, modern type	1819	Jethro Wood	U. S.
Combined harvester and thresher	1888	S. C. Matteson	U. S.
Cotton gin	1793	Eli Whitney	U. S.
McCormick reaper	1831	Cyrus H. McCormick ...	U. S.
Rotary disk cultivator	1878	Mallon	U. S.
Self binding reaper	1875	J. F. Appleby	U. S.
Threshing machine	1786	Andrew Meikle	Scotland
Air brake	1869	George Westinghouse, Jr.	U. S.
Airplane	1903	Orville & Wilbur Wright.	U. S.
Airplane, first to fly across U. S.	1911	G. P. Rodgers	U. S.
Airship	1852	Henri Gifford	France
Alabamine, a new element ...	1931	Fred Allison	U. S.
Alcohol, Ethyl-synthesized ...	1926	Henry Hennel	Germany
Aluminum, Hall process	1886	Charles M. Hall	U. S.
Anaesthesia			
Chloroform	1847	Simpson	England
Ether — first demonstration	1846	Morton & Jackson	U. S.
Nitrous oxide gas	1844	Horace Wells	U. S.
Analytic Geometry	1637	Rene Descartes	France
Aniline dye	1856	W. Perkin	England
Antiseptic, first use of Car- bolic Acid	1865	Lister	England
Atomic Hydrogen Welding...	1927	Irving Langmuir	U. S.
Atomic Theory of Matter	1811	Pietro Avagadro	Italy
Atomic Weights, Law of	1808	Dalton	England
Automobile, First commercial	1891	Levassor	France
Automobile starting system..	1912	Thomas A. Edison	U. S.
Bakelite	1907	L. H. Baekeland	U. S.
Balloon	1783	J. E. & J. M. Montgolfier	France
Barometer	1643	Torricelli	Italy
Benzine	1825	Michael Faraday	England
Bicycle, modern type	1884	James Starley	England
Blood — Nature of the heart and circulation of blood..	1628	D. Harvey	England
Bromide from Marsh Salt...	1826	Antoin J. Balard	France
Bronchoscope	1917	Chevalier Jackson	U. S.
Cable, First transatlantic ...	1866	Cyrus W. Field	U. S.
Camphor, Synthetic	1932	E. I. Du Pont Co.	U. S.
Carborundum	1891	E. G. Acheson	U. S.
Cash register	1879	J. Ritty	U. S.
Caustic soda, Castner process	1890	Hamilton Y. Castner	U. S.
Cellophane	1900	J. E. Brandenberger....	France
Cellophane perfected	1928	Hale Charch	U. S.
Celluloid	1869	J. W. & Isaac Hyatt	U. S.

Product	Year	Originator	Country
Cement, Portland	1824	Joseph Aspdin	England
Centrifugal cream separator..	1879	C. G. P. de Laval	Sweden
Coherer, for detecting wireless waves	1892	E. Branly	France
Cosmic Ray	1925	R. A. Millikan	U. S.
Cotton, mercerized	1844	John Mercer	England
Cyanide process for gold and silver ore	1890	Forrest & MacArthur ...	Scotland
Dental plate of rubber	1855	Charles Goodyear, Jr. ...	U. S.
Diesel engine	1892	Rudolph Diesel	Germany
Diver's suit	1819	A. Siebe	Germany
Doll, sleeping	1889	Thomas A. Edison	U. S.
Edison Effect, basis of radio tubes	1884	Thomas A. Edison	U. S.
Electric			
Arc furnace	1853	Johnson	England
Arc lighting	1878	C. F. Brush	U. S.
Battery	1800	Alessandro Volta	Italy
Battery, nickel-iron type ...	1903	Thomas A. Edison	U. S.
Battery, lead cell	1859	Gaston Plante	France
Dynamo	1880	Thomas A. Edison	U. S.
First dynamo electric machine	1831	Michael Faraday	England
First electrically driven warship	1915	U. S. S. New Mexico ...	U. S.
First electric light employed in a lighthouse	1858	So. Foreland	England
Flash light	1914	Thomas A. Edison	U. S.
Galvanometer	1820	Sweigger	Germany
Induction coil	1851	Rukmkorff	Germany
Lamp, carbon filament ...	1879	Thomas A. Edison	U. S.
Lamp, ductile tungsten filament	1910	W. D. Coolidge, G. E. Co.	U. S.
Lamp, gas filled	1912	Irving Langmuir, G. E. Co.	U. S.
Lamp, mercury vapor	1900	Peter Cooper Hewitt ...	U. S.
Meter	1881	Thomas A. Edison	U. S.
Motor for A. C.	1892	Nicola Tesla	U. S.
Motor, drum wound	1854	Werner Siemens	Germany
Motor, split phase induction	1887	Nicola Tesla	U. S.
Motor	1881	Thomas A. Edison	U. S.
Resistance Furnace	1880	W. Borchers	Germany
Rotary converter	1887	Bradley	U. S.
Transformer	1885	William Stanley	U. S.
Transformer for 220,000 volts	1922	So. Calif. Edison Co. ...	U. S.
Wattmeter, recording type.	1889	Thomson	U. S.
Welding	1877	Elihu Thompson	U. S.
Electromagnet	1819	Oersted	Denmark
Electromagnetic induction ...	1831	Michael Faraday	England
Electromagnetic theory of light	1845	Michael Faraday	England
Electroplating	1805	Luigi Brugnatelli	Italy
Electrotyping	1838	Moritz H. von Jacobi ...	Germany
Elements, Periodic Law of ...	1860	Mendeleeff	Russia
Elevator, power operated ...	1852	Elisha G. Otis	U. S.
Ether first used general an-aesthetic	1842	C. W. Long	U. S.

Product	Year	Originator	Country
Explosives			
Depth bomb	1816	Shaw	U. S.
Dynamite	1867	Alfred Nobel	Sweden
Flashless and smokeless powder	1936	E. I. Du Pont Co.	U. S.
Gun cotton	1845	Schonbein	Germany
Nitramon, "safe" blasting agent	1935	E. I. Du Pont Co.	U. S.
Nitroglycerine	1847	Sobero	Scotland
Percussion cap	1816	Shaw	U. S.
Percussion compound	1807	A. J. Forsythe	Scotland
Smokeless powder	1867	J. Schultze	Germany
Eye, Ophthalmoscope, instrument for measuring interior of eye	1851	Helmholtz	Germany
Fever therapy	1930	W. R. Whitney	U. S.
Flame proofing agent for textiles and paper	1937	E. I. Du Pont Co.	U. S.
Fountain pen, first successful	1834	Waterman	U. S.
Food preservation, canning process	1810	Appert	France
Galvanizing process for iron	1837	Henry Craufurd	England
Gas			
Automobile engine	1875	S. Markus	Germany
Compound gas engine	1921	C. Eickemeyer	U. S.
Electric ignition for gas engine	1857	Barsonti & Matteucci...	Italy
Four cycle gas engine	1877	N. A. Otto	Germany
Illuminating gas	1792	W. Murdock	England
Incandescent gas mantle ..	1885	Welsbach	Austria
Meter, modern type	1843	W. Richards	U. S.
Water gas, modern process ..	1873	T. Lowe	U. S.
Germ theory of Fermentation, Putrifaction and Disease...	1859	Louis Pasteur	France
Glass, Process of making Plate	1887	Thomas A. Edison	U. S.
Graphophone	1885	Bell & Tainter	U. S.
Gun			
Breech loading gun	1836	Casimir Le Fauchaux ...	France
Browning machine gun	1916	John M. Browning	U. S.
Lewis machine gun	1912	J. N. Lewis	U. S.
Military rifle, bolt action ..	1839	Dreyse	Germany
Naval telescopic sight	1891	Bradley A. Fiske	U. S.
Silencer	1909	Hiram P. Maxim	U. S.
Gyroscope	1852	Foucants	France
Gyrocompass	1906	A. Anschütz-Kampfe	Germany
Heavy Hydrogen (Deuterium) ..	1931	Dr. Urey	U. S.
Helium	1868	Frankland & Lockyer ...	England
Hydraulic Press	1795	Joseph Bramah	England
Hydrofluoric Acid	1771	Karl W. Scheele	Sweden
Hydrometer, Baume		Antoine Baume	France
Hydroplane	1911	Clen H. Curtiss	U. S.
Ice Machine, absorption system ..	1860	E. P. Carre	France
Ice Machine, compressors system ..	1834	Jacob Perkins	U. S.
Illinium, a new element	1926	Dr. Hopkins	U. S.
Insulin	1921	Banting & Best	Canada

Product	Year	Originator	Country
Interferometer	1837	A. A. Michalson	U. S.
Iodine	1811	Courtoise	France
Kaleidoscope	1816	David Brewster	England
Kodak, roll film	1888	Eastman & Walker	U. S.
Lens, bifocal	1780	Benjamin Franklin	U. S.
Lenses, molded	1937	E. I. Du Pont Co.	U. S.
Lewisite, dew of death	1918	Father Nieuwland	U. S.
Leyden jar	1745	Von Kleist	Germany
Lightning rod	1752	Benjamin Franklin	U. S.
Lignasan, prevents "blue stain" of fresh cut lumber	1930	E. I. Du Pont Co.	U. S.
Linotype	1885	Ottmar Mergenthaler ...	U. S.
Lithography	1798	Alois Senefelder	Bohemia
Matches, Friction	1827	John Walker	England
Matches, Safety	1855	Lundstrom	Sweden
Mechanical equivalent of heat	1843	J. P. Joule	England
Mercury condensation vacuum pump	1915	Irving Langmuir, G. E. Co.	U. S.
Metallized Carbon filament ..	1905	W. R. Whitney, G. E. Co.	U. S.
Micro-organisms	1859	Louis Pasteur	France
Microphone, carbon type	1877	Emile Berliner	U. S.
Microscope, compound	1590	Zacharias Janssen	Holland
Military tank	1914	E. D. Swinton	England
Mimeograph	1875	Thomas A. Edison	U. S.
Monitor, first revolving turret for battleships ..	1862	John Ericsson	U. S.
Motion picture machine	1895	Serturmer	Germany
Motion picture machine	1895	Thomas Armat	U. S.
Nails, machine cut	1786	Ezekiel Reed	U. S.
Narcotine from Opium	1803	Derosne	Germany
Neoprene, synthetic rubber ..	1931	E. I. Du Pont Co.	U. S.
Nitrogen fixation:			
Catalytic process	1911	Haber & Bosch	Germany
Cyanamid process	1908	Caro & Franke	Germany
Electric arc process	1903	C. Birkeland	Norway
Nylon, first organic textile fiber prepared wholly from minerals	1938	E. I. Du Pont Co.	U. S.
Ohm's law for electric circuits	1827	George Simon Ohm	Germany
Oleomargarine	1869	H. Mege-Mouries	France
Optophone, by which the blind can read type	1914	E. E. Fournier d'Albe ...	England
Ore separator	1881	Thomas A. Edison	U. S.
Oxygen	1771	Karl W. Scheele	Sweden
Paper making machine	1798	Louis Robert	France
Pen, steel	1780	Samuel Harrison	England
Phonograph	1876	Thomas A. Edison	U. S.
Phonograph records, disk type	1913	Thomas A. Edison	U. S.
Phosphoric acid	1765	Karl W. Scheele	Sweden
Photograph, first	1802	Wedgwood	England
Photography			
Autochrome process	1906	A. & L. Lumiere	France
Bichromatic process	1839	Mungo Ponto	Scotland
Collodion process	1851	Scott Archer	England
Color	1892	F. E. Ives	U. S.
Daguerreotype process	1839	L. Daguerre	France

Product	Year	Originator	Country
Gelatin, silver bromide emulsion	1871	R. L. Maddox	England
Modern roll film	1887	Hannibal Goodwin	U. S.
Ruled screen process	1894	John Joly	Ireland
Use of Hypo	1839	John Herschel	England
Piano	1709	Bartolommeo Christofori	Italy
Pin making machine	1824	L. R. Wright	U. S.
Planet Adonis, discovered ..	1936	E. Delporte	Belgium
Player piano, pneumatic type	1863	M. Fourneaux	France
Pneumatic tool	1865	George Law	England
Printing with movable type ..	1450	J. Gutenberg	Germany
Printing press, cylinder	1811	J. Konig	Germany
Printing press, first in N. A..	1536	Juan Pablos	Mexico
Printing press, rotary	1850	Thomas Nelson	England
Propeller, screw type	1841	John Ericsson	Sweden
Pulmotor	1911	Alexander B. Dragen	Germany
Quinine	1819	Pelletier & Caventou	France
Radio			
First radiotelegraph message:			
across Atlantic Ocean....	1901	G. Marconi	Italy
across English Channel..	1899	G. Marconi	Italy
First broadcast	1920	Station KDKA	U. S.
First radio range for air-			
craft navigation	1927	Hadley Field, N. J.	U. S.
First S. O. S.	1909	S. S. Republic	U. S.
Hertzian waves ..	1887	Heinrick Hertz	Germany
High vacuum power tube..	1912	Irving Langmuir, G. E. Co.	U. S.
Neutrodyne circuit	1923	L. A. Hazeltine	U. S.
Photoradio	1925	R. H. Ranger	U. S.
Radiotelegraphy	1895	G. Marconi	Italy
Radiotelephone	1915	Ernst F. Alexanderson...	U. S.
Radiotelephone service:			
between U. S. and France	1936	American Tel. & Tel. Co.	U. S.
between U. S. and London	1927	American Tel. & Tel. Co.	U. S.
Superheterodyne circuit....	1924	Edwin H. Armstrong ...	U. S.
Vacuum tube	1904	F. A. Fleming	England
Vacuum tube for A. C.	1922	Freeman & Dimmell	U. S.
Vacuum tube, three elec-			
trodes	1906	Lee De Forest	U. S.
Radioactivity, artificial	1934	Fermi	Italy
Radium	1898	Pierre Curie & Mme. Curie	France
Railroad			
Diesel powered train	1934	Burlington Zephyr	U. S.
First electric railway	1887	Frank J. Sprague	U. S.
First successful steam loco-			
motive	1829	George Stephenson	England
Rail, flanged T	1831	R. L. Stevens	U. S.
Steam coach	1801	Richard Trevithick	England
Steam locomotive on rails.	1804	Richard Trevithick	England
Rayon	1883	Joe Swan	England
Resin, synthetic	1936	E. I. Du Pont Co.	U. S.
Revolver	1835	Samuel Colt	U. S.
Rifle, repeating type	1860	Henry	U. S.
Rifle, spiral grooves	1620	Koster	England
Rochelle salt	1672	Peter Seignette	France
Rotor ship	1924	Anton Flettner	Germany

Product	Year	Originator	Country
Rubber, synthetic	1931	Father Nieuwland	U. S.
Rubber, vulcanized	1839	Charles Goodyear	U. S.
Saw, band type	1808	William Newberry	England
Saw, circular type	1777	Samuel Miller	England
Seaplane, regular commercial service across Pacific Ocean	1936	Pan American Airways Co.	U. S.
Sewing machine	1830	Thimonier	France
Sewing machine, modern type	1846	Elias Howe	U. S.
Shoe sewing machine	1858	Lyman Blake	U. S.
Signal system for railroads... ..	1885	Thomas A. Edison	U. S.
Silk, artificial	1888	H. De Chardonnet	France
Sink and Float Process for Mineral Separation	1938	E. I. Du Pont Co.	U. S.
Spectroscope	1859	Kirchoff & Beinsen	Germany
Sponge, synthetic	1936	E. I. Du Pont Co.	U. S.
Stereotyping	1725	William Ged	Scotland
Stethoscope	1819	Laennec	France
Stoker, mechanical	1819	William Brunton	England
Strychnine	1818	Pelletier & Caventou ...	France
Steam			
Atmospheric steam engine.	1705	Thomas Newcomen	England
Compound steam engine ..	1781	J. C. Hornblower	England
First successful steamboat.	1807	Robert Fulton	U. S.
First steam engine on roads	1769	Cugnot	France
High pressure steam engine	1799	Oliver Evans	U. S.
Pressure gauge	1849	Bourdon	France
Steam engine with separate condenser	1765	James Watt	Scotland
Steam engine, double action	1782	James Watt	Scotland
Steam hammer	1839	James Nasmyth	Scotland
Steam injector for boilers.. ..	1858	Henri Gifford	France
Turbine	1884	Charles A. Parsons	England
Steel			
Bessemer process	1856	Henry Bessemer	England
Crucible process	1740	Robert Huntsman	England
Open hearth process	1866	Siemens & Martin	England
Stock market ticker	1869	Thomas A. Edison	U. S.
Submarine	1900	John P. Holland	U. S.
Submarine detector	1917	Max Mason	U. S.
Sulfamic acid, useful in making a flame-proofing agent	1938	E. I. Du Pont Co.	U. S.
Talking moving pictures	1913	Thomas A. Edison	U. S.
Telegraph	1837	S. F. B. Morse	U. S.
Automatic transmitter	1857	Thomas A. Edison	U. S.
Duplex system	1872	J. B. Stearns	U. S.
Quadruplex system	1872	Thomas A. Edison	U. S.
Repeater	1865	Thomas A. Edison	U. S.
Telephone	1876	A. G. Bell	U. S.
Telephone, automatic type ..	1889	A. B. Strowger	U. S.
Telephone loading coil, made possible long distance communication	1900	Michael J. Pupin	U. S.
Telephone service to Mexico and England from North America	1927	American Tel. & Tel. Co.	U. S.

Product	Year	Originator	Country
Telephone service between N. and S. America	1930	American Tel. & Tel. Co.	U. S.
Telephone service between U. S. and France (direct)	1936	American Tel. & Tel. Co.	U. S.
Telephone transmitter	1877	Thomas A. Edison	U. S.
Telephotography	1925	Bell Tel. Laboratories...	U. S.
Telescope	1608	Jan Lippershey	Holland
Teletypesetter	1928	Morkrum-Kleinschmidt Corp.	U. S.
Television			
Aid for blind landing in fog bound airports	1936	John Hays Hammond ..	U. S.
Cathode Ray receiver	1929	V. K. Zworykin	U. S.
Coaxial cable	1936	Bell Tel. Laboratories...	U. S.
Electron projection gun ...	1937	R. R. Law	U. S.
Textile			
Flying shuttle	1738	Kay	England
Knitting machine	1539	William	England
Knitting machine, circular.	1816	M. I. Brunel	England
Knitting machine, latch needle	1858	Townsend & Moulding...	England
Pattern loom	1801	M. J. Jacquard	France
Power loom	1785	Edmund Cartwright	England
Spinning jenny	1770	James Hargreaves	England
Spinning mule	1779	Samuel Crompton	England
Water power spinner	1771	Richard Arkwright	England
Theretin, a heart stimulant..	1936	K. Chem & Amy Chem...	U. S.
Thermometer	1593	Galileo	Italy
Tire, pneumatic	1845	R. W. Thompson	England
Torpedo, self-propelled	1868	Whitehead	England
Tractor, caterpillar	1900	B. Holt	U. S.
Trolley car	1831	Thomas A. Edison	U. S.
Trolley car, practical system	1888	F. J. Sprague	U. S.
Tuning fork	1711	John Shore	England
Tunnel shield	1818	M. I. Brunel	England
Turbine, mercury vapor	1923	General Electric Co.	U. S.
Typewriter	1868	C. L. Sholes	U. S.
Urea crystals	1935	E. I. Du Pont Co.	U. S.
Vaccination	1796	Edward Jenner	England
Vacuum bottle	1892	James Dewar	England
Virginium, a new element ...	1929	Fred Allison	U. S.
Vitamin A	1913	McCollum & Mendel & Osborne	U. S.
Vitamin B1	1896	C. Eijkman	Holland
Vitamin B2	1925	McCollum	U. S.
Vitamin C	1907	Holst & Froelch	Germany
Vitamin D	1919	E. Mellanby	England
Vitamin E	1922	Evans & Bishop	U. S.
Voltaic pile	1834	A. Volta	Italy
Watches, machine made	1850	Dennison & Howard	U. S.
Wood pulp, mechanical process	1844	Keller & Voelter	Germany
Wood pulp, soda process	1854	Watt & Burgess	England
Wood pulp, sulphate process..	1883	Dahl	Sweden
Wood pulp, sulphite process..	1867	B. C. Telghmann	U. S.
X-Ray	1895	W. K. Roentgen	Germany
X-Ray tube	1912	W. D. Coolidge, G. E. Co.	U. S.



Radio

Radiotelegraphy has been used since the beginning of the twentieth century, principally by ships in communicating with other ships or with shore stations. It has served to make the science of navigation safer and more accurate in many ways. The exact time is always obtainable and exact bearings can be given to ships in fog by means of the direction-finding apparatus.

Radiotelephony became a reality in 1915 when through the research work of the engineers of the American Telephone and Telegraph Company wire systems were used in connection with the radiotelephone. At first headphones were used, but since 1920 rapid improvements have been made. Service was opened up between New York and London, January 7, 1927. Direct transmissions from abroad are now obtained on radio sets equipped for short wave reception. So great has been the development of radio that today there are in the United States 915 licensed stations, 52 under construction and 60,000 receiving sets.

TELEVISION

A picture being televisioned is dissected, in sequence, into small areas which are transformed into varying electrical currents by means of a photo-electric cell. These currents are transmitted over a carrier wave and then transformed back again into a picture in the receiving set. The human eye, due to persistency of vision, is not sensitive to rapid changes in motion. If in a series, twenty pictures a second are reproduced, the eye will perceive a moving picture without a flicker. In the earlier television sets a scanning disc was employed. Due to many technical difficulties this apparatus has been replaced by the cathode-ray tube.

The Federal Communications Commission has assigned channels in the 6 to 3.5 meter band for television transmission. As the maximum range of these low waves is 75 miles, a number of transmitters would be needed to cover an extensive area. In the light of present knowledge this would be done through the use of the coaxial cable developed by the Bell Telephone Laboratories in 1936, or by a series of automatic hill-top relay stations spaced ten to twenty miles apart, as worked out by the Radio Corporation of America.

Television sets must be accurately synchronized with the transmitter sending the program or images will be illegible. This means that any change in the method used in transmitting television signals requires a similar change in the receiver. Because of this, the Federal Communications Commission has insisted on the formulation of a set of standards under which all groups interested in television must operate.

In 1938 the Radio Manufacturers Association adopted standards to be applied to television. Among other items, the regulations specified that the term, "television receiver," is to be applied only to sets which receive the picture and accompanying sound as a unit. A "picture receiver with sound converter" is the term to be used when a television instrument re-creates only the image, with the sound reproduced by suitable attachment with a standard broadcast set.

The size of the picture produced on a home television set varies from the smallest, about 2 by 3 inches, to the largest, about 14 by 17 inches. Experimental models have been demonstrated in which the picture is thrown on a retractable screen 18 by 24 inches.

While natural static produces little interference with the television image and none with the accompanying sound, since the latter is now transmitted by FM, automobile ignition systems, diathermy devices and X-ray equipment cause considerable annoyance unless special arrangements can be made at the receiving end to overcome them.

During 1938 the National Broadcasting Company gave more than 125 satisfactory demonstrations of television broadcasts. The development of a mobile unit made possible a number of novel pickups out-of-doors, in addition to the studio shows. The N. B. C. commenced regular programming in the New York area in April, 1939, with two hours broadcasting scheduled for each week, and four or five hours of broadcasts each day at the New York World's Fair. The estimated cost of operating the broadcasting station, exclusive of talent costs, is \$2,000 an hour. In 1941 the National Broadcasting Company exhibited the potentialities of radio by picking up scenes at Camp Upton, Long Island, and recreating them on a theatre-sized screen installed in the New Yorker Theatre. Well over a thousand guests applauded the accomplishment, as images of soldiers in action 68 miles distant appeared on the 10 foot by 15 foot surface.

The Columbia Broadcasting System took quarters for a television studio in the Grand Central Terminal, and has a transmitter for its television station, WCBW, in the nearby Chrysler tower. Tests were satisfactorily completed, and in 1941 telecast began a regular program schedule of several hours a week.

A third television transmitter, WABD, erected and operated by the A. B. Dumont Laboratories, is now operating a few hours a week from its location at 515 Madison Avenue, New York City.

Television in full color for practical broadcasting had its first successful laboratory demonstration in September, 1940. The system, invented by Dr. Peter C. Goldmark, gives a more pleasing lifelike and dramatic quality to the pictures, increases the apparent definition of the objects and makes small details easier to recognize. The method is comparatively simple, using only one camera at the pickup point, one transmitter and a receiver with only a single cathode-ray tube of conventional design. The color attachment for reproduction is comparatively inexpensive and can be fitted to the standard model receiver altered to a slight extent. The same frequency band width of $4\frac{1}{4}$ megacycles is used and the scanning quality is 343, although experiments are under way to raise the line number to a point between 400 and 500. One of the most unique features of this color method is that it makes possible the reception of the picture either in full color for those receivers equipped with the color attachment or in black and white for the ones lacking it. Further experiment in this field has been slowed up because of the war.

HIGH LIGHTS IN THE HISTORY OF RADIO

In 1864, James Clerk Maxwell formulated the theory of electromagnetic waves radiating from oscillating charges and Hertz, in 1887, experimentally verified this theory. While working on the development of the incandescent lamp, Thomas A. Edison discovered that a feeble flow of electrons came from the heated filament. This phenomenon, which was first observed in 1883, is known as the "Edison Effect" and is the basis of operation of all vacuum tubes. Fleming made use of the "Edison Effect" and in 1904 developed the two element vacuum tube. In 1906, De Forest introduced a third element, a grid, to control the flow of electrons from the heated filament to the plate.

Marconi invented wireless telegraphy in 1895. He successfully sent a message across the English Channel in 1899, and spanned the Atlantic Ocean with wireless in 1901. In the early days of wireless telegraphy, communication was almost exclusively restricted to ships and shore stations.

The first wireless SOS was sent by the sinking transatlantic liner Republic in January, 1909.

The Congress of the United States was the first to recognize this aid to navigation, and in 1910 passed the Radio Act, which required wireless equipment and an operator on every deep sea vessel carrying more than 50 persons. In April, 1912, the Titanic sent out an SOS which was heard by the S. S. Carpathia. Though at a considerable distance from the stricken vessel the Carpathia arrived in time to save 706 lives. Another vessel, which was much nearer to the scene of the disaster and which was equipped with wireless apparatus, did not hear the call for help because the operator was off duty when the SOS call was sent out by the Titanic. Had there been another wireless operator on duty at that time, many of the 1,517 persons who perished might have been saved. As a result of this disaster

Congress amended the Radio Act in 1912 and, among other requirements, it called for two wireless operators to be on constant duty while the vessel was on the seas.

The first radio station, KDKA, was established for organized broadcasting on November 2, 1920. Five months later St. Louis University inaugurated its own station WEW. The first commercially sponsored program was broadcast from Station WEAJ on September 7, 1922. The neutrodyne circuit was introduced by L. A. Hazeltine in March, 1923, and the superheterodyne receiver was demonstrated in March, 1924, by Edwin H. Armstrong. The first multiple station broadcast of Stations WEAJ of New York City, WGY of Schenectady, KDKA of Pittsburgh, and KYW of Chicago was made in June, 1923. The first international program was sent from Coventry, England, to Houlton, Me., thence by telephone wires to Station WJZ, New York City, in March, 1924.

The A. C. Vacuum tubes were introduced in August, 1925. The National Broadcasting Company was organized on November 1, 1926. The first coast-to-coast broadcasting hook-up was used to broadcast the Rose Bowl football game, on January 1, 1927. Transatlantic radiotelephone service was opened between New York and London on January 7, 1927. The Federal Radio Commission was appointed on March 2, 1927. This Radio Commission provided for the assignment of wave-lengths and the regulation of broadcasting stations. The Columbia Broadcasting System was organized in September, 1927. The first transatlantic television transmission was made on February 8, 1928, by John L. Baird. The Cathode Ray television receiver was demonstrated by V. K. Zworykin in 1929.

The Vatican City Station HVJ transmitted for the first time, February 12, 1921, carrying Pope Pius XI's voice, through an international broadcast, around the world. The Metropolitan Opera House, on December 25, 1931, presented an op-

era, "Hansel and Gretel," for the first time by radio. The Mutual Broadcasting System was organized September 30, 1934. The Bell Telephone announced the development of a Coaxial Cable for television in 1936. The Electron Projection Gun, which projects a television picture 8 x 10 feet, on a screen, was demonstrated by V. K. Zworykin and R. R. Law in 1937. A foghorn synchronized to operate with radio signals was developed by the U. S. Lighthouse Service to provide the means of determining a vessel's distance, as well as the direction from a lighthouse, in 1937.

In 1938 there was a great increase in the size of the networks. The Canadian Transcontinental Network was hooked up with the United States Networks.

On March 2, 1939, a waiting world heard the announcement from Vatican City that His Eminence Eugenio Cardinal Pacelli had been elected Pope by the Conclave, and had chosen the name Pius XII. Within a few moments, after this announcement had been made, the world was thrilled in hearing Pius XII bestow his blessing from the balcony of the Basilica of St. Peter. On March 12, 1939, the Columbia, Mutual and National Broadcasting Companies broadcast the complete ceremony of the coronation of Pius XII.

When Germany invaded Poland on September 1, 1939, plans already worked out by American broadcasters were set in motion to reach the theatres of war wherever they might be. N. B. C. and C. B. S. arranged for combination trans-oceanic short-wave circuits and land lines to bring first-hand descriptions of military actions to American listeners. Rulers and other high officials spoke with ever-increasing frequency into microphones tied in with American stations. The world was closer together than ever before.

By the beginning of 1940, news broadcasts from foreign lands were reaching new highs. Newscasts in 1940 increased 251 per cent over 1939 in the case of N.B.C. and to

a comparable degree on C.B.S. In its annual report, N.B.C. announced that it had brought 1,742 programs from foreign countries, compared to 695 the previous year.

During the same period, according to N.B.C., Winston Churchill's addresses were brought to this country seven times; Adolph Hitler's only twice. Among the special features which attracted listeners were Mussolini's dramatic declaration of war on England and France, and, later, the signing of the Franco-German armistice terms in a wagon-lit deep in the forests of Compiegne. Late in 1942 came the broadcast describing America's first peace-time draft drawing in Washington.

Networks continued to expand as listeners demanded to hear the outstanding programs offered by C.B.S. and N.B.C. The latter's combined Red and Blue chains added 40 outlets alone, bringing their total to 220 stations.

At the end of 1940, N.B.C. announced that it had received over one million letters from listeners keenly interested in the religious programs broadcast by representatives of all faiths.

In 1941, with the war expanding rapidly into both hemispheres, the time and facilities allotted to newscasts from or near the fighting fronts and from the seats of all governments concerned with the war, increased from month to month. By the end of the year, N.B.C. had broadcast over 3,000 newscasts by its 40 foreign correspondents. This was the year also when the Good Neighbor policy began to take tangible form. Both major network organizations contributed their share of aid in this project intended to bring the peoples of the Americas closer together. N.B.C.'s Pan American network was formed in 1941 with 109 outlets below the Rio Grande and far into Central and South America. A constant flow of programs from and to the United States helped to cement relations between the two Americas.

Visitors to New York continued to make Radio City one of their chief points of interest. Records compiled for 1941 showed that over two million guests had witnessed broadcasts in the spacious N.B.C. studios of Radio City. Hundreds of thousands of other visitors used the guided tours to watch the wheels of radio and television move in their spectacular ways.

It was in 1941 that television, long considered merely an experimental venture, became a commercial industry. Television station W2XBS, atop the lofty Empire State tower, dropped its experimental license on July 1 and, in its place, acquired the right to accept sponsored television programs using new call letters of WNBT. WNBT thus became the first commercial television station in New York City.

With the extent of listening constantly on the increase, Americans found the number of broadcast stations growing in the same degree. Compared to 1922 when the United States had but 30 radio stations, the year 1942 showed a total of 923 ethereal voices. These stations served an estimated audience of well over 125,000,000 persons. On January 1, 1942, reliable surveys indicated a total of 30,300,000 homes equipped with radios and several million automobiles equipped to receive programs. Because many homes had more than one radio, the total number of sets in use were said to be 60,000,000, at the beginning of this year.

The new high quality system of radio transmission invented by Ma-

jor Edwin H. Armstrong and called by him Frequency Modulation, has kept in step with the expansion of standard radio broadcasting. The former is known familiarly as FM; the latter as AM, meaning amplitude modulation. From the inventor's pioneer FM station W2XMN, located atop the Palisades near Alpine, N. J., the new system expanded rapidly in the eastern part of the country. By mid-1942 more than two score of FM stations were operating on schedules that varied from a few hours a day to full time. Many manufacturers, visioning the growth of a demand for high quality FM reproduction brought out special receivers for this purpose. The FM audience continued to grow and might have become an important factor in broadcasting if the scarcity of certain materials had not led to the War Production Board order of March 22, to cease manufacture of all radio receivers. FM programs are transmitted on waves from 6 to 7½ meters in length. Television stations utilize the still shorter waves of 3½ to 6 meters.

Facsimile, the radio printing press, which transmits texts or pictures by wire or over the air, went into commercial operation between Los Angeles and New York in 1941.

The Electron Microscope, developed from the radio practice of Dr. Zworykin, made great strides in 1941. This instrument magnifies fifty times more than the best optical microscope. There are about 15 of them in use in different laboratories.

CATHOLIC RADIO WORK IN THE UNITED STATES

(Courtesy of N. C. C. M.)

Regular weekly Catholic broadcasts were heard over individual stations in the United States as early as 1923, not long after the beginning of organized broadcasting. These grew in number in the seven years following, many of them being broadcast over Catholic stations. In 1929 the first regular network program was put on the air

under Catholic auspices. This was the Catholic Truth Period, begun by the Rev. M. J. Ahearn, S. J., over the Yankee network in New England. Now known as the Catholic Question Box, this program is in its fourteenth year over the same network and under the same direction.

The following year the nationwide Catholic Hour was begun

over the N.B.C. Red Network by the National Council of Catholic Men, and it has been on the air continuously every Sunday with the exception of one Sunday in 1931, which was given over to an address by the President of the United States. The broadcast's starting time and network have remained the same throughout thirteen years on the air—six o'clock, Eastern War Time. The Catholic Hour is now broadcast by 83 stations in the United States and Hawaii.

Another program produced by the National Council of Catholic Men was inaugurated on Oct. 17, 1943, as the Hour of Faith. It is broadcast at 11:30 a. m. E. W. T., each Sunday, over the Blue Network. Dedicated to "a spirit of joyous faith and hope and good-will to pay homage to God," the program includes good music, stimulating talks, readings and dramatic productions.

The C.B.S. Church of the Air was inaugurated in 1931. This program presents speakers of different religious faiths, Protestant, Jewish and Catholic, on different Sundays throughout the year. In 1937 a second program of the same type was added, the morning program going on the air at 10:00 a. m., E. W. T., and the afternoon at 1:00 p. m., E. W. T. Approximately one Catholic program is included in each division each month, and is broadcast by about 55 stations.

The Ave Maria program was begun in 1935 by the Franciscan Friars of the Atonement at Graymoor, Garrison, N. Y., and is carried at present by a network of 7 stations in the East. These broadcasts are dramatizations of lives of the saints.

The Sacred Heart Program, daily broadcast originating from station WEW, St. Louis, Mo., and directed by the Rev. Eugene P. Murphy, S. J., is heard over approximately one hundred and ten stations from coast to coast and in Canada and Alaska.

Other "live" programs are the Rosary Hour, a full hour broadcast heard during 20 weeks of the year

over a network of 17 stations extending from Massachusetts to Illinois; and the Cathedral Hour, a 15-minute broadcast each week over 3 Arizona stations. The Rosary Hour is broadcast in the Polish language. The Cathedral Hour is a children's program written and produced by Fr. Don Hughes of Tucson, Ariz.

Electrically transcribed programs have been coming to the fore in recent years. Transcriptions are made of the "live" Ave Maria program which are distributed throughout the country and broadcast over 164 stations weekly. Boys Town, Omaha, Neb., produces a transcribed program centering about the activities of Boys Town which is broadcast over approximately 264 stations. Rev. Richard Felix, O. S. B., of Conception, Mo., director of the Defenders of the Faith, produces and distributes the transcribed series, Highway to Heaven. The National Council of Catholic Men has produced a number of transcribed addresses by Msgr. Fulton J. Sheen and other Catholic Hour speakers which local organizations are able to sponsor at nominal cost.

A survey made by the National Council of Catholic Men shows that there are 52 quarter-hour local Catholic "live" broadcasts initiated weekly throughout the country; 60 half-hour broadcasts; 12 full hour broadcasts; and 28 broadcasts extending for miscellaneous periods.

A special series of Holy Week dramatizations has been offered for several years by the National Council of Catholic Men, originally as a "live" program, now in the form of transcriptions. These are dramatizations of a script entitled "The Living God," played by a professional Hollywood cast and during Holy Week in 1943 were broadcast over as many as 43 stations.

There are a number of Catholic college workshops in operation, notably at Catholic University, Washington, D. C.; Fordham University in New York; Loyola University in Los Angeles; Immaculata College, Immaculata, Pa.; St. Bona-

venture's College, St. Bonaventure, N. Y.; Loras College, Dubuque, Iowa; and St. Benedict's College in Atchison, Kans. In addition there are many Catholic colleges that have produced a series or more of programs over their local stations, and offer one or more courses in radio.

A Catholic Radio Bureau was organized in November, 1938, by the National Council of Catholic Men as a service to Catholics interested in the work. It is the aim of the Bureau to assist them in their relations with the station

manager, in securing time for a program, to help in deciding on the type of program and its chief features, to help in the production of the program, to operate a Catholic script library, to serve as a means of contact for Catholic radio groups and to act as a clearing-house for information helpful to Catholic broadcasters. A "Memorandum on Producing Catholic Radio Programs," which contains helpful information along these lines, has been issued by the Bureau and may be secured from the N. C. C. M. on request.

The Catholic Hour

The nation-wide Catholic Hour, now grown to be the world's largest regular religious radio broadcast, was inaugurated on March 2, 1930, by the National Council of Catholic Men and the National Broadcasting Company jointly. The inaugural program was carried on 22 stations associated with the National Broadcasting Company, and this number has now grown to 83, located throughout the United States and Hawaii, and including one short-wave station. The program can be received regularly by short wave in almost any part of the Western World and the National Council of Catholic Men reports that it has received letters from listeners as far away as the Falkland Islands, Nigeria, Turkey, Alaska and Australia. The N. C. C. M. produces the program in its entirety, and attends to all administrative details, etc. N.B.C. and its associated stations co-operate by providing studio facilities and radio service.

The program, originally of one hour's duration, now lasts only a half-hour and consists of an eighteen-minute address, ten minutes of choral music, and announcements. Each speaker delivers a series of addresses in sequence, some of the series continuing through as many as seventeen weeks. The subjects are usually doctrinal, moral, or historical. The priest-speakers are chosen from many sections of the country by a special committee es-

tablished by the National Council of Catholic Men.

Music is provided by a choral group associated with the famous Paulist choristers.

The Catholic Hour elicits mail response to the extent of about 11,000 letters per month averaged throughout the year. The National Council of Catholic Men estimates that about 20 per cent of these are from non-Catholics, and that less than one-half of one percent are adversely critical. Hundreds of people have been brought into and back to the Church through its instrumentality.

An innovation for the Catholic Hour was begun in the series of programs given during January, February, and March, 1940, by the Rt. Rev. Msgr. Fulton J. Sheen. Beginning his series with a plea for a return to God and to the spirit of prayer, he offered free on request a small "Prayer Book for Our Times."

A comparable supplementary booklet has been prepared by Msgr. Sheen each year since and offered free of charge to the radio audience. During his 1943 series of broadcasts, Msgr. Sheen offered to the radio audience his prayer book for war time, entitled "The Shield of Faith." Over 109,000 copies were distributed by the N. C. C. M. Since the inception of the Catholic Hour 6,755,986 copies of the weekly addresses have been distributed.

WEIGHTS AND MEASURES

Measure of Length

12 inches	= 1 foot
3 feet	= 1 yard
6 feet	= 1 fathom
5½ yards	= 1 rod
40 rods	= 1 furlong
5,280 feet	= 1 mile
3 miles	= 1 league
69½ miles	= 1 degree

Measure of Surface

144 sq. inches	= 1 sq. foot
9 sq. feet	= 1 sq. yard
30¼ sq. yards	= 1 sq. rod
40 sq. rods	= 1 rood
43,560 sq. feet	= 1 acre
4,840 sq. yards	= 1 acre
160 sq. rods	= 1 acre
640 aces	= 1 sq. mile

Solid or Cubic Measure

1728 cu. inches	= 1 cu. foot
27 cu. feet	= 1 cu. yard
128 cu. feet	= 1 cord

Liquid Measure

4 gills	= 1 pint
2 pints	= 1 quart
4 quarts	= 1 gallon

Dry Measure

2 pints	= 1 quart
8 quarts	= 1 peck
4 pecks	= 1 bushel

Paper Measure

24 sheets (sh.)	= 1 quire
20 quires (qu.)	= 1 ream
10 reams (r.)	= 1 bale (ba.)

Avoirdupois Weight

27.34 grains	= 1 dram (dr.)
16 drams	= 1 ounce (oz.)
16 ounces	= 1 pound (lb.)
25 pounds	= 1 quarter (qr.)
100 pounds	= 1 hundredweight (cwt.)
2,000 pounds	= 1 ton (short)
2,240 pounds	= 1 ton (long)

Apothecaries Weight

20 grains	= 1 scruple
3 scruples	= 1 dram
8 drams	= 1 ounce
12 ounces	= 1 pound

Troy Weight

24 grains	= 1 pennyweight
20 pennyweights	= 1 ounce
12 ounces	= 1 pound

Metric System

.3937 inches	= 1 centimeter
39.37 inches	= 1 meter
.62137 miles	= 1 kilometer
1,550 sq. inches	= 1 sq. meter
35.314 cu. feet	= 1 cu. meter
.015 grain	= 1 milligram
15.432 grains	= 1 gram
2,204.6 pounds	= 1 metric ton
1.056 liquid quarts	= 1 liter

HEALTH FACTS

Pulse

Normal pulse reading:	
for men	72
for women	80
for new-born infants:	
male	120
female	140

Temperature

Normal temperature reading, 98.6°
(Some individuals have a normal temperature reading one-half a degree higher or lower than this.)

Calories

Average daily requirement:

Deskworker	3,000
Laborer	4,500
Sedentary	2,000

There is no proof that a laborer needs more red meat than a lighter worker.

All diet should contain daily:

- eggs, meat or fish;
- at least 1 vegetable that grows above ground;
- at least 1 vegetable that grows below ground;
- 1 pint of milk.

Vitamins

Vitamin therapy is overrated!

Common Cold

Contagious.

Avoid by keeping resistance up.

Method:

- proper elimination;
- sufficient fresh air, sunshine;
- balanced diet, including citrus fruits.

After Forty

A yearly check-up on all individuals over forty years of age can prevent many serious maladies.

FIRST AID TO THE INJURED

(Revised by the First Aid and Life Saving Service, American National Red Cross, Washington, D. C.)

First Aid is just what its name implies: the immediate and temporary treatment given in case of accident or sudden illness before the arrival of a physician. Proper first aid may often save life, keeping the injured person alive until the doctor arrives. The most important things are the immediate control of severe bleeding, artificial respiration for those who have stopped breathing, the treatment of shock, and the treatment of those who have swallowed poison.

Hemorrhage—Bleeding from an artery is bright red blood which comes in spurts, or pulsates from a deep wound. If severe it may be fatal in a very short time. It can be stopped by pressing at the appropriate pressure point between the injury and the heart. Some of the important pressure points are: (1) just in front of the ear, for bleeding from the temple or scalp; (2) on the side of the jaw just in front of the angle of the jawbone, for bleeding of the face below the eyebrows; (3) at the side of the neck, fingers forward just touching the windpipe, thumb around the back of neck, for cut throat; (4) behind the collarbone, pressing down at the side of the neck against the first rib, for bleeding from the shoulder or armpit; (5) inner side of the upper arm, between shoulder and elbow, for bleeding from the arm, wrist or hand; (6) in the groin against the pelvis bone, for bleeding from the thigh, leg or foot. Pressure at these points will stop the blood at once.

A tourniquet may be applied if necessary by tying a handkerchief, scarf, cravat or stocking around the limb, a hand's breadth below the armpit or groin, and twisting until the blood is stopped. Be sure to loosen every 15 minutes, or gangrene may result. Allow to remain loose if bleeding has stopped, but watch closely and retighten if bleeding commences again. Bleed-

ing from veins comes in a steady flow and can usually be controlled by pressure over a gauze compress directly on the wound, followed by a tight bandage. Elevate the injured part.

Infection—In handling all injuries in which the skin is broken, care must be taken to avoid infection. After bleeding has been stopped, paint the wound and the surface of the skin for an inch around the wound with mild tincture of iodine, cover with a sterile gauze dressing and bandage in place. If no sterile dressings are at hand, clean muslin may be sterilized by ironing with a hot flat-iron or by scorching over an open flame. First aid is first aid only. Never apply a second dressing. That is the doctor's job. Never try to treat injuries that have become infected. Take them to the doctor at once.

Shock is a condition which follows all accidents, and is in proportion to the amount of pain or bleeding. The victim is weak and faint with clammy perspiration, is dull and listless, may be cold, chilly, and has very weak rapid pulse and irregular breathing. Shock may cause death. Treatment consists of: heat, position and stimulants. Wrap the victim in blankets, coats or sweaters, both beneath and over him. If the victim has been exposed to severe cold and exposure it may be necessary to apply hot water bottles, hot bricks, stones or plates, taking care not to burn the victim. Do not get him so warm as to produce sweating. Shock position is lying down, with the head low and feet elevated about 18 inches. If conscious, warming stimulants may be given such as hot tea, hot coffee or hot milk. Do not give alcoholic beverages in first aid. Never give an unconscious person anything to drink, as he cannot swallow and may be choked.

Artificial Respiration—Any per-

son who has stopped breathing, whether suffering from electric shock, gas poisoning, drowning, strangulation or other causes, must be kept alive by artificial respiration until his normal breathing can be restored. The best method to use is the Schaefer Prone Pressure Method, which is approved by all the leading agencies interested in first aid. Do not waste any time in preliminary attempts to loosen clothing or remove water from lungs or stomach, but start artificial respiration immediately, as follows:

1. Lay the victim on his belly, one arm extended directly overhead, the other arm bent at elbow and with the face turned outward and resting on hand and forearm, so that the nose and mouth are free for breathing.

2. Kneel straddling the victim's thighs, with your knees about even with the victim's knees. Place the palms of the hands on the small of the back with fingers resting on the ribs, the little finger just touching the lowest rib, with the thumb and fingers in a natural position and the tips of the fingers just out of sight.

3. With the arms held straight, swing forward slowly, so that the weight of your body is gradually brought to bear upon the victim. The shoulder should be directly over the heel of the hand at the end of the forward swing. Do not bend your elbows. This operation should take about two seconds.

4. Now immediately swing backward so as to remove the pressure completely.

5. After two seconds swing forward again. Repeat unhurriedly twelve to fifteen times a minute the double movement of compression and release, a complete respiration in four or five seconds.

6. Continue artificial respiration without interruption until natural breathing is restored — if necessary, four hours or longer or until a physician declares the victim dead.

7. As soon as artificial respiration has been started and while it is being continued, an assistant

should loosen any tight clothing about the victim's neck, chest or waist. Keep the victim warm. Do not give any liquids whatever by mouth until the victim is fully conscious.

8. To avoid strain on the heart when the victim revives, he should be kept lying down and not allowed to stand or sit up. If the doctor has not arrived by the time the victim has revived, he should be given some stimulant such as one teaspoonful of aromatic spirits of ammonia in a small glass of water, or a hot drink of coffee or tea, etc. The victim should be kept warm.

9. Resuscitation should be carried on at the nearest possible point to where the victim received his injuries. He should not be moved from this point until he is breathing normally, of his own volition, and then moved only in a lying position. Should it be necessary, due to extreme weather conditions, etc., to move the victim before he is breathing normally, resuscitation should be carried on during the time he is being moved.

10. A brief return of natural respiration is not a certain indication for stopping the resuscitation. Not infrequently the victim, after a temporary recovery of respiration, stops breathing again. The victim must be watched and if natural breathing stops, artificial respiration should be resumed at once.

11. In carrying out resuscitation it may be necessary to change the operator. This change must be made without losing the rhythm of respiration. By this procedure no confusion results at the time of change of operator and a regular rhythm is kept up.

This ends the Standard Technique.

Poisons — Persons who swallow poison, either by accident or for suicide, must be given immediate care. Send for a doctor but do not wait. Make the victim drink five or six glasses of harmless fluid to dilute the poison. Soapy water, salt and water, soda and water, dish water, or luke warm

water may be used. If the victim does not vomit, tickle the back of his throat with the finger. Vomiting will remove most of the poison, but the diluting and vomiting should be continued until the vomited matter returns free of stomach contents. The patient may then be given a soothing drink, such as milk, white of eggs, or starch and water. Treat for shock if necessary, and keep the victim quiet. Do not leave a suicide case alone, as he may attempt some other means of ending his life. If you know what poison was taken, try to get the proper antidote ready for the doctor to use when he arrives, but first-aid care should be aimed at getting the poison out of the stomach.

Fractures — Broken bones occur in many accidents, especially from falls and motor accidents. If a physician can be promptly obtained merely keep the victim lying quietly and cover with coats and blankets, but do not move a fracture case even a short distance without the application of splints. Splints must be longer than the bone that is broken, and must be padded, and should be snugly tied in place to prevent the broken bone from moving. This can hardly be done by one who has not had careful first aid training. Great care must be used in handling fracture cases, as grave injury may result from improper handling. Do not be in a hurry. Wait for a doctor or ambulance, and do not throw the person into the nearest automobile, as so often happens.

Brain Injuries — Any injury to the head may be a possible skull fracture or concussion of the brain. These victims must be kept lying down, with cold applications to the head, and wait for a doctor. If the face is red, elevate the head slightly.

Burns and Scalds — Treatment of a burn which has produced blisters or charred the flesh must try to avoid infection. Use only such materials as are known to be sterile. Soak sterilized gauze or cloth in a solution of Epsom Salts and water (2 tablespoonfuls to a pint of

warm water) or baking soda and water (1 tablespoonful to a pint of warm water). Keep the dressing moist with the solution. Never apply iodine to a burn. Treatment for burns which have resulted only in the skin becoming reddened consists mostly in relieving pain. Use such materials as soda in water, good ointment, vaseline, olive oil, castor oil or any clean oily substance. Smear the substance on the burned part and cover with clean cloth or gauze. Severe burns usually cause very serious shock, which may be fatal. Do not neglect treatment for shocks. After dressing the burns, wrap the patient in blankets and elevate the feet.

Sunstroke — The pulse is rapid and full, with labored breathing, a dry and hot skin, red face and unconsciousness. Remove the victim to a cool, shady and dry place. Loosen and remove the clothing. Keep some cold body, as wet cloths, ice bags, ice, etc., on the head. Cool the body by immersing it in cool water while rubbing the limbs and trunk, or by wrapping it in a sheet and pouring cold water on it. Give cool drinks which are non-stimulating.

Heat Prostration — The pulse is rapid and weak, shallow breathing, clammy skin, pale face, and possibly unconsciousness. Allow plenty of fresh air and wrap the person in blankets to maintain normal temperature, but do not overheat. Elevate the feet about 18 inches. Give a strong coffee or tea, when able to swallow.

Stings of Venomous Insects, etc. — Remove the "sting" if there is any present. Apply weak ammonia, oil, salt water, or iodine. Do not apply mud as it may cause infection.

Freezing—Experience has shown that rubbing is not the proper treatment for freezing, and rubbing with snow is particularly harmful. To rub the limbs results in injury to the frozen tissues, with the possibility of gangrene setting in. Instead, cover the affected part with some warm surface of the human

or an animal body until the part is thawed and circulation is reintroduced. If this is impossible, the next best method is to cover the frozen part with warm clothing. Never expose the affected parts to a hot stove, a fire or a radiator until the abnormal condition is completely done away with.

Prolonged Exposure to Cold — Keep the victim in a moderately cool place. Give artificial respiration, if necessary. If possible, dip some clothes in cold water, and with these massage the limbs of the victim. Either increase the temperature of the room or take the victim to spots which are progressively warmer, as he shows signs of reaction; hot drinks should be given him when he is able to take them.

Fainting—Fainting and shock resemble each other closely and are often confused. Shock usually follows severe injuries, is persistent and serious. Fainting usually requires little treatment, unless the heart is diseased or very weak. Simply lay the person on his back upon a flat surface, with the head lower than the body. Loosen all clothing. See that he has plenty of fresh air to breathe. Gently dash water upon the face, and hold smelling salts, spirits of camphor, or ammonia under his nose without touching it.

Elevate and rub the limbs of the patient toward the heart to quicken the circulation. After recovery, give a cup of hot coffee or tea, or a teaspoonful of aromatic spirits of ammonia in half a cup of water. Do not let the patient assume an erect position for some time after fainting.

Fits — Prevent person from injuring self, but do not attempt to restrain him. Place any small stick between teeth to prevent biting the tongue. Let sleep after attack.

Snake Bite — Persons bitten by poisonous snakes should be given immediate treatment. Keep the person quiet. Tie a tight bandage around the arm or leg above the bite, tight enough to make the surface veins stand out. With a sharp

knife or razor blade make an X-shaped cut through the fang marks, $\frac{1}{2}$ inch long and $\frac{1}{2}$ inch deep, and suck out the poison, using a snake-bite suction pump or sucking with your mouth. Snake venom is poisonous only to the blood and does not affect the stomach. Get a doctor as soon as possible, but keep the victim quiet and continue suction for some hours. Give stimulants that will raise blood pressure.

Mad Dog Bite — Wash the wound with soap and water to remove the dog's saliva, paint with iodine and dress with gauze and bandage, and take the victim to a doctor. He will probably need Pasteur treatment. If possible catch the dog and have it shut up for observation by competent authorities. If the dog develops rabies, the doctor must be notified as he will want to start Pasteur treatment at once.

Safety and Prevention Measures

Fire in One's Clothing — Roll in carpet or wrap in woolen rug or blanket. Keep the head down so as not to inhale the flames. Do not run, but lie down at once and roll slowly, beating the flame with the hands, if no rug is available.

Fire in the Building — Crawl on the floor, as the purest air is in the lowest part of the room. Cover the head with a wet rag, with holes cut for the eyes.

Kerosene Fire—Water will spread the flames; use, instead, dirt or sand, as an extinguisher, or smother with a rug, tablecloth or carpet.

Note — These suggestions are necessarily very limited. Also it is never possible to do good first aid without careful instruction and practice under trained and experienced leaders. The American Red Cross conducts classes in first aid, in life saving and water safety, and in home nursing and care of the sick. Call on your local Red Cross Chapter for more information. Why not organize a class among your friends and neighbors and study these vital subjects?

SPORTS

The Catholic Church has always approved of legitimate recreation as an honest pursuit of a living, and she has found in it a powerful aid in the character formation of youth and also an occasion for mental training. The love for such sports as baseball and football developed in youth has led some of our finest Catholic men to seek their living on the baseball diamond and to win fame on the gridiron.

Catholic Baseball Players and Officials in Major Leagues. Season 1943

National League

1. Boston "Braves"

J. A. Robert Quinn Pres.
 Francis Ouimet Vice-Pres.
 George Lewis R.-Sec.
 Joseph F. Conway Treas.
 J. J. Quinn Sec. Assist. Treas.
 Tom Earley Milit. Service
 Art Johnson Milit. Service
 Frank Lamanna Milit. Service
 Sebastian Sisti Milit. Service
 Albert Roberge Milit. Service
 Frollan Fernandez .. Milit. Service
 William Posedel Milit. Service
 Ray Martin Milit. Service
 Robert Detweiler ... Milit. Service
 Lawrence Clement .. Milit. Service
 Philip Masi Catcher
 Alva Javery Pitcher
 Manuel Salva Pitcher
 James Tobin Pitcher
 Anthony Cuccinello Infielder
 John McCarthy Infielder
 Cornelius Ryan Infielder
 Benjamin Geraghty Infielder
 Joe Burns Infielder
 Tommy Holmes Outfielder
 George Kelly Coach

2. Brooklyn "Dodgers"

James Mulvey ... Vice-Pres., Sec.
 Joseph Gilleaudeau
 Vice-Pres., Treas.
 John Collins Bus. Mgr.
 Herman Franks Milit. Service
 Harry Lavagetto ... Milit. Service
 Harold Reiser Milit. Service
 John Rizzo Milit. Service
 William Sullivan Catcher
 Ray Hayworth Catcher
 Floyd Vaughn Infielder
 August Galan Outfielder
 John Cooney Outfielder
 Stan. Bordagaray Outfielder
 John Corriden Coach
 Ted McGrew Scout
 Tom Downey Scout

3. Chicago "Cubs"

James Gallagher Bus. Mgr.
 Miss M. Donahue Sec.
 Robert Scheffing ... Milit. Service
 Lou Stringer Milit. Service
 Salvador Hernandez Catcher
 Alfred Todd Catcher
 Ed Hanyzewski Pitcher
 Ray Prim Pitcher
 Len Merullo Infielder
 Phil. Cavarretta Infielder
 Ed Stanky Infielder
 Harry Lowrey Infielder
 Charles Gelbert Outfielder
 Dominic D'Allessandro.. Outfielder
 "Kiki" Cuyler Coach
 Dick Spalding Coach
 John Doyle Coach

4. Cincinnati "Reds"

Thomas Conroy Sec., Treas.
 Ray Lamanno Milit. Service
 Jim Prendergast .. Milit. Service
 Mike De Jan Milit. Service
 John Cassini Milit. Service
 Anthony De Phillips ... Catcher
 Joe Beggs Pitcher
 Frank McCormick Infielder
 Linus Frey Infielder
 Garton Del Savio Infielder
 Francis Kelleher Outfielder
 Gerald Walker Outfielder
 John Lobert Coach

5. New York "Giants"

Horace C. Stoneham Pres.
 Edw. Brannick R. Sec.
 William Hennigan Pub. Rel.
 Hal Schumacher ... Milit. Service
 Dave Koslo Milit. Service
 N. Young Milit. Service
 N. Witek Milit. Service
 Chas. Fox Milit. Service
 Tom Gorman Milit. Service
 Pete Pavich Milit. Service
 Ray Berres Catcher
 August Mancuso Catcher

Ernesto Lombardi Catcher
 Tom Sunkel Pitcher
 Joe Orenge Infielder
 Joe Medwick Outfielder
 A. Luque Coach
 William Schaeffer Trainer

6. Philadelphia "Phils"

James J. Hagan R. Sec.
 Frank Hoerst Milit. Service
 Joe Marty Milit. Service
 Thom. Hughes Milit. Service
 Emmett Mueller Milit. Service
 Tom Padden Catcher
 Rich. O. Barrett Pitcher
 Dan Murtaugh Infielder
 Roberto Ortiz Outfielder
 Chuck Klein Coach
 J. P. Collins Scout
 L. Miller Trainer

7. Pittsburgh "Pirates"

William Clemens .. Milit. Service
 Ken Heintzleman .. Milit. Service
 Vincent Smith Milit. Service

Henry Gornicki Pitcher
 Xavier Resigno Pitcher
 Wallace Hebert Pitcher
 John Podgajny Pitcher
 Pete Coscarart Infielder
 Frank Gustine Infielder
 Al Rubeling Infielder
 Vincent DiMaggio Outfielder
 Maurice Van Robays .. Outfielder
 John Barrett Outfielder
 John Wyrostek Outfielder
 James Russell Outfielder

8. St. Louis "Cards"

Leo Ward R. Sec.
 Frank Crespi Milit. Service
 Howard Pollett Milit. Service
 Ken O'Dea Catcher
 Harry Gumbert Pitcher
 Bill Beckman Pitcher
 George Kurowski Infielder
 George Fallon Infielder
 Stanley Musial Outfielder
 Danny Litwhiler Outfielder
 Frank Demaree Outfielder

American League

1. Boston "Red Sox"

Philip J. Troy R. Sec.
 Ed Doherty Pub. Rel.
 Joseph Cronin Mgr.
 Frank Pytlak Milit. Service
 Maurice Harris Milit. Service
 Thom. Carey Milit. Service
 John Pesky Milit. Service
 Dominic DiMaggio .. Milit. Service
 Eddie Pellagrini... Milit. Service
 William Conroy Catcher
 Dominic Ryba Pitcher
 Anton Karl Pitcher
 Louis Lucier Pitcher
 Edward Lake Infielder
 Ulysses Lupien Infielder
 Al Simmons Outfielder
 Tom Daly Coach
 Frank Shellenback Coach
 Win Green Trainer
 John Orlando Ass't. Trainer
 Jack Egan Scout
 Neil Mahoney Scout
 Hugh Duffy .. Dir. Baseball School

2. Chicago "White Sox"

Joe Barry R. Sec.
 Mrs. D. Rigney Sec.
 Bill Webb Farm System
 James Dykes Mgr.
 Robert Kennedy'... Milit. Service
 Dario Lodigiani Milit. Service

John Rigney Milit. Service
 Vincent Plumbo Milit. Service
 Walter Navie Milit. Service
 Bill Dietrich Pitcher
 John Humphries Pitcher
 Don Kollaway Infielder
 Joe Kuhel Infielder
 Julius Solters Outfielder
 Harold Ruel Coach
 George Haas Coach
 Ed Miller Coach

3. Cleveland "Indians"

Jack Conway Milit. Service
 James Hegan Milit. Service
 Joe Krakauskas Milit. Service
 Tom Ferrick Milit. Service
 Warran Rosar Catcher
 Eugene Desautels Catcher
 Albert Milnar Pitcher
 Michael Naymick Pitcher
 Ray Mack Infielder
 Mike Rocco Infielder
 Ray Cullenbine Outfielder
 George Susce Coach
 Oscar Melillo Coach
 W. J. Bradley Scout

4. Detroit "Tigers"

Walter O. Briggs Pres.
 Walter O. Briggs, Jr. .. Vice-Pres.
 Clair Berry Rec. Sec.
 Steve O'Neill Mgr.

Pat Mullin Milit. Service
 George Tebbetts ... Milit. Service
 Barney McCosky ... Milit. Service
 Chas. Gehringer Milit. Service
 John Lipon Milit. Service
 Albert Unser Catcher
 Virgil Trucks Pitcher
 John Gorsica Pitcher
 Rich. Wakefield Outfielder
 Don Ross Outfielder
 Mervin Shea Coach
 Dan Carroll Trainer

5. New York "Yankees"

Joe McCarthy Mgr.
 Tom Henrich Milit. Service
 Joe DiMaggio Milit. Service
 Phil. Rizzuto Milit. Service
 "Buddy" Hassett .. Milit. Service
 Ken Silvestri Milit. Service
 John Sturm Milit. Service
 Ronaldo Ardisioia .. Milit. Service
 Henry Majeski Milit. Service
 Chas. Stanceu Milit. Service
 John Murphy Pitcher
 Henry Borowy Pitcher
 Chas. Wensloff Pitcher
 Thom. Byrne Pitcher
 Nick Etten Infielder
 Frank Crosetti Infielder
 Arthur Metheny Outfielder
 Joe Schulte Coach

6. Philadelphia "Athletics"

Cornelius McGillicuddy
 Pres., Treas., Mgr.
 Roy McGillicuddy .. Vice-Pres., Sec.
 Cornelius McGillicuddy, Sr.
 Ass't. Treas.
 Earl McGillicuddy Ass't. Mgr.
 Al Brancato Milit. Service
 James Castiglia Milit. Service
 Jack Wallasea Milit. Service
 Phil. Marchildon ... Milit. Service
 Fred Caliguri Milit. Service
 Dick Fowler Milit. Service
 Benny McCoy Milit. Service

Joe Gantenbein Milit. Service
 Roger Wolff Pitcher
 Samuel Lowrey Pitcher
 Pete Suder Infielder
 Eddie Mayo Infielder
 Francis M. Skaff Infielder
 John WelaJ Outfielder
 Roberto Estallela Outfielder
 Elmer Valo Outfielder
 D. Keffe Coach
 James Tadley Trainer
 Ira Thomas Scout
 Harry O'Donnell Scout

7. St. Louis "Browns"

Pete Appelton Milit. Service
 John Lucadello Milit. Service
 John Berardino Milit. Service
 Walter Judnich Milit. Service
 George Archie Milit. Service
 Joe Schultz Catcher
 John Niggeling Pitcher
 Steve Sundra Pitcher
 James Schultz Pitcher
 Fritz Ostermueller Pitcher
 Mark Christman Infielder
 Michael Chartak Outfielder
 Chet Laabs Outfielder
 Michael Kreevich Outfielder
 Milton Byrnes Outfielder
 Al Zarella Outfielder
 Bob Bauman Trainer
 Pat Monahan Scout
 J. Faurinier Scout

8. Washington "Senators"

W. A. Smith R. Sec.
 Walter Masterson .. Milit. Service
 Angelo Guiliani Catcher
 Alex Carrasquel Pitcher
 Milo Candini Pitcher
 William Lefebvre Pitcher
 James Vernon Infielder
 Gerald Priddy Infielder
 John Sullivan Infielder
 Benny Bengough Coach
 Mike Martin Trainer

Final Standings of Baseball Teams at End of 1943 Season

American League				National League			
Team	Won	Lost	Pct.	Team	Won	Lost	Pct.
New York	98	56	.636	St. Louis	105	49	.682
Washington	84	69	.549	Cincinnati	87	67	.565
Cleveland	82	71	.536	Brooklyn	81	72	.529
Chicago	82	72	.532	Pittsburgh	80	74	.519
Detroit	78	76	.506	Chicago	74	79	.484
St. Louis	72	80	.474	Boston	68	85	.441
Boston	68	84	.477	Philadelphia ...	64	90	.416
Philadelphia ...	49	105	.318	New York	55	98	.359

Baseball Championships

National League
(Originated 1876)

American League
(Originated 1901)

Team	Pennants	World Series	Team	Pennants	World Series
New York	15	4	New York	14	10
Chicago	15	2	Philadelphia	9	5
Boston	9	1	Boston	6	5
St. Louis	7	4	Detroit	6	1
Pittsburgh	6	2	Chicago	4	2
Brooklyn	6	0	Washington	3	1
Cincinnati	3	2	Cleveland	1	0
Philadelphia	1	0	St. Louis	0	1

Note: World Series began in 1903.

The World Series, 1943

Final Standing of the Teams

	W	L
New York (A.L.)	4	1
St. Louis (N.L.)	1	4

Results of Games

First Game (Yankee Stadium, N. Y.)

	R	H	E
St. Louis	2	7	2
New York	4	8	2

Batteries: Lanier, Brecheen and W. Cooper; Chandler and Dickey.

Second Game (Yankee Stadium, N. Y.)

	R	H	E
St. Louis	4	7	2
New York	3	6	0

Batteries: M. Cooper and W. Cooper; Bonham, Murphy and Dickey.

Third Game (Yankee Stadium, N. Y.)

	R	H	E
St. Louis	2	6	4
New York	6	8	0

Batteries: Brazle, Krist, Brecheen and W. Cooper; Borowy, Murphy and Dickey.

Fourth Game (Sportsman's Park, St. L.)

	R	H	E
New York	2	6	2
St. Louis	1	7	1

Batteries: Russo and Dickey; Lanier, Brecheen and W. Cooper.

Fifth Game (Sportsman's Park, St. L.)

	R	H	E
New York	2	7	1
St. Louis	0	10	1

Batteries: Chandler and Dickey; M. Cooper, Lanier, Dickson, W. Cooper and O'Dea.

The Leading Pitchers

	G	IP	H	BB	SO	W	L	Pct.
Chandler, New York, A.L. ...	30	253	197	54	134	20	4	.833
Murphy, New York, A.L.	37	68	44	30	31	12	4	.750
Wyatt, Brooklyn, N.L.	26	181	139	43	80	14	5	.737
Shoun, Cincinnati, N.L.	44	145	131	44	61	14	5	.737
Cooper, St. Louis, N.L.	37	274	228	79	142	21	8	.724
A. Smith, Cleveland, A.L.	29	208	186	72	72	17	7	.708
Sewell, Pittsburgh, N.L.	35	265	267	75	66	21	9	.700
Lanier, St. Louis, N.L.	31	213	195	75	124	15	7	.682
Bonham, New York, A.L.	28	226	197	52	71	15	8	.652
Trout, Detroit, A.L.	44	247	204	101	111	20	12	.625

The Big Ten

National League

Player, Club	G	AB	R	H	Pct.
Musial, St. Louis	157	617	108	220	.357
Herman, Brooklyn	153	584	75	193	.331
W. Cooper, St. Louis	122	449	53	143	.319
Elliott, Pittsburgh	156	581	84	184	.317
Witek, New York	153	623	68	196	.315

American League

Appling, Chicago	155	585	63	192	.328
Wakefield, Detroit	155	635	91	200	.315
Hadgin, Chicago	117	406	52	128	.315
Cramer, Detroit	140	606	78	182	.300
Case, Washington	141	612	102	180	.294

All-Star Catholic Team

Name	Position	Batting Average	Team
Etten	1B	.275	New York (A.L.)
Witek	2B	.315	New York (N.L.)
Kurowski	3B	.287	St. Louis (N.L.)
Vaughn	SS	.305	Brooklyn (N.L.)
Musial	OF	.357	St. Louis (N.L.)
Wakefield	OF	.315	Detroit (A.L.)
Cullenbine	OF	.289	Cleveland (A.L.)
Lombardi	C	.304	New York (N.L.)
Rosar	C	.283	Cleveland (A.L.)
Murphy	P	W-12; L-4	New York (A.L.)
Trucks	P	W-16; L-10	Detroit (A.L.)
Borowy	P	W-14; L-9	New York (A.L.)
Javery	P	W-17; L-16	Boston (N.L.)

Boxing

Light-Heavyweight Champions of the Past

Champion	Won from	Years
Jack Root	Kid McCoy	1903
George Gardner	Jack Root	1903
Bob Fitzsimmons	George Gardner	1903
Jack O'Brien ¹ .....	.....	1905-1912
Jack Dillon .....	.....	1912-1916
Battling Levinsky	Jack Dillon	1916-1920
Georges Carpentier ²	Battling Levinsky	1920-1922
Gene Tunney	Battling Levinsky	1922
Harry Greb ³	Gene Tunney	1922
Gene Tunney ⁴	Harry Greb	1923
Battling Siki ⁵	Georges Carpentier	1923
Mike McTigue	Battling Siki	1923-1925
Paul Berlenbach	Mike McTigue	1925
Jack Delaney ⁶	Paul Berlenbach	1926-1927
Tommy Loughran ⁷	Mike McTigue	1927-1929
Jimmy Slattery ⁸	Lou Scozza	1930
Maxie Rosenbloom ⁹	Jim Slattery	1930-1934
Bob Olin	Rosenbloom	1934
John Henry Lewis ¹⁰	Bob Olin	1935-1939
Melio Bettina	Tiger Jack Fox	1939
Billy Conn ¹¹	Bettina	1939-1941
Anton Christoforidis	Bettina	1941
Gus Lesnevich	Christoforidis	1941

1. O'Brien retired in 1912. 2. Carpentier took the title to France.

3. Levinsky reclaimed American title; lost it to Tunney, who was defeated by Greb in 1922.

4. Tunney regained American title from Greb in 1923; then entered heavyweight ranks.

5. Siki won the world light-heavyweight title from Carpentier in Paris in 1923.

6. Delaney entered heavyweight class in 1927; McTigue reclaimed title.

7. Loughran entered heavyweight class in 1929.

8. Slattery declared champion by New York State Athletic Commission. 9. Rosenbloom, given same title by National Boxing Association, defeated Slattery for undisputed possession of title.

10. Lewis vacated title. 11. Conn entered heavyweight class in 1941.

College Football Teams and Records for 1943

East				South			
Name	W.	L.	T.	Name	W.	L.	T.
Army	7	2	1	Clemson	2	6	0
Brooklyn	3	4	0	Davidson	0	5	0
Brown	5	3	0	Duke	8	1	0
Bucknell	6	4	0	Georgia	6	4	0
Carnegie Tech	0	4	1	Georgia Tech	7	3	0
Colgate	5	3	1	Louisiana State U.	5	3	0
Columbia	0	8	0	Miami	4	1	0
Cornell	6	4	0	North Carolina	6	3	0
Dartmouth	6	1	0	North Carolina State	3	6	0
Harvard	2	2	1	Richmond	6	1	0
Lafayette	4	1	0	South Carolina	5	2	0
Lehigh	0	5	1	Tulane	3	3	0
Maryland	4	5	0	Vanderbilt	5	0	0
Navy	8	1	0	Virginia	3	4	1
Pennsylvania	6	2	1	V. M. I.	2	6	0
Penn State	5	3	1	Wake Forest	4	5	0
Pittsburgh	3	5	0	West			
Princeton	2	6	0	Baldwin-Wallace	4	4	1
Rochester	6	1	0	Case	3	4	0
Rutgers	3	2	0	Illinois	3	7	0
Swarthmore	5	3	0	Indiana	4	4	2
Temple	2	6	0	Iowa U.	1	6	1
Ursinus	1	3	0	Iowa State	4	4	0
West Virginia	4	3	0	Miami	7	2	1
Yale	4	5	0	Michigan	8	1	0
Midlands				Minnesota	5	4	0
Drake	4	2	0	Northwestern	6	2	0
Kansas	4	5	1	Ohio State	4	5	0
Kansas State	1	7	0	Ohio Wesleyan	4	6	0
Missouri	3	5	0	Purdue	9	0	0
Nebraska	2	6	0	Wayne	0	3	0
Oklahoma	7	2	0	Western Michigan	4	2	0
Oklahoma A. & M.	3	4	0	Wisconsin	1	9	0
Tulsa	6	0	1	Rockies			
Southwest				Colorado U.	5	2	0
Arkansas	2	7	0	Utah	0	7	0
Arkansas A. & M.	5	1	1	Colorado State	7	0	0
Rice	3	7	0	Denver	2	5	0
Southwestern	9	1	1	California Pacific Coast			
Southern Methodist	2	7	0	California	4	6	0
Texas U.	7	1	0	College of Pacific	7	1	0
Texas A. & M.	7	1	1	Southern California	7	2	0
Texas Christian	2	6	0	U. C. L. A.	1	8	0
Texas Tech	4	6	0	Washington	4	0	0

Service Football Teams and Records for 1943

Name	W.	L.	T.	Name	W.	L.	T.
Alameda C. G.	4	2	1	Camp Edwards	0	5	0
Bainbridge Navy	7	0	0	Camp Fannin	2	1	0
Blackland A. A. B.	2	3	0	Camp Gordon	0	4	0
Bowman Field	1	2	0	Camp Grant	2	6	2
Bryan A. A. F.	0	4	0	Camp Kilmer	2	2	0
Bunker Hill	4	0	0	Camp Lee	3	5	0
Camp Davis	8	2	0	Camp Lejeune	6	2	1

Name	W.	L.	T.	Name	W.	L.	T.
Camp Pickett	3	2	0	Lakehurst Navy	2	5	0
Camp Robinson	0	3	0	Logan Navy	1	2	0
Charleston C. G.	3	4	0	Lowry Field	1	3	0
Cherry Point	4	1	0	Lubbock A. B.	4	1	0
Curtis Bay C. G.	3	5	0	March Field	7	1	0
Daniel Field	2	6	0	Memphis Navy	2	0	0
Del Monte	7	1	0	Norfolk	0	6	0
Ft. Benning (300th inf.) ..	4	1	0	N. Carolina Navy	2	4	1
Ft. Benning (176th inf.) ..	3	2	0	Oklahoma Navy	1	3	0
Fort Bliss	1	3	0	Ottumwa Navy	2	1	0
Fort Cooke	2	3	0	Patterson Field	1	3	0
Fort Douglas	2	2	0	Pleasanton Navy	1	5	0
Fort Jackson	0	2	0	Pomona Ordnance	0	6	0
Fort Knox	2	2	0	Randolph Field	9	1	0
Fort Sheridan	2	2	0	Reno A. A. B.	2	2	1
Fort Monroe	3	6	0	Richmond A. A. B.	3	4	1
Fort Riley	6	2	1	Rosecrans Field	1	3	0
Fort Warren	2	3	1	Salt Lake A. A. B.	3	2	3
Georgia Navy	5	1	0	Sampson Navy	7	2	0
Great Lakes	10	2	0	San Diego Navy	6	1	1
Greenville A. A. B.	1	4	0	St. Mary's Pre-Flight	3	4	1
Iowa Navy	9	1	0	St. Joseph Air Base	1	2	0
Jacksonville Navy	3	4	0	South Plains A. A. B.	1	5	0
Kearney A. B.	1	2	1	Spokane A. B.	2	2	0
Kearns A. A. B.	3	1	0	Willow Grove C. G.	2	4	0

Catholic College Football Coaches and Records for 1943

College	Coach	W.	L.	T.
Boston College (Mass.).....	Americo Sarno (Fordham)...	3	1	0
Holy Cross College (Mass.).....	Ank Scanlan (St. Joseph's)...	6	2	0
Marquette University (Wis.).....	Tom Stidham (Haskell)....	3	4	1
Notre Dame University (Ind.).....	Frank Leahy (Notre Dame)...	9	1	0
San Francisco University (Calif.)..	Al Tassi (Santa Clara).....	1	7	0
St. Mary's College (Calif.).....	Jim Phelan (Notre Dame)...	1	5	0
St. Mary's College (Minn.).....	Ed Suech (Superior T'chrs)...	3	0	0
Villanova College (Pa.).....	Jordan Oliver (Villanova)...	5	3	0
Xavier University (Ohio).....	Clem Crowe (Notre Dame)...	1	5	0

All-America Football Team for 1943

First Team			Second Team		
Name	College	Position	College	Name	
Heywood ...	Southern Calif.	End	Duke	Gantt	
White	Notre Dame	Tackle ..	Michigan	Pregulman	
Agase	Purdue	Guard ..	Northwestern ..	Kapter	
Myslinski ..	Army	Center ..	Southern Calif. ..	Gray	
Filley	Notre Dame	Guard ..	Army	Murphy	
Whitmire ...	Navy	Tackle ..	Coll. Pac.	McCaffray	
Yonaker ...	Notre Dame	End	Indiana	Pihos	
Bertelli*	Notre Dame	Back ...	Navy	Hamberg	
Odell	Pennsylvania	Back ...	Northwestern ..	Graham	
Miller	Notre Dame	Back ...	Georgia Tech.	Prokop	
Daley	Michigan	Back ...	Purdue	Butkovich	

*Winner of Heisman Trophy for outstanding college player of 1943.

Catholic College Basketball Coaches and Records for 1943

College	Coach	Won	Lost
Villanova (Pa.).....	Al Severance	19	2
Georgetown (D. C.)†.....	Elmer Ripley	19	4
Manhattan (N. Y.)*.....	Joe Daher	18	2
Notre Dame (Ind.).....	Keogan-Krause	18	2
St. John (N. Y.)*.....	Joe Lapchick	18	2
St. Joseph (Pa.).....	Billy Ferguson	18	4
DePaul (Ill.)†.....	Ray Meyer	18	4
St. Ambrose (Ia.).....	Jim O'Connor	16	3
Fordham (N. Y.)*.....	Ed Kelleher	15	4
Detroit (Mich.).....	Lloyd Brazil	15	5
Providence (R. I.).....	Ed Crotty	15	5
Loyola (New Orleans).....	J. C. Orsley	14	2
Siena (N. Y.).....	Don Cunha	13	6
St. Francis (N. Y.).....	Joe Brennan	13	6
Duquesne (Pa.).....	Chick Davies	13	5
Loyola (Ill.).....	John Cornelly	13	8
St. Louis U. (Mo.).....	Rob. Klenck	11	10
Catholic U. (D. C.).....	Jimmy Hughes	9	9
Marquette (Wis.).....	Bill Chandler	9	10
St. Michael (Va.).....	Philip Ryan	8	7
Loyola (Md.).....	E. G. Reitz	7	11
St. Peter (N. J.).....	Tom O'Brien	5	7

†Played in National Collegiate A. A. Tournament. *Played in National Invitation Tournament.

Conference Basketball Winners for 1943

Big Six Conference.....	Kansas
Missouri Valley Conference.....	Creighton
Eastern Intercollegiate League.....	Dartmouth
Western Intercollegiate Conference.....	Illinois
Southern Conference.....	George Washington (in Play-off)
Southeastern Conference.....	Tennessee (in Play-off)
Rocky Mountain Conference.....	Greeley State
Mountain Big Five Conference.....	Wyoming
Pacific Coast Conference: N. Div.....	Washington
Pacific Coast Conference: S. Div.....	Southern California

N. C. A. A. and National Invitation Tournaments

On March 25 Georgetown defeated De Paul to win the eastern finals of the N. C. A. A. basketball tournament. On March 26 Wyoming University defeated Texas to win the western finals. On March 30 Wyoming won the national title of the N. C. A. A. tournament when they defeated Georgetown 46-34.

The National Invitation Tournament opened at Madison Square Garden on March 18. St. John's College of Brooklyn, N. Y., won in this tournament by defeating Toledo 48-27 in the final round.

On April 1 the winners of the N. C. A. A. tournament and the National Invitation Tournament played at Madison Square Garden for the benefit of the American Red Cross. Wyoming defeated St. John's in an overtime period, 52-47.

Golf

None of the annual golf tournaments were held during the 1943 season; however, several tournaments did take place:

All-American Open won by Harold "Jug" McSpaden
 Victory Open won by Sammy Byrd

McSpaden defeated Byrd in the 36-hole playoff for the mythical American title.

World Track and Field Records

Recognized by the International A. A. Federation Congress at Paris,
Feb. 28, 1938

(From Spalding's Athletic Manual)

Running

100 yds, 9.4s.	Frank Wykoff, U. S., Los Angeles, Calif., May 10, 1930. Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
220 yds, 20.3s.	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
440 yards, 46.4s.	Ben Eastman, U. S., Palo Alto, Calif., March 26, 1932.
880 yds, 1m.49.6s.	Elroy Robinson, U. S., Randalls Island, N. Y., July 11, 1937.
1 mile, 4m.6.4s.	Sydney Wooderson, Great Britain, Motspur Park, August 28, 1937.
2 miles, 8m.56s.	Miklos Szabo, Hungary, Budapest, Septem- ber 30, 1937.

Running — Metric Distances

100 meters, 10.2s.	Jesse Owens, U. S., Chicago, Ill., June 20, 1936.
200 meters, 20.3s.	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1936.
400 meters, 46.1s.	Archie Williams, U. S., Chicago, Ill., June 19, 1936.
800 meters, 1m.49.6s.	Elroy Robinson, U. S., Randalls Island, N. Y., June 11, 1937.

Hurdles (10 Hurdles)

120 yards (3ft.6in.hurdles) 13.7s.	Forrest G. Towns, U. S., Oslo, August 27, 1936.
220 yards (2ft.6in. hurdles) 22.6s.	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
440 yards (3ft. hurdles) 52.6s.	John A. Gibson, U. S., Lincoln, Neb., July 2, 1927.

Hurdles — Metric Distances (10 Hurdles)

110 meters (3ft.6in. hurdles) 13.6s.	Forrest G. Towns, U. S., Oslo, August 27, 1936.
200 meters (2ft.6in. hurdles) 22.6s.	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
400 meters (3ft. hurdles) 50.6s.	Glenn Hardin, U. S., Stockholm, July 26, 1934.

Relay Races

- 440 yards (4x110) 40.8s. Univ. of S. Calif., U. S., Fresno, Calif., May 9, 1931. (Roy Delby, Milton Maurer, Maurice Guyer, Frank Wykoff.)
- 880 yards (4x220) 1m.25s. .. Stanford Univ., U. S., Fresno, Calif., May 15, 1937. (Kneubuhl, Hiserman, Malott, Weiershauser.)
- 1 mile (4x440) 3m.11.6s. Univ. of S. Calif., U. S., Fresno, Calif., May 16, 1936. (E. Johnson, J. Cassin, H. Smallwood, A. Fitch.)
- 2 miles (4x880) 7m.35.8s. National Team, U. S., London, August 15, 1936. (Charles Hornbostel, Bob Young, Harry Williamson, John Woodruff.)

Relay Races — Metric System

- 400 meters (4x100) 39.8s. .. National Team, U. S., Berlin, August 9, 1936. (Jesse Owens, Ralph Metcalf, Foy Draper, Frank Wykoff.)
- 800 meters (4x200) 1m.25s. .. Stanford Univ., U. S., Fresno, Calif., May 15, 1937. (Kneubuhl, Hiserman, Malott, Weiershauser.)

Field Events

- Running high jump, 6ft.9 $\frac{3}{4}$ in. (207cm.) C. Johnson, U. S., New York, July 12, 1936.
D. Albritton, U. S., New York, July 12, 1936.
- Running broad jump, 26ft. 8 $\frac{1}{4}$ in. 8.13m.) Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
- Running hop, step, jump, 52ft. 5 $\frac{7}{8}$ in. (16m.) Naoto Tajima, Japan, Berlin, August 6, 1936.
- Pole vault, 14ft. 11in. (454cm.) William Sefton, U. S., Los Angeles, Calif., May 29, 1937.
Earle Meadows, U. S., Los Angeles, May 29, 1937.
- 16-lb. shot put, 57ft.1in. (17.40m.) Jack Torrence, U. S., Oslo, August 5, 1934.
- 16-lb. hammer throw, 189ft. 6 $\frac{1}{2}$ in. (57.77m.) P. J. Ryan, U. S., New York, August 17, 1913.
- Discus throw, 174ft.2 $\frac{1}{2}$ in. (53.10m.) Willi Schroder, Germany, Magdeburg, April 18, 1935.
- Javelin throw, 253ft.4 $\frac{1}{2}$ in. (77.23m.) Matti Jarvinin, Finland, Helsinki, June 18, 1936.
- Decathlon, 7900 points Glenn Morris, U. S., Berlin, August 7-8, 1936.

Olympic Records

(From Spalding's Athletic Manual)

Track and Field — Men

- 100m. run, 10.3s.Eddie Tolan, U. S., Los Angeles, 1932.
200m. run, 20.7s.Jesse Owens, U. S., Berlin, 1936.
400m. run, 46.2s.William Carr, U. S., Los Angeles, 1932.
800m. run, 1m.49.8s.Thomas Hampson, England, Los Angeles, 1932.
1500m. run, 3m.47.8s.Jack Lovelock, New Zealand, Berlin, 1936.
5000m. run, 14m.22.2s.Gunnar Hockert, Finland, Berlin, 1936.
10,000m. run, 30m.11.4s.Janusz Kusocinski, Poland, Los Angeles, 1932.
Marathon 2h.29m.19.2s.Kitei Son, Japan, Berlin, 1936.
10,000m. walk, 46m.28.4s. ...G. H. Goulding, Canada, Stockholm, 1912.
50,000m. walk, 4h.30m.41.4s. ...Harold Whitlock, England, Berlin, 1936.
110m. hurdles, 14.1s.Forrest Towns, U. S., Berlin, 1936.
400m. hurdles, 52s.Glenn Hardan, U.S., Los Angeles, 1932.
High jump, 6ft.7 $\frac{1}{2}$ in.Cor. Johnson, U. S., Berlin, 1936.
Broad jump, 26ft.5 $\frac{1}{2}$ in. ..Jesse Owens, U. S., Berlin, 1936.
Hop, step, jump, 52ft.5 $\frac{1}{2}$ in. ..Naoto Tajima, Japan, Berlin, 1936.
Pole vault, 14ft.3 $\frac{1}{4}$ in.Earle Meadows, U. S., Berlin, 1936.
Discus, 165ft.7 $\frac{3}{8}$ in.Kenneth Carpenter, U. S., Berlin, 1936.
Javelin, 238ft.7in.Matti Jarvinen, Finland, Los Angeles, 1932.
16-lb. shot, 53ft.1 $\frac{1}{4}$ in.Hans Woelke, Germany, Berlin, 1936.
16-lb. hammer, 185ft.43-16in. .Karl Hein, Germany, Berlin, 1936.
56-lb. weight, 36ft.11 $\frac{1}{2}$ in.P. J. McDonald, U. S., Antwerp, 1920.
Pentathlon, 14 pts.E. R. Lehtonen, Finland, Antwerp, 1920.
Decathlon 7900 pts.Glenn Morris, U. S., Berlin, 1936.
400m. relay, 39.8s.Jesse Owens, U. S., Berlin, 1936.
Ralph Metcalfe, U. S., Berlin, 1936.
Foy Draper, U. S., Berlin, 1936.
Frank Wykoff, U. S., Berlin, 1936.

Track and Field — Women

- 100m. run, 11.5s.Helen Stephens, U. S., Berlin, 1936.
800m. run, 2m.164-5s.L. Radke, Germany, Amsterdam, 1928.
800m. hurdles, 11.6s.(heat) ..Trebisonda Valla, Italy, Berlin, 1936.
High jump, 5ft.5 $\frac{1}{4}$ in.Jean Shiley, U. S., Los Angeles, 1932.
Discus, 156ft.33-16in.Gisela Mauermayer, Germany, Berlin, 1936.
Javelin, 148ft.2 $\frac{1}{2}$ in.Hilde Fleischer, Germany, Berlin, 1936.
400m. relay, 47s.Mary Carew, U. S., Los Angeles, 1932.
Evelyn Furtsch, U. S., Los Angeles, 1932.
Annette Rogers, U. S., Los Angeles, 1932.
Wilhelmina Von Bremen, U. S., Los Angeles, 1932.

The Catholic Youth Organization

(Courtesy of Jack Butler, Sports Editor of the Brooklyn Tablet)

The Catholic Youth Organization, popularly known as the C. Y. O., was founded in Chicago in 1930 by the Most Rev. Bernard J. Shiel, Senior Auxiliary Bishop of Chicago. Its existence is the result of Bishop Shiel's personal observations and experiences. Bishop Shiel, as a young priest and chaplain at the Old Cook County Jail, became profoundly impressed by the need of a program of recreational activities, organized under Church auspices, that would keep the youth from the pitfalls of delinquency.

The primary purpose of the C. Y. O. is to assist in saving souls by bringing them closer to the Church through the medium of a balanced program of leisure-time activities. These programs are properly organized, reasonably controlled and carefully supervised. The various activities are classified as: spiritual, cultural, social and physical. They are the media of bringing Catholic youth under the proper Catholic influence and into the proper environment during their leisure time, thereby assuring the preservation of faith and morals. This purpose is attained by keeping young people learning, working and playing within the influence of their respective parish priests in the hope that personal associations of this nature during youth's formative years will help them to live a true Christian and democratic life.

The objectives of the C. Y. O. are:

"To restore all things to Christ.

"To promote youth activity under Catholic auspices.

"To supplement the work of the home and the school.

"To develop and extend the scope of Catholic Action.

"To influence the community by establishing a recreational program with specific ideals.

"To build physically, culturally and socially.

"To develop a better American citizenry."

His Eminence, the late Cardinal Mundelein, said in his advice to the C. Y. O. officials: "Adopt a program of recreation so adequate, interesting and attractive that youth will have a desire to participate in none other." With this as a goal, more than fifty per cent of the dioceses of the United States have established a C. Y. O. program.

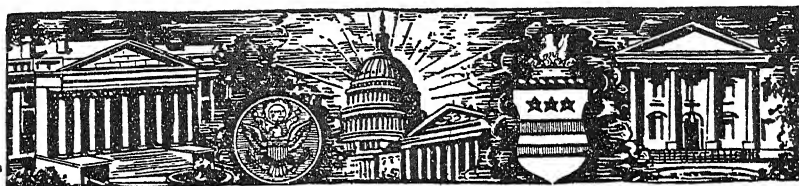
The C. Y. O. is largely publicized in athletics. This, a just and an incidental branch of its purpose, keeps youth entertained in leisure and desired activity. The priests teach true Christian sportsmanship and develop the body along with the soul. To achieve the desired results in each diocese much remains to be accomplished. The Archdiocese of Newark in 1941 held the first national C.Y.O. basketball tournament at Seton Hall College. This is to be continued and, no doubt, to be augmented by others.

The reason for the success of the C. Y. O. program is that the organization is divided into parish units each giving the youth of its scope the desired training it needs and attending to each situation directly.

The influence of the Catholic Youth Organization is shown in the youth of the past decade now grown to maturity and serving God and country unflinchingly.

Members of the C. Y. O. take the following Pledge of Catholic Sportsmanship:

"I promise upon my honor to be loyal to my God, to my Country and to my Church; to be faithful and true to all my obligations as a Christian, a Man and a Citizen. I pledge myself to live a clean, honest and upright life — to avoid profane, obscene and vulgar language, and to induce others to avoid it. I bind myself to promote, by word and example, clean, wholesome and manly sport, I will strive earnestly to be a man of whom my Church and my Country may be justly proud."



United States Government

FEDERAL OFFICIALS

President—Franklin Delano Roosevelt, of New York. Salary, \$75,000.
 Vice-President—Henry A. Wallace, of Iowa. Salary \$15,000.
 Cabinet Members—The President's Cabinet consists of the administrative heads of the Federal Departments. Salary, \$15,000.
 Secretary of State—Cordell Hull, of Tennessee.
 Secretary of the Treasury—Henry Morgenthau, Jr., of New York.
 Secretary of War—Henry L. Stimson, of New York.
 Attorney General—Francis Biddle, of Pennsylvania.
 Postmaster General—Frank C. Walker, of Pennsylvania.
 Secretary of the Navy—Frank Knox, of Illinois.
 Secretary of the Interior—Harold L. Ickes, of Illinois.
 Secretary of Agriculture—Claude R. Wickard, of Indiana.
 Secretary of Commerce—Jesse H. Jones, of Texas.
 Secretary of Labor—Frances Perkins (Mrs. Paul Wilson), of New York.

SUPREME COURT OF THE UNITED STATES

Chief Justice—Harlan Fiske Stone, of New York. Appointed June 19, 1941. Salary \$20,500.
 Associate Justices are eight in number. Salary, \$20,000.
 Owen Roberts, of Pennsylvania, appointed May 20, 1930.
 Hugo Lafayette Black, of Alabama, appointed Aug. 17, 1937.
 Stanley Forman Reed, of Kentucky, appointed Jan. 25, 1938.
 Felix Frankfurter, of Massachusetts, appointed Jan. 17, 1939.
 William Orville Douglas, of Connecticut, appointed April 4, 1939.
 Frank Murphy, of Michigan, appointed Jan. 4, 1940.
 Robert Houghwout Jackson, of New York, appointed June 12, 1941.
 Wiley Blount Rutledge, Jr., of Iowa, appointed Jan. 11, 1943.

APPORTIONMENT OF REPRESENTATIVES

According to the 1940 census, seats in the House of Representatives are apportioned to the States as follows on the basis of one Representative to every 301,164 inhabitants:

State	Representatives	State	Representatives	State	Representatives	State	Representatives
Alabama	9	Iowa	8	Nebraska	4	South Carolina	6
Arizona	2	Kansas	6	Nevada	1	South Dakota	2
Arkansas	7	Kentucky	9	New Hampshire	2	Tennessee	10
California	23	Louisiana	8	New Jersey	14	Texas	21
Colorado	4	Maine	3	New Mexico	2	Utah	2
Connecticut	6	Maryland	6	New York	45	Vermont	1
Delaware	1	Massachusetts	14	North Carolina	12	Virginia	9
Florida	6	Michigan	17	North Dakota	2	Washington	6
Georgia	10	Minnesota	9	Ohio	23	West Virginia	6
Idaho	2	Mississippi	7	Oklahoma	8	Wisconsin	10
Illinois	26	Missouri	13	Oregon	4	Wyoming	1
Indiana	11	Montana	2	Pennsylvania	33		
				Rhode Island	2	Total	435

GOVERNORS, SENATORS AND REPRESENTATIVES OF THE VARIOUS STATES

State	Party	Governor	Expiration of Term	Length of Term	Party	Senators	Expiration of Term	Party	Representatives
ALA.	D	Chauncey Sparks	Jan. 1945	2	D D	I. H. Bankhead Lister Hill	1949 1945	9	1. Frank W. Boykin. 2. George M. Grant. 3. Joe Starns. 4. Pete Jarman. 5. Carter Manasco. 6. John J. Sparkman. 7. John P. Newsome.
ARIZ.	D	S. P. Osborn	Jan. 1945	2	D D	Carl Hayden E. W. McFarland	1945 1947	2	At-L.: John R. Murdock and Richard F. Harless.
ARK.	D	Homer M. Atkins	Jan. 1945	2	D D	H. W. Caraway J. L. McClellan	1945 1949	7	1. E. C. Gathings. 2. Wilbur D. Mills. 3. J. W. Fulbright. 4. Fadio Cravens. 5. Brooks Hays. 6. W. F. Norrell. 7. Oren Harris.
CALIF.	R	Earl Warren	Jan. 1947	4	R D	Hiram W. Johnson Sheridan Downey	1947 1945	13	1. Clarence F. Lea (D). 2. Clair Engle (D). 3. J. L. Johnson (R). 4. T. R. Rolph (R). 5. R. J. Welch (R). 6. A. E. Carter (R). 7. J. H. Tolson (D). 8. J. Z. Anderson (R). 9. B. W. Gearhart (R). 10. A. J. Elliott (D). 11. G. E. Outland (D). 12. J. Voorhis (D). 13. N. Foulson (R). 14. T. F. Ford (D). 15. J. M. Costello (D). 16. Will Rogers, Jr. (D). 17. Cecil R. King (D). 18. W. Johnson (R). 19. C. Hollifield (D). 20. C. Hingshaw (R). 21. H. A. Sheppard (D). 22. J. Phillips (R). 23. E. V. Izard (D).
COLOR.	R	John C. Vivian	Jan. 1945	2	R D	Eugene D. Millikin E. C. Johnson	1949 1945	1	1. ... 2. W. S. Hill (R). 3. J. E. Chenoweth (R). 4. R. F. Rockwell (R).
CONN.	R	Raymond E. Baldwin	Jan. 1945	2	D R	F. T. Maloney John A. Danaher	1947 1945	6	At-L.: B. J. Monkiewicz. 1. W. J. Miller. 2. J. D. McWilliams. 3. R. Compton. 4. Clare B. Luce. 5. J. E. Talbot.
DEL.	R	Walter W. Bacon	Jan. 1945	4	R D	C. Douglas Buck James M. Tunnell	1949 1947	1	At-L.: Earle D. Willey.
FLA.	D	S. L. Holland	Jan. 1945	4	D D	Chas. O. Andrews Claude Pepper	1947 1945	6	At-L.: L. Green. 1. J. H. Peterson. 2. E. H. Price. 3. R. Sikes. 4. Pat Cannon. 5. Joe Hendricks.
GA.	D	Ellis Arnall	Jan. 1947	4	D D	Walter F. George Richard B. Russell	1945 1949	10	1. H. Peterson. 2. E. Cox. 3. S. Pace. 4. A. S. Camp. 5. R. Ranspeck. 6. Carl Vinson. 7. M. C. Farver. 8. J. S. Gibson. 9. B. F. Whelchel. 10. P. Brown.

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GOVERNORS, SENATORS AND REPRESENTATIVES OF THE VARIOUS STATES

IND.	D	Chase A. Clark	Jan. 1945	2	D	Worth Clark John Thomas	1945 1949	1	1	1. Compton I. White (D). 2. Henry C. Dworshak (R).
ILL.	R	Dwight H. Green	Jan. 1945	4	D	Scott W. Lucas C. W. Brooks	1945 1949	7	19	At-L.: S. A. Day (R). 1. W. L. Dawson (D). 2. W. A. Rowan (D). 3. F. E. Busbey (R). 4. M. Gorski (D). 5. A. W. Sabath (D). 6. T. J. O'Brien (D). 7. J. W. Schuetz (D). 8. T. S. Gordon (D). 9. C. S. Dewey (R). 10. R. E. Church (R). 11. C. W. Reed (R). 12. N. M. Mason (R). 13. L. E. Allen (R). 14. A. J. Johnson (R). 15. R. B. Chinnerfield (R). 16. E. M. Dirksen (R). 17. L. C. Arenas (R). 18. J. Sumner (R). 19. W. H. Wheat (R). 20. S. Simpson (R). 21. E. Howell (R). 22. C. D. Johnson (R). 23. C. W. Vorse (R). 24. J. V. Heidinger (R). 25. C. W. Bishop (R).
IND.	D	H. F. Schrieker	Jan. 1945	4	D	Fred. Van Nuys Ray E. Willis	1945 1947	2	9	1. R. J. Madden (D). 2. C. A. Halleck (R). 3. R. A. Grant (R). 4. G. W. Gillie (R). 5. F. A. Harness (R). 6. N. J. Johnson (R). 7. G. W. Landis (R). 8. C. M. La Follette (R). 9. E. Wilson (R). 10. R. S. Springer (R). 11. L. Ludlow (D).
IOWA	R	B. B. Hickenlooper	Jan. 1945	2	D	G. M. Gillette George Wilson	1945 1949	8		1. T. E. Martin. 2. H. O. Talle. 3. J. W. Gwynne. 4. K. M. Lecompte. 5. P. Cunningham. 6. F. C. Gilchrist (R). 7. B. F. Jensen. 8. C. B. Hoeven.
KANS.	R	Andrew Schoepfel	Jan. 1945	2	R	Arthur Capper Clyde M. Reed	1949 1945	6		1. W. P. Lambertson. 2. E. P. Scrivner. 3. T. D. Winter. 4. E. H. Rees. 5. C. R. Hope. 6. F. Carlson.
KY.	R	Simeon Willis	Dec. 1943	4	D	Alban W. Barkley Albert B. Chandler	1945 1949	7	2	1. N. J. Gregory (D). 2. B. M. Vincent (D). 3. E. O'Neal (D). 4. C. O. Carrier (R). 5. B. Spence (D). 6. V. Chapman (D). 7. A. J. May (D). 8. J. B. Bates (D). 9. J. M. Robison (R).
LA.	D	Sam. H. Jones	May 1944	4	D	John H. Overton Allen J. Ellender	1945 1949	8		1. F. E. Hebert. 2. P. H. Maloney. 3. J. Domengeaux. 4. O. Brooks. 5. C. E. McKenzie. 6. J. H. Morrison. 7. H. D. Larcade, Jr. 8. A. L. Allen.
MA.	R	Sumner Sewall	Jan. 1945	2	R	W. H. White, Jr. R. O. Brewster	1949 1947	3		1. R. Hale. 2. Margaret C. Smith. 3. Frank Fellows.

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GOVERNORS, SENATORS AND REPRESENTATIVES OF THE VARIOUS STATES

MD.	D	H. R. O'Connor	Jan. 1947	4	D	D	M E Tydings Geo. L. Radcliffe	1945 1947	4	2	1, D. J. Ward (D). 2, H. S. Baldwin (D). 3, T. D'Alesandro (D). 4, D. Ellison (R). 5, L. G. Sasser (D). 6, J. G. Beall (R).
MASS.	R	Leverett Saltonstall	Jan. 1945	2	D	R	David I. Walsh H. C. Lodge, Jr.	1947 1949	4	10	1, Allen T. Treadway (R). 2, C. R. Clason (R). 3, P. J. Philbin (D). 4, F. G. Holmes (R). 5, E. N. Rogers (R). 6, G. J. Bates (R). 7, T. J. Lane (D). 8, A. L. Goodwin (R). 9, C. L. Gifford (R). 10, C. A. Herter (R). 11, J. M. Curley (D). 12, J. W. McCormack (D). 13, R. B. Wigglesworth (R). 14, J. W. Martin, Jr. (R).
MICH.	R	Harry F. Kelly	Jan. 1945	2	R	R	A. H. Vandenberg Homer Ferguson	1947 1949	5	12	1, G. G. Sawdewski (D). 2, E. C. Melhenger (R). 3, P. W. Shaler (R). 4, C. E. Hoffman (R). 5, R. J. Jonnak (R). 6, W. W. Blackney (R). 7, J. P. Wolcott (R). 8, F. I. Crawford (R). 9, A. J. Engel (R). 10, R. O. Woodruff (R). 11, F. Bradley (R). 12, J. B. Bennett (R). 13, G. D. O'Brien (D). 14, L. C. Rabaut (D). 15, J. D. Dingell (D). 16, J. Lesinski (D). 17, G. A. Dondero (R).
MINN.	R	Harold Stassen	Jan. 1945	2	R	R	H. Shipstead J. H. Ball	1947 1949	1	8	1, A. Andresen. 2, J. P. O'Hara. 3, R. P. Gale. 4, M. J. Maas. 5, W. H. Judd. 6, H. Knutson. 7, H. C. Anderson. 8, W. A. Pittenger. 9, H. C. Hagen (F-L).
MISS.	D	Paul B. Johnson	Jan. 1944	4	D	D	J O Eastland Theo. Bilbo	1949 1947	7		1, John E. Rankin. 2, J. L. Whitten. 3, W. M. Whittington. 4, T. G. Abernethy. 5, A. Winstead. 6, W. M. Colmer. 7, D. R. McGehee.
MO.	R	F. C. Donnell	Jan. 1945	4	D	D	Bennett C. Clark Harry Truman	1945 1947	5	8	1, S. W. Arnold (R). 2, M. Schwabe (R). 3, W. C. Cole (R). 4, C. J. Bell (D). 5, R. C. Slaughter (D). 6, M. T. Bennett (R). 7, D. Short (R). 8, W. P. Elmer (R). 9, C. Cannon (D). 10, O. Zimmerman (D). 11, L. E. Miller (R). 12, W. Ploeser (R). 13, J. J. Cochran (D).
MONT.	R	Sam. C. Ford	Jan. 1945	4	D	D	Burton Wheeler James E. Murray	1947 1949	2		1, M. Mansfield. 2, James F. O'Connor.
NEB.	R	Dwight Griswold	Jan. 1945	2	R	R	Kenneth Wherry Hugh A. Butler	1949 1947	4		1, C. T. Curtis. 2, H. Buffett. 3, K. Stefan. 4, A. L. Miller.
NEV.	D	E. P. Carville	Jan. 1947	4	D	D	Pat. A. McCarran James G. Scrugham	1945 1947	1		AT-L.: M. J. Sullivan

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GOVERNORS, SENATORS AND REPRESENTATIVES OF THE VARIOUS STATES

N. H.	R	Robert O. Blood	Jan. 1945	2	R	Stylos Bridges Chas. W. Tobey	1949 1945	2	1. C. E. Merrow. 2. Foster Stearns.
N. J.	R	Walter Edge	Jan. 1944	3	R D	Albert W. Hawkes Arthur Walsh	1949 1947	3 11	1. C. A. Wolverton (R). 2. E. H. Wene (D). 3. J. C. Auchincloss (R). 4. D. L. Powers (R). 5. C. A. Eaton (R). 6. D. McLean (R). 7. J. P. Thomas (R). 8. G. Canfield (R). 9. H. L. Towse (R). 10. F. A. Hartley, Jr. (R). 11. F. L. Sundstrom (R). 12. R. W. Kean (R). 13. Mary I. Norton (D). 14. E. J. Hart (D).
N.Mex	D	John J. Dempsey	Jan. 1945	2	D D	Carl A. Hatch Dennis Chavez	1949 1947	2	At-L.: Clinton P. Anderson and A. M. Fernandez.
N. Y.	R	Thomas E. Dewey	Jan. 1947	4	D D D	R. F. Wagner James M. Mead	1945 1947	23 21 1 A. L.	At-L.: M. Merritt (D) and W. C. Stanley (R). 1. W. Hall (R). 2. W. B. Barry (D). 3. J. Pfeiffer (D). 4. T. H. Gulen (D). 5. J. H. Heffernan (D). 6. A. E. Somers (D). 7. J. E. Delaney (D). 8. D. I. O'Toole (D). 9. E. J. Keogh (D). 10. E. Celler (D). 11. J. O'Mary (D). 12. S. Dickstein (D). 13. J. J. Capozzi (D). 14. A. G. Klein (D). 15. T. P. Burchill (D). 16. J. H. Fay (D). 17. J. C. Baldwin (R). 18. M. J. Kennedy (D). 19. S. Bloom (D). 20. V. Marcantonio (A. L.). 21. J. A. Gavan (D). 22. W. A. Lynch (D). 23. C. A. Buckley (D). 24. J. M. Fitzpatrick (D). 25. R. A. Gamble (R). 26. H. Fish (R). 27. J. LeFevre (R). 28. W. T. Byrne (D). 29. D. P. Taylor (R). 30. B. W. Kearney (R). 31. C. E. Kilburn (R). 32. H. C. Fuller (R). 33. F. J. Douglas (R). 34. E. A. Hall (R). 35. C. E. Hancock (R). 36. J. Tabor (R). 37. W. S. Cole (R). 38. J. J. O'Brien (R). 39. J. Wadsworth (R). 40. W. G. Andrews (R). 41. J. Mink (R). 42. J. C. Butler (R). 43. D. A. Reed (R).
N. C.	D	James M. Broughton	Jan. 1945	4	D D	Jonah W. Bailey R. R. Reynolds	1949 1945	12	1. H. C. Bonner. 2. J. H. Kerr. 3. G. A. Barden. 4. H. D. Cooley. 5. J. H. Folger. 6. C. Durham. 7. J. B. Clark. 8. W. O. Burgin. 9. R. L. Doughton. 10. C. Morrison. 11. A. L. Bulwinkle. 12. Z. Weaver.
N. D.	D	John Moses	Jan. 1945	2	R R	Gerald P. Nye William Langer	1945 1947	2	At-L.: Usher L. Burdick and William Lemke.

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GOVERNORS. SENATORS AND REPRESENTATIVES OF THE VARIOUS STATES

State	Member	Year	Party	Rank	Notes
OHIO	John W. Bricker	Jan. 1945	R	2	Robert A. Taft Harold H. Burton
OKLA.	Robert S. Kerr	Jan. 1947	D	4	Elmer Thomas Edward H. Moore
ORE.	Earl Snell	Jan. 1947	R	4	Charles L. McNary Rufus C. Holman
P.A.	Edward F. Martin	Jan. 1947	R	4	James John Davis Joseph F. Guffey
R. I.	J. Howard McGrath	Jan. 1945	D	2	Peter G. Gerry Theodore F. Green
S. C.	Olin D. Johnston	Jan. 1947	D	4	Ellison D. Smith B. R. Maybank
S. D.	M. Q. Sharpe	Jan. 1945	R	2	Harlan Bushfield Charles Gurney
TENN.	Prentice Cooper	Jan. 1945	D	2	K. D. McKellar Tom Stewart

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GOVERNORS, SENATORS AND REPRESENTATIVES OF THE VARIOUS STATES

TEX.	D	Coke R. Stevenson	Jan. 1945	2	D	D	1949 1947	21	1	1. W. Patman, 2. M. Dies, 3. L. Beckworth, 4. S. Rayburn, 5. H. W. Summers, 6. L. A. Johnson, 7. N. Patton, 8. A. Thomas, 9. J. J. Mansfield, 10. L. B. Johnson, 11. W. R. Poage, 12. F. G. Lanham, 13. E. Gossett, 14. R. M. Kleberg, 15. M. H. West, 16. R. E. Thomason, 17. S. Russell, 18. E. Worley, 19. G. H. Mahon, 20. P. J. Kilday, 21. O. C. Fisher.
UTAH	D	Herbert B. Maw	Jan. 1945	4	D	Elbert D. Thomas Abe Murdock	1945 1947	2	1	1. Walter K. Granger, 2. J. W. Robinson At-L.: Charles A. Plumley.
VT.	R	William H. Wills	Jan. 1945	2	R	Warren R. Austin George D. Aiken	1947 1945	9		1. S. O. Bland, 2. W. R. Harris, 3. D. E. Settlefield Jr., 4. P. H. Drewry, 5. T. G. Burch, 6. C. A. Woodruff, 7. A. W. Robertson, 8. H. W. Smith, 9. J. W. Flanagan, Jr.
VA.	D	James H. Price	Jan. 1945	4	D	Carier Glass Harry F. Byrd	1949 1947	3		1. W. G. Magnuson (D), 2. H. M. Jackson (D), 3. F. Norman (R), 4. H. Holmes (R), 5. W. F. Horan (R), 6. J. M. Coffee (D).
WASH.	R	Arthur B. Langlie	Jan. 1945	4	D	Homer T. Bone Mon C. Wallgren	1945 1947	3		1. A. C. Schiffer (R), 2. J. Randolph (D), 3. E. G. Rohrbough (R), 4. H. S. Ellis (R), 5. J. Kee (D), 6. J. L. Smith (D).
W. VA.	D	Matthew Neeley	Jan. 1945	4	R	Chapman Revercomb Harley M. Kilgore	1949 1947	3		1. L. H. Smith (R), 2. H. Sauthoff (Prog.), 3. W. H. Stevenson (R), 4. T. F. B. Wasielewski (D), 5. H. J. McMurray (D), 6. F. B. Keefe (R), 7. R. F. Murray (R), 8. L. R. Dilweg (D), 9. M. Hull (Prog.), 10. A. E. O'Konski (R).
Wis.	Prog.	Orland S. Loomis (died before taking office; no successor elected Dec. 15, 1942)	Jan. 1945	2	Prog R	R. M. LaFollette Alexander Wiley	1947 1945	3 2	1	At-L.: F. A. Barrett.
Wyo.	D	Lester C. Hunt	Jan. 1947	4	D	Jos. C. O'Mahoney E. V. Robertson	1947 1949	1		A. J. Dimond (Delegate) J. R. Farrington (Delegate) Bolivar Pagan (Resident Commissioner)
ALASKA		Ernest Gruening		Indef				1		Josquin M. Elizalde (Resident Commissioner)
HAWAII		Joseph B. Poindexter		Indef						
P. RICO		Rexford G. Tugwell		Indef						
VR. IS.		Charles Harwood		Indef						
COMMONWEALTH OF THE PHILIPPINES										

UNITED STATES FOREIGN SERVICE

Post	Name	Rank*	Whence Appointed	Date of Assignment
Afghanistan				
Kabul	Cornelius Van H. Engert	E.E. and M.P.	California	May 2, 1942
Argentina				
Buenos Aires	Norman Armour	A.E. and P.	New Jersey	May 18, 1939
Australia				
Canberra	Nelson T. Johnson	E.E. and M.P.	Oklahoma	Feb. 11, 1941
Belgium†				
Brussels	Anthony J. Drexel Biddle, Jr.	A.E. and P.	Pennsylvania	Feb. 11, 1941
Bolivia				
La Paz	Pierre De L. Boal	A.E. and P.	Pennsylvania	Mar. 5, 1942
Brazil				
Rio de Janeiro	Jefferson Caffery	A.E. and P.	Louisiana	July 13, 1937
Canada				
Ottawa, Ontario	Ray Atherton	A.E. and P.	Massachusetts	July 8, 1943
Chile				
Santiago	Claude G. Bowers	A.E. and P.	New York	June 22, 1939
China				
Peiping	Clarence E. Gauss	A.E. and P.	Connecticut	Feb. 11, 1941
Colombia				
Bogota	Arthur Bliss Lane	A.E. and P.	New York	Mar. 5, 1942
Costa Rica				
San Jose	Fay A. Des Portes	A.E. and P.	South Carolina	Mar. 27, 1943
Cuba				
Havana	Spruille Braden	A.E. and P.	New York	Sept. 17, 1941
Czechoslovakia†				
Prague	Anthony J. Drexel Biddle, Jr.	A.E. and P.	Pennsylvania	Feb. 11, 1941
Denmark				
Copenhagen				

Post	Name	Rank*	Whence Appointed	Date of Assignment
Dominican Republic				
Ciudad Trujillo	Avra M. Warren	A.E. and P.	Maryland	Mar. 27, 1942
Ecuador				
Quito	Robert M. Scotten	A.E. and P.	Michigan	Mar. 27, 1943
Egypt	Alexander C. Kirk	E.E. and M. P.	Illinois	Feb. 11, 1941
Ethiopia	John J. Caldwell	E.E. and M.P.	Kentucky	1943
Finland				
Addis Abeba	H. F. Arthur Schoenfeld	E.E. and M. P.	Dist. Columbia	Apr. 22, 1937
Helsingfors				
Great Britain				
London	John G. Winant	A.E. and P.	New Hampshire	Feb. 11, 1941
Greece†	Lincoln MacVeagh	A.E. and P.	Connecticut	1943
Guatemala				
Guatemala	Boaz Long	A.E. and P.	New Mexico	Mar. 27, 1943
Haiti				
Port au Prince	John C. White	A.E. and P.	New York	Nov. 29, 1940
Honduras				
Tegucigalpa	John D. Erwin	A.E. and P.	Tennessee	July 29, 1937
Iceland				
Reykjavik	Leland B. Morris	E.E. and M.P.	Pennsylvania	Aug. 13, 1942
Iran (Persia)				
Teheran	Louis G. Dreyfus, Jr.	E.E. and M.P.	California	July 7, 1939
Iraq (Mesopotamia)				
Baghdad	Loy W. Henderson	E.E. and M.P.	Arkansas	1943
Ireland				
Dublin	David Gray	E.E. and M.P.	Florida	Feb. 16, 1940

Post	Name	Rank*	Whence Appointed	Date of Assignment
Lebanon				
Beirut	George Wadsworth	C.G.	New York	Oct. 9, 1942
Liberia				
Monrovia	Lester A. Walton	E.E. and M.P.	New York	July 22, 1935
Liechtenstein				
Vaduz	Samuel E. Woods	C.G.	Mississippi	July 3, 1942
Luxembourg†				
Luxembourg	Ray Atherton	E.E. and M.P.	Massachusetts	July 8, 1943
Mexico				
Mexico, D. F.	George Messersmith	A.E. and P.	Delaware	Dec. 4, 1941
Monaco				
Morocco				
Tangier				
Netherlands				
The Hague	Anthony J. Drexel Biddle, Jr.	A.E. and P.	Pennsylvania	Feb. 11, 1941
New Zealand				
Wellington	William C. Burdett	E.E. and P.	Tennessee	1943
Nicaragua				
Managua	James B. Stewart	A.E. and P.	New Mexico	March 5, 1942
Norway†				
Oslo	Anthony J. Drexel Biddle, Jr.	A.E. and P.	Pennsylvania	Feb. 11, 1941
Palestine				
Jerusalem	Lowell C. Pinkerton	C.G.	Missouri	Feb. 14, 1941
Panama				
Panama	Edwin C. Wilson	A.E. and P.	Florida	Feb. 11, 1941
Paraguay				
Asuncion	Wesley Frost	A.E. and P.	Kentucky	March 20, 1941
Peru				
Lima				
Poland†				
Warsaw	Anthony J. Drexel Biddle, Jr.	A.E. and P.	Pennsylvania	May 4, 1937

Post	Name	Rank*	Whence Appointed	Date of Assignment
Portugal				
Lisbon	R. Henry Norweb	E.E. and M.P.	Ohio	Nov. 15, 1943
El Salvador				
San Salvador	Walter Thurston	A.E. and P.	Arizona	Mar. 27, 1943
Saudi Arabia				
Cairo, Egypt	Alexander C. Kirk	E.E. and M.P.	Illinois	Feb. 21, 1941
Spain				
Madrid	Carlton J. H. Hayes	A.E. and P.	New York	May 2, 1942
Sweden				
Stockholm	Herschel V. Johnson	E.E. and M.P.	North Carolina	Oct. 21, 1941
Switzerland				
Berne	Leland Harrison	E.E. and M.P.	Illinois	July 13, 1937
Syria				
Beirut, Lebanon	George Wadsworth	C.G.	New York	Oct. 9, 1942
Turkey				
Ankara	Laurence A. Steinhardt	A.E. and P.	New York	Jan. 12, 1942
Union of South Africa				
Pretoria Transvaal				
Union of Soviet Socialist Republics				
Moscow	W. Averell Harriman	A.E. and P.	New York	Oct. 7, 1943
Uruguay				
Montevideo	William Dawson	A.E. and P.	Minnesota	Feb. 11, 1941
Venezuela				
Caracas	Frank P. Corrigan	A.E. and P.	Ohio	Jan. 20, 1939
Yugoslavia†				
Belgrade	Anthony J. Drexel Biddle, Jr.	A.E. and P.	Pennsylvania	Sept. 29, 1942

* A. E., Ambassador Extraordinary; P., Plenipotentiary; E.E., Envoy Extraordinary; M.P., Minister Plenipotentiary; M.R., Minister Resident; C.G., Consul General.

† Residence at post rendered impossible because of the War. Mr. Biddle is U. S. Ambassador to the Governments of Belgium, Czechoslovakia, Netherlands, Norway, Poland and Yugoslavia established in exile in London, England. Mr. MacVegh is U. S. Ambassador to the Government of Greece established in exile in Cairo, Egypt. Mr. Atherton is Envoy to the Government of Luxembourg in exile in Ottawa, Canada.

EMBASSIES AND LEGATIONS IN WASHINGTON

Country	Name	Rank*
Afghanistan	....Mr. Abdol Hosayn Aziz	....E.E. and M.P.
Argentina	.....Senor Don Felipe A. Espil	.....A.E. and P.
Australia	.....Sir Owen Dixon	.....E.E. and M.P.
Belgium	.....Count Robert van der Straten-Ponthoz	.....A.E. and P.
Bolivia	.....Senor Dr. Don Luis Fernando Guachalla	.....A.E. and P.
Brazil	.....Mr. Carlos Martins	.....A.E. and P.
Canada	.....The Hon. Leighton G. McCarthy	.....A.E. and P.
Chile	.....Senor Don Rodolfo Michels	.....A.E. and P.
China	.....Dr. Wei Tao-ming	.....A.E. and P.
Colombia	.....Senor Don Alberto Lleras Camargo	.....A.E. and P.
Costa Rica	.....Senor Don Carlos Manuel Escalante	.....A.E. and P.
Cuba	.....Senor Dr. Aurelio F. Conchoso	.....A.E. and P.
Czechoslovakia	..Mr. Vladimir Hurban	.....A.E. and P.
Denmark	.....Mr. Henrik de Kauffmann	.....E.E. and M.P.
Dominican Rep.	.....Senor Anselmo Copello	.....A.E. and P.
Ecuador	.....Senor Capitan Colon Eloy Alfaro	.....A.E. and M.P.
Egypt	.....Mahmoud Hassan Bey	.....E.E. and M.P.
Estonia	.....Mr. Johannes Kaiv	.....A.C.G.**
Finland	.....Mr. Hjalmar J. Procope	.....E.E. and M.P.
Great Britain	...Viscount Halifax	.....A.E. and P.
Greece	.....Mr. Cimon P. Diamantopoulos	.....A.E. and P.
Guatemala	.....Senor Dr. Don Adrian Recinos	.....A.E. and P.
Haiti	.....Mr. Andre Liautaud	.....A.E. and P.
Honduras	.....Senor Dr. Don Julian R. Caceres	.....A.E. and P.
Iceland	.....Mr. Thor Thors	.....E.E. and M.P.
Iran	.....Mr. Mohammed Schayesteh	.....E.E. and M.P.
Iraq	.....Mr. Ali Jawdat	.....E.E. and M.P.
Ireland	.....Mr. Robert Brennan	.....E.E. and M.P.
Latvia	.....Dr. Alfred Bilmanis	.....E.E. and M.P.
Lithuania	.....Mr. Povilas Zadeikis	.....E.E. and M.P.
Luxembourg	...Mr. Hugues Le Gallais	.....E.E. and M.P.
Mexico	.....Senor Dr. Don Francisco Castillo Najera	.....A.E. and P.
Netherlands	.....Dr. A. Loudon	.....A.E. and P.
New Zealand	...Mr. Walter Nash	.....E.E. and M.P.
Nicaragua	.....Senor Dr. Don Guillermo Sevilla Sacasa	.....A.E. and P.
Norway	.....Mr. Wilhelm Munthe de Morgenstierne	.....A.E. and P.
Panama	.....Senor Don Enrique A. Jimenez	.....A.E. and P.
Paraguay	.....Senor Dr. Don Celso R. Velazquez	.....A.E. and P.
Peru	.....Senor Don Manuel de Freyre y Santander	.....A.E. and P.
Poland	.....Mr. Jan Ciechanowski	.....A.E. and P.
Portugal	.....Dr. Joao Antonio de Bianchi	.....E.E. and M.P.
El Salvador	.....Senor Dr. Don Hector David Castro	.....A.E. and P.
Soviet Republics	Mr. Andrei A. Gromyko	.....A.E. and P.
Spain	.....Senor Don Juan Francisco de Cardenas	.....A.E. and P.
Sweden	.....Mr. W. Bostrom	.....E.E. and M.P.
Switzerland	.....Mr. Charles Bruggmann	.....E.E. and M.P.
Thailand	.....Mom Rajawongse Seni Pramoj	.....E.E. and M.P.
Turkey	.....Mr. Mehmet Munir Ertegun	.....A.E. and P.
Un. of So. Africa	Mr. Ralph William Close	.....E.E. and M.P.
Uruguay	.....Dr. Juan Carlos Blanco	.....A.E. and P.
Venezuela	.....Senor Dr. Don Diogenes Escalante	.....A.E. and P.
Yugoslavia	.....Mr. Constantin Fotitch	.....A.E. and P.

*A.E., Ambassador Extraordinary; P., Plenipotentiary; E.E., Envoy Extraordinary; M.P., Minister Plenipotentiary. **Acting Consul General in New York, in charge of Legation.

THE WIVES OF THE PRESIDENTS

President	Wife's Name	Place of Birth	Born	Married	Died	Sons	Daughters
Washington..	Martha (Danridge) Custis..	Va.	1731	1759	1802	....	....
J. Adams..	Abigail Smith ..	Mass.	1744	1764	1818	3	2
Jefferson..	Martha (Wayles) Skelton ..	Va.	1748	1772	1782	1	5
Madison..	Dorothy (Payne) Todd..	N. C.	1772	1794	1849	....	....
Monroe ..	Eliza Kortright ..	N. Y.	1768	1786	1830	....	2
J. Q. Adams ..	Louise Catherine Johnson..	England	1775	1797	1852	3	1
Jackson..	Rachel (Donelson) Robards	Va.	1767	1791	1828	....	....
Van Buren ..	Hannah Hoes ..	N. Y.	1783	1807	1819	4	....
W. H. Harrison..	Anna Symmes ..	N. J.	1775	1795	1864	6	4
Tyler.....	Letitia Christian ..	Va.	1790	1813	1842	3	4
Polk.	Julia Gardiner ..	N. Y.	1820	1844	1889	5	2
Polk.	Sarah Childress ..	Tenn.	1803	1824	1891	....	....
Taylor....	Margaret Smith ..	Md.	1788	1810	1852	1	5
Fillmore..	Abigail Powers ..	N. Y.	1789	1826	1853	1	1
	Caroline (Carmichael) McIntosh	N. J.	1813	1858	1881	....	..
Pierce..	Jane Means Appleton ..	N. H.	1806	1834	1863	3	....
Buchanan..	(Unmarried) ..	....	....	....	....	....	....
Lincoln..	Mary Todd ..	Ky.	1818	1842	1882	4	....
Johnson..	Eliza McCardie ..	Tenn.	1810	1827	1876	3	2
Grant....	Julia Dent ..	Mo.	1826	1848	1902	3	1
Hayes..	Lucy Ware Webb ..	Ohio ..	1831	1852	1889	7	1
Garfield..	Lucretia Rudolph ..	Ohio ..	1833	1858	1918	4	1
Arthur..	Ellen Lewis Herndon ..	Va.	1837	1859	1880	2	1
Cleveland..	Frances Folsom ..	N. Y.	1864	1886	....	2	3
B. Harrison..	Caroline Lavina Scott ..	Ohio ..	1832	1853	1892	1	1
	Mary Scott (Lord) Dimmick	Ohio ..	1858	1896	....	....	1
McKinley..	Ida Saxton ..	Ohio ..	1847	1871	1907	....	2
T. Roosevelt	Alice Hathaway Lee ..	Mass.	1861	1880	1884	....	1
	Edith Kermit Carow ..	N. Y.	1861	1886	....	4	1
Taft....	Helen Herron ..	Ohio ..	1861	1886	1943	2	1
Wilson....	Ellen Louise Axson ..	Ga.	1860	1885	1914	....	3
	Edith (Bolling) Galt ..	Va.	1872	1915	....	....	..
Harding..	Florence Kling ..	Ohio ..	1860	1891	1924	....	....
Coolidge..	Grace Anna Goodhue ..	Vt.	1879	1905	....	2	....
Hoover..	Lou Henry ..	Iowa ..	1875	1899	....	2	....
F. D. Roosevelt.	Anna Eleanor Roosevelt	N. Y.	1884	1905	....	4	1

VICE-PRESIDENTS OF THE UNITED STATES

Name	Party	Born	Home	Inaug.	Died at	Year
1 John Adams	F.	1735	Mass.	1789	Quincy, Mass.	1826
2 Thomas Jefferson ..	D.-R.	1743	Va.	1797	Monticello, Va.	1826
3 Aaron Burr	D.-R.	1756	N. Y.	1801	Staten Island, N. Y.	1836
4 George Clinton	D.-R.	1739	N. Y.	1805	Washington, D. C.	1812
5 Elbridge Gerry	D.-R.	1744	Mass.	1813	Washington, D. C.	1814
6 Daniel D. Tompkins ..	D.-R.	1774	N. Y.	1817	Staten Island, N. Y.	1825
7 John C. Calhoun	D.-R.	1782	S. C.	1825	Washington, D. C.	1850
8 Martin Van Buren ..	D.	1782	N. Y.	1833	Kinderhook, N. Y.	1862
9 Richard M. Johnson..	D.	1780	Ky.	1837	Frankfort, Ky.	1850
10 John Tyler	D.	1790	V.	1841	Richmond, Va.	1862
11 George M. Dallas ..	D.	1792	Pa.	1845	Philadelphia, Pa.	1864
12 Millard Fillmore ..	W.	1800	N. Y.	1849	Buffalo, N. Y.	1874
13 William R. King ..	D.	1786	Ala.	1853	Dallas Co., Ala.	1853
14 John C. Breckinridge	D.	1821	Ky.	1857	Lexington, Ky.	1875
15 Hannibal Hamlin ..	R.	1809	Me.	1861	Bangor, Me.	1891
16 Andrew Johnson ..	R.	1808	Tenn.	1865	Carter Co., Tenn.	1875
17 Schuyler Colfax ..	R.	1823	Ind.	1869	Mankato, Minn.	1885
18 Henry Wilson	R.	1812	Mass.	1873	Washington, D. C.	1875
19 William A. Wheeler ..	R.	1819	N. Y.	1877	Malone, N. Y.	1887
20 Chester A. Arthur ..	R.	1830	N. Y.	1881	New York City, N. Y.	1886
21 Thos. A. Hendricks ..	D.	1819	Ind.	1885	Indianapolis, Ind.	1885
22 Levi P. Morton	R.	1824	N. Y.	1889	Rhinebeck, N. Y.	1920
23 Adlai E. Stevenson ..	D.	1835	Ill.	1893	Chicago, Ill.	1914
24 Garrett A. Hobart ..	R.	1844	N. J.	1897	Paterson, N. J.	1899
25 Theodore Roosevelt ..	R.	1858	N. Y.	1901	Oyster Bay, N. Y.	1919
26 Chas. W. Fairbanks ..	R.	1852	Ind.	1905	Indianapolis, Ind.	1918
27 James S. Sherman ..	R.	1855	N. Y.	1909	Utica, N. Y.	1912
28 Thomas R. Marshall ..	D.	1854	Ind.	1913	Washington, D. C.	1925
29 Calvin Coolidge	R.	1872	Mass.	1921	Northampton, Mass.	1933
30 Charles G. Dawes	R.	1865	Ill.	1925	....	....
31 Charles Curtis	R.	1860	Kan.	1929	Washington, D. C.	1936
32 John N. Garner	D.	1869	Texas	1933	....	....
33 Henry A. Wallace	D.	1888	Iowa	1941	....	....

PRESIDENTS OF THE UNITED STATES

No.	Party	Name	Ancestry	Took Office
1.	Federal.....	George Washington	English.....	Apr. 30, 1789
2.	Federal.....	John Adams	English.....	Mar. 4, 1797
3.	Dem.-Rep....	Thomas Jefferson	Welsh.....	Mar. 4, 1801
4.	Dem.-Rep....	James Madison	English.....	Mar. 4, 1809
5.	Dem.-Rep....	James Monroe	Scotch.....	Mar. 4, 1817
6.	Dem.-Rep....	John Quincy Adams	English.....	Mar. 4, 1825
7.	Democrat....	Andrew Jackson	Scotch-Irish..	Mar. 4, 1829
8.	Democrat....	Martin Van Buren	Dutch.....	Mar. 4, 1837
9.	Whig.....	William Henry Harrison	English.....	Mar. 4, 1841
10.	Democrat....	John Tyler	English.....	Apr. 6, 1841
11.	Democrat....	James Knox Polk	Scotch-Irish..	Mar. 4, 1845
12.	Whig.....	Zachary Taylor	English.....	Mar. 5, 1849*
13.	Whig.....	Millard Fillmore	English.....	July 10, 1850
14.	Democrat....	Franklin Pierce	English.....	Mar. 4, 1853
15.	Democrat....	James Buchanan	Scotch-Irish..	Mar. 4, 1857
16.	Republican..	Abraham Lincoln	English.....	Mar. 4, 1861
17.	Republican..	Andrew Johnson	English.....	Apr. 15, 1865
18.	Republican..	Ulysses Simon Grant	English.....	Mar. 4, 1869
19.	Republican..	Rutherford Birchard Hayes ...	Scotch.....	Mar. 5, 1877
20.	Republican..	James Abraham Garfield	English.....	Mar. 4, 1881
21.	Republican..	Chester Alan Arthur	Scotch-Irish..	Sept. 20, 1881
22.	Democrat....	(Stephen) Grover Cleveland ...	English.....	Mar. 4, 1885
23.	Republican..	Benjamin Harrison	English.....	Mar. 4, 1889
24.	Democrat....	(Stephen) Grover Cleveland ...	English.....	Mar. 4, 1893
25.	Republican..	William McKinley	Scotch-Irish..	Mar. 4, 1897
26.	Republican..	Theodore Roosevelt	Dutch.....	Sept. 14, 1901
27.	Republican..	William Howard Taft	English.....	Mar. 4, 1909
28.	Democrat....	(Thomas) Woodrow Wilson ...	Scotch-Irish..	Mar. 4, 1913
29.	Republican..	Warren Gamaliel Harding ...	English.....	Mar. 4, 1921
30.	Republican..	Calvin Coolidge	English.....	Aug. 3, 1923
31.	Republican..	Herbert Clark Hoover	Swiss.....	Mar. 4, 1929
32.	Democrat....	Franklin Delano Roosevelt ...	Dutch.....	Mar. 4, 1933

* As March 4 fell on a Sunday, when it was considered unseemly to inaugurate, Senator David Rice Atchison was sworn in as President pro tempore from March 3-5.

THE AMERICAN'S CREED

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies.

PRESIDENTIAL OATH OF OFFICE

The Constitution of the United States requires that the President take the following oath of affirmation before entering office:

"I do solemnly swear (or affirm) that I will faithfully execute the office of president of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

PRESIDENTS OF THE UNITED STATES

Born	Died	Burial Place
Feb. 22, 1732, Wakefield, Va.....	Dec. 14, 1799..	Mt. Vernon, Va.
Oct. 30, 1735, Quincy, Mass.	July 4, 1826...	Quincy, Mass.
Apr. 13, 1743, Shadwell, Va.	July 4, 1826...	Monticello, Va.
Mar. 16, 1751, Port Conway, Va.	June 28, 1836..	Montpelier, Va.
Apr. 28, 1758, Westmoreland Co., Va. ..	July 4, 1831...	Richmond, Va.
July 11, 1767, Quincy, Mass.	Feb. 23, 1848..	Quincy, Mass.
Mar. 15, 1767, Waxhaw Stmnt., S. C. ..	June 8, 1845...	Nashville, Tenn.
Dec. 5, 1782, Kinderhook, N. Y.	July 24, 1862..	Kinderhook, N. Y.
Feb. 9, 1773, Berkeley, Va.	Apr. 4, 1841...	North Bend, Ohio
Mar. 29, 1790, Greenway, Va.	Jan. 17, 1862..	Richmond, Va.
Nov. 2, 1795, Mecklenburg Co., N. C. ...	June 15, 1849..	Nashville, Tenn.
Nov. 24, 1784, Orange Co., Va.	July 9, 1850...	Springfield, Ky.
Jan. 7, 1800, Summer Hill, N. Y.	Mar. 7, 1874...	Buffalo, N. Y.
Nov. 23, 1804, Hillsborough, N. H.	Oct. 8, 1869...	Concord, N. H.
Apr. 23, 1791, Mercersburg, Pa.	June 1, 1868...	Lancaster, Pa.
Feb. 12, 1809, Hardin Co., Ky.	Apr. 15, 1865..	Springfield, Ill.
Dec. 29, 1808, Raleigh, N. C.	July 31, 1875..	Greenville, Tenn.
Apr. 27, 1822, Point Pleasant, O.	July 23, 1885..	New York, N. Y.
Oct. 4, 1822, Delaware, O.	Jan. 17, 1893..	Fremont, Ohio
Nov. 19, 1831, Orange, O.	Sept. 19, 1881..	Cleveland, Ohio
Oct. 5, 1830, Fairfield, Vt.	Nov. 18, 1886..	Albany, N. Y.
Mar. 18, 1837, Caldwell, N. J.	June 24, 1908..	Princeton, N. J.
Aug. 20, 1833, North Bend, O.	Mar. 13, 1901..	Indianapolis, Ind.
Mar. 18, 1837, Caldwell, N. J.	June 24, 1908..	Princeton, N. J.
Jan. 29, 1843, Niles, O.	Sept. 14, 1901..	Canton, Ohio
Oct. 27, 1858, New York, N. Y.	Jan. 6, 1919...	Oyster Bay, N. Y.
Sept. 8, 1857, Cincinnati, O.	Mar. 8, 1930...	Arlington, Va.
Dec. 28, 1856, Staunton, Va.	Feb. 3, 1924...	Washington, D. C.
Nov. 2, 1865, Corsica, O.	Aug. 2, 1923...	Marion, Ohio
July 4, 1872, Plymouth, Vt.	Jan. 5, 1933...	Plymouth, Vt.
Aug. 10, 1874, West Branch, Ia.		
Jan. 30, 1882, Hyde Park, N. Y.		

LAST WORDS OF THE PRESIDENTS

George Washington — "It is well."
John Adams — "Independence forever."

John Quincy Adams — "It is the last of earth. I am content."

Thomas Jefferson — "I resign my spirit to God, my daughter to my country."

Andrew Jackson — "I hope to meet each of you in heaven. Be good children, all of you, and strive to be ready when the change comes."

Wm. Henry Harrison — "I wish you to understand the true principles of government. I wish them carried out. I ask nothing more."

Zachary Taylor — "I am about to die. I expect a summons soon. I

have endeavored to discharge all my official duties faithfully. I regret nothing, but am sorry I am about to leave my friends."

James Buchanan — "O Lord Almighty, as Thou wilt!"

Ulysses S. Grant — "Water."

James Garfield — "The people my trust."

Grover Cleveland — "I have tried so hard to do right!"

William McKinley — "It is God's way. His will be done, not ours."

Theodore Roosevelt — "Put out the light, please."

Woodrow Wilson — "I'm a broken machine. But I'm ready."

DECLARATION OF INDEPENDENCE

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment

of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained, and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within.

He has endeavored to prevent the population of these states; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of justice by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies, without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation: For quartering large bodies of armed troops among us: For protecting them by a mock Trial from punishment for any Murders which they should commit on the Inhabitants of these States: For cutting off our Trade with all parts of the world: For imposing Taxes on us without our Consent: For depriving us in many cases of the benefits of Trial by Jury: For transporting us beyond Seas to be tried for pretended offences: For abolishing the free System of English Laws in a neighboring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies: For taking away our Charters, abolishing our most valuable Laws and altering fundamentally the Forms of our Governments: For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages,

and totally unworthy of the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions. In every stage of these Oppressions We have Petitioned for Redress in the most humble terms. Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people. Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

WE THEREFORE, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name and by authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be, Free and Independent States; that they are Absolved from all Alle-

giance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved: and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Com-

merce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

Signed:

Massachusetts

John Hancock
John Adams
Samuel Adams
Eldridge Gerry
Robert Treat Paine

Delaware

Thomas McKean
George Read
Caesar Rodney

Maryland

Charles Carroll
Samuel Chase
William Paca
Thomas Stone

Pennsylvania

George Clymer
Benjamin Franklin
Robert Morris
John Morton
George Ross
Benjamin Rush
James Smith
George Taylor
James Wilson

Virginia

Carter Braxton
Benjamin Harrison
Thomas Jefferson
Richard Henry Lee
Francis Lightfoot Lee
Thomas Nelson, Jr.
George Wythe

New Jersey

Abraham Clark
John Hart
Francis Hopkins
Richard Stockton
John Witherspoon

Georgia

Button Gwinnett
Lyman Hall
George Walton

South Carolina

Thomas Heyward, Jr.
Thomas Lynch, Jr.
Arthur Middleton
Edward Rutledge

Rhode Island

William Ellery
Stephen Hopkins

New Hampshire

Josiah Bartlett
Matthew Thornton
William Whipple

New York

William Floyd
Francis Lewis
Philip Livingston
Lewis Morris

North Carolina

Joseph Hewes
William Hooper
John Penn

Connecticut

Samuel Huntington
Roger Sherman
William Williams
Oliver Wolcott

CONSTITUTION OF THE UNITED STATES

(The Original Manuscript Has No Title.)

PREAMBLE

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this CONSTITUTION for the United States of America.

ARTICLE I.

LEGISLATIVE DEPARTMENT

SECTION 1.

CONGRESS

All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

SECTION 2.

HOUSE OF REPRESENTATIVES

Election of Members. The House of Representatives shall be composed of members chosen every second year by the people of the several States, and the electors in each State shall have the qualifications requisite for electors of the most numerous branch of the State Legislature. [Modified by the Fourteenth Amendment.]

QUALIFICATIONS. No person shall be a representative who shall not have attained to the age of twenty-five years, and been seven years a citizen of the United States, and who shall not, when elected, be an inhabitant of that State in which he shall be chosen.

APPORTIONMENT. Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, [The apportionment under the census of 1930 is one representative for every 279,712 persons.] which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons. [The word "persons" refers to slaves. The word "slave" nowhere appears in the Constitution. This paragraph has been amended (Amendments XIII and XIV) and is no longer in force.] The actual enumeration shall be made within three years after the first meeting of the Congress of the United States, and within every subsequent term of ten years, in such manner as they shall by law direct. The number of representatives shall not exceed one for every thirty thousand, but each State shall have at least one representative: [and until such enumeration shall be made, the State of New Hampshire shall be entitled to choose three; Massachusetts, eight; Rhode Island and Providence Plantations, one; Connecticut, five, New York, six; New Jersey, four; Pennsylvania, eight; Delaware, one; Maryland, six; Virginia, ten; North Carolina, five; South Carolina, five; and Georgia, three.] [Temporary Clause.]

VACANCIES. When vacancies happen in the representation from any State, the executive authority (Governor) thereof shall issue writs of election to fill such vacancies.

OFFICERS. IMPEACHMENT. The House of Representatives shall choose their Speaker [The Speaker, who presides, is one of the representatives; the other officers — clerk, sergeant-at-arms, postmaster, chaplain, doorkeeper, etc. — are not.] and other officers; and shall have the sole power of impeachment.

SECTION 3.

THE SENATE

NUMBER OF SENATORS: ELECTION. The Senate of the United States shall be composed of two senators from each State, chosen by the Legislature thereof, for six years; and each senator shall have one vote. [Repealed in 1913 by Amendment XVII.]

CLASSIFICATION. Immediately after they shall be assembled in consequence of the first election, they shall be divided as equally as may be into three classes. The seats of the senators of the first class shall be vacated at the expiration of the second year; of the second class, at the expiration of the fourth year; of the third class, at the expiration of the sixth year, so that one-third may be chosen every second year; and if vacancies happen by resignation, or otherwise, during the recess of the Legislature of any State, the executive thereof may make temporary appointments until the next meeting of the Legislature, which shall then fill such vacancies. [Modified by Amendment XVII.]

QUALIFICATIONS. No person shall be a senator who shall not have attained to the age of thirty years, and been nine years a citizen of the United States, and who shall not, when elected, be an inhabitant of that State for which he shall be chosen.

PRESIDENT OF SENATE. The Vice-President of the United States shall be president of the Senate, but shall have no vote, unless they be equally divided.

OFFICERS. The Senate shall choose their other officers, and also a president pro tempore, in the absence of the Vice-President, or when he shall exercise the office of President of the United States.

TRIALS OF IMPEACHMENT. The Senate shall have the sole power to try all impeachments: When sitting for that purpose, they shall be on oath or affirmation. When the President of the United States is tried, the Chief-Justice shall preside: and no person shall be convicted without the concurrence of two-thirds of the members present.

JUDGMENT IN CASE OF CONVICTION. Judgment in cases of impeachment shall not extend further than to removal from office, and disqualification to hold and enjoy any office of honor, trust, or profit under the United States; but the party convicted shall nevertheless be liable and subject to indictment, trial, judgment, and punishment, according to law.

SECTION 4.

BOTH HOUSES

MANNER OF ELECTING MEMBERS. The times, places, and manner of holding elections for senators and representatives shall be prescribed in each State by the Legislature thereof; but the Congress may at any time, by law, make or alter such regulations, except as to the places of choosing senators. [This is to prevent Congress from fixing the places of meeting of the state legislatures.]

MEETINGS OF CONGRESS. The Congress shall assemble at least once in every year, and such meeting shall be on the first Monday in December, unless they shall by law appoint a different day. [Amended by Article XX, Section 2.]

SECTION 5.

THE HOUSES SEPARATELY

ORGANIZATION. Each house shall be the judge of the elections, returns, and qualifications of its own members, and a majority of each shall constitute a quorum to do business; but a smaller number may adjourn from day to day, and may be authorized to compel the attendance of absent members, in such manner, and under such penalties, as each house may provide.

RULES. Each house may determine the rules of its proceedings, punish its members for disorderly behavior, and, with the concurrence of two-thirds, expel a member.

JOURNAL. Each house shall keep a journal of its proceedings, and from time to time publish the same, excepting such parts as may in their judgment require secrecy, and the yeas and nays of the members of either house or any question shall, at the desire of one-fifth of those present, be entered on the journal.

ADJOURNMENT. Neither house, during the session of Congress, shall, without the consent of the other, adjourn for more than three days, nor to any other place than that in which the two houses shall be sitting.

SECTION 6.

PRIVILEGES AND RESTRICTIONS ON MEMBERS

PAY AND PRIVILEGES OF MEMBERS. The senators and representatives shall receive a compensation for their services, to be ascertained by law, and paid out of the treasury of the United States. They shall in all cases, except treason, felony, and breach of the peace, be privileged from arrest during their attendance at the session of their respective houses, and in going to and returning from the same, and for any speech or debate in either house, they shall not be questioned in any other place.

PROHIBITIONS ON MEMBERS. No senator or representative shall, during the time for which he was elected, be appointed to any civil office under the authority of the United States, which shall have been created, or the emoluments whereof shall have been increased, during such time; and no person holding any office under the United States shall be a member of either house during his continuance in office.

SECTION 7.

METHOD OF PASSING LAWS

REVENUE BILLS. All bills for raising revenue shall originate in the House of Representatives; but the Senate may propose or concur with amendments as on other bills.

HOW BILLS BECOME LAWS. Every bill which shall have passed the House of Representatives and the Senate shall, before it becomes a law, be presented to the President of the United States; if he approve, he shall sign it, but if not, he shall return it with his objections, to that house in which it shall have originated, who shall enter the objections at large on their journal, and proceed to reconsider it. If after such reconsideration, two-thirds of that house shall agree to pass the bill, it shall be sent, together with the objections, to the other house, by which it shall likewise be reconsidered, and if approved by two-thirds of that house, it shall become a law. But in all such cases the votes of both houses shall be determined by yeas and nays, and the names of the persons voting for and against the bill shall be entered on the journal of each house respectively. If any bill shall not be returned by the President within ten days (Sundays excepted) after it shall have been presented to him, the same shall be a law, in like manner as if he had signed it, unless the Congress by their adjournment prevent its return, in which case it shall not be a law.

RESOLUTIONS, etc. Every order, resolution, or vote to which the concurrence of the Senate and House of Representatives may be necessary (except on a question of adjournment) shall be presented to the President of the United States; and before the same shall take effect, shall be approved by him, or being disapproved by him, shall be repassed by two-thirds of the Senate and House of Representatives, according to the rules and limitations prescribed in the case of a bill.

SECTION 8.

POWERS GRANTED TO CONGRESS

POWERS OF CONGRESS. The Congress shall have power.

To lay and collect taxes, duties, imposts, and excises, to pay the debts and provide for the common defense and general welfare of the United States; but all duties, imposts, and excises shall be uniform throughout the United States;

To borrow money on the credit of the United States;

To regulate commerce with foreign nations, and among the several States, and with the Indian tribes;

To establish a uniform rule of naturalization, and uniform laws on the subject of bankruptcies throughout the United States;

To coin money, regulate the value thereof, and of foreign coin, and fix the standard of weights and measures;

To provide for the punishment of counterfeiting the securities and current coin of the United States;

To establish post-offices and post-roads;

To promote the progress of science and useful arts, by securing, for limited times, to authors and inventors the exclusive right to their respective writings and discoveries;

To constitute tribunals inferior to the Supreme Court;

To define and punish piracies and felonies committed on the high seas, and offenses against the law of nations;

To declare war, grant letters of marque and reprisal, [Letters granted by the government

to private citizens in time of war, authorizing them, under certain conditions, to capture the ships of the enemy.] and make rules concerning captures on land and water;

To raise and support armies, but no appropriation of money to that use shall be for a longer term than two years;

To provide and maintain a navy;

To make rules for the government and regulation of the land and naval forces;

To provide for calling forth the militia to execute the laws of the Union, suppress insurrections and repel invasions;

To provide for organizing, arming, and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the States respectively the appointment of the officers, and the authority of training the militia according to the discipline prescribed by Congress;

To exercise exclusive legislation in all cases whatsoever over such district (not exceeding ten miles square) as may, by cession of particular States, and the acceptance of Congress, become the seat of the government of the United States, [The District of Columbia] and to exercise like authority over all places purchased by the consent of the Legislature of the State in which the same shall be, for the erection of forts, magazines, arsenals, dockyards, and other needful buildings; — And

IMPLIED POWERS. To make all laws which shall be necessary and proper for carrying into execution the foregoing powers, and all other powers vested by this Constitution in the government of the United States, or in any department or officer thereof. [This is the famous elastic clause of the Constitution.]

SECTION 9.

POWERS FORBIDDEN TO THE UNITED STATES

ABSOLUTE PROHIBITIONS ON CONGRESS. The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person. [This refers to the foreign slave trade. "Persons" means "slaves." In 1808 Congress prohibited the importation of slaves. This clause is no longer in force.]

The privilege of the writ of habeas corpus [An official document requiring an accused person who is in prison awaiting trial to be brought into court to inquire whether he may be legally held.] shall not be suspended, unless when in cases of rebellion or invasion the public safety may require it.

No bill of attainder [A special legislative act by which a person may be condemned to death or to outlawry or banishment without the opportunity of defending himself which he would have in a court of law.] or ex-post-facto law [A law relating to the punishment of acts committed before the law was passed.] shall be passed. (Extended by the first eight Amendments.)

No capitation or other direct tax shall be laid, unless in proportion to the census or enumeration hereinbefore directed to be taken. [Extended by Amendment XVI.]

No tax or duty shall be laid on articles exported from any State.

No preference shall be given by any regulation of commerce or revenue to the ports of one State over those of another; nor shall vessels bound to, or from, one State, be obliged to enter, clear, or pay duties in another.

No money shall be drawn from the treasury but in consequence of appropriations made by law; and a regular statement and account of the receipts and expenditures of all public money shall be published from time to time.

No title of nobility shall be granted by the United States: And no person holding any office of profit or trust under them, shall, without the consent of the Congress, accept of any present, emolument, office, or title, of any kind whatever, from any king, prince, or foreign state. [Extended by the Ninth and Tenth Amendments.]

SECTION 10.

POWERS FORBIDDEN TO THE STATES

ABSOLUTE PROHIBITIONS ON THE STATES. No State shall enter into any treaty, alliance, or confederation; grant letters of marque and reprisal; coin money; emit bills of credit; make anything but gold and silver coin a tender in payment of debts; pass any bill of attainder, ex-post-facto law, or law impairing the obligation of contracts, or grant any title of nobility.

CONDITIONAL PROHIBITIONS ON THE STATES. No State shall, without the consent of the Congress, lay any imposts or duties on imports or exports, except what may be absolutely necessary for executing its inspection laws; and the net produce of all duties and imposts, laid by any State on imports or exports, shall be for the use of the treasury of the United States; and all such laws shall be subject to the revision and control of the Congress.

No State shall, without the consent of Congress, lay any duty of tonnage, keep troops, or ships-of-war, in time of peace, enter into any agreement or compact with another State, or with a foreign power, or engage in war, unless actually invaded, or in such imminent danger as will not admit of delay. [Extended by the Thirteenth, Fourteenth and Fifteenth Amendments.]

ARTICLE II. EXECUTIVE DEPARTMENT

SECTION 1.

PRESIDENT AND VICE-PRESIDENT

TERM. The executive power shall be vested in a President of the United States of America. He shall hold his office during the term of four years, and, together with the Vice-President, chosen for the same term, be elected, as follows:

ELECTORS. Each State shall appoint, in such manner as the Legislature thereof may direct, a number of electors, equal to the whole number of senators and representatives to which the State may be entitled in the Congress: but no senator or representative, or person holding an office of trust or profit under the United States, shall be appointed an elector.

PROCEEDINGS OF ELECTORS AND OF CONGRESS. [The electors shall meet in their respective States, and vote by ballot for two persons, of whom one at least shall not be an inhabitant of the same State by themselves. And they shall make a list of all the persons voted for, and of the number of votes for each; which list they shall sign and certify and transmit sealed to the seat of the government of the United States, directed to the president of the Senate. The president of the Senate shall, in the presence of the Senate and House of Representatives, open all the certificates, and the votes shall then be counted. The person having the greatest number of votes shall be the President, if such number be a majority of the whole number of electors appointed; and if there be more than one who have such majority, and have an equal number of votes, then the House of Representatives shall immediately choose by ballot one of them for President; and if no person have a majority, then from the five highest on the list the said house shall, in like manner, choose the President. But in choosing the President, the votes shall be taken by States, the representation from each State having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the States, and a majority of all the States shall be necessary to a choice. In every case, after the choice of the President, the person having the greatest number of votes of the electors shall be the Vice-President. But if there should remain two or more who have equal votes, the Senate shall choose from them by ballot the Vice-President.] (This paragraph in brackets has been superseded by the Twelfth Amendment.)

TIME OF CHOOSING ELECTORS. The Congress may determine the time of choosing the electors, and the day on which they shall give their votes; which day shall be the same throughout the United States.

QUALIFICATIONS OF PRESIDENT. No person except a natural born citizen, or a citizen of the United States at the time of the adoption of this Constitution, shall be eligible to the office of President; neither shall any person be eligible to that office who shall not have attained to the age of thirty-five years, and been fourteen years resident within the United States.

VACANCY. In case of the removal of the President from office, or of his death, resignation, or inability to discharge the powers and duties of the said office, the same shall devolve on the Vice-President, and the Congress may by law provide for the case of removal, death, resignation, or inability, both of the President and Vice-President, declaring what officer shall then act as President; and such officer shall act accordingly until the disability be removed, or a President shall be elected. [The Presidential Succession Act was passed in 1886.]

SALARY. The President shall, at stated times, receive for his services a compensation which shall neither be increased nor diminished during the period for which he shall have been elected, and he shall not receive within that period any other emolument from the United States, or any of them.

OATH. Before he enter on the execution of his office, he shall take the following oath or affirmation: — "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

SECTION 2.

POWERS OF THE PRESIDENT

MILITARY POWERS; REPRIEVES AND PARDONS. The President shall be commander-in-chief of the army and navy of the United States, and of the militia of the several States, when called into the actual service of the United States; he may require the opinion, in writing, of the principal officer in each of the executive departments, upon any subject relating to the duties of their respective offices; and he shall have power to grant reprieves and pardons for offenses against the United States, except in cases of impeachment.

TREATIES; APPOINTMENTS. He shall have power, by and with the advice and consent of the Senate, to make treaties, provided two-thirds of the senators present concur; and he shall nominate, and by and with the advice and consent of the Senate shall appoint ambassadors, other public ministers and consuls, judges of the Supreme Court, and all other officers of the United States, whose appointments are not herein otherwise provided for, and which shall be established by law; but the Congress may by law vest the appointment of such

inferior officers, as they think proper, in the President alone, in the courts of law, or in the heads of departments.

FILLING OF VACANCIES. The President shall have power to fill up all vacancies that may happen during the recess of the Senate, by granting commissions which shall expire at the end of their next session.

SECTION 3.

DUTIES OF THE PRESIDENT

MESSAGE; CONVENING OF CONGRESS. He shall from time to time give to the Congress information [through his messages] of the state of the Union, and recommend to their consideration such measures as he shall judge necessary and expedient; he may, on extraordinary occasions, convene both houses, or either of them, and in case of disagreement between them with respect to the time of adjournment, he may adjourn them to such time as he shall think proper; he shall receive ambassadors and other public ministers; he shall take care that the laws be faithfully executed, and shall commission all the officers of the United States.

SECTION 4.

IMPEACHMENT

REMOVAL OF OFFICERS. The President, Vice-President, and all civil officers of the United States, shall be removed from office on impeachment for, and conviction of, treason, bribery, or other high crimes and misdemeanors.

ARTICLE III.

JUDICIAL DEPARTMENT

SECTION 1.

UNITED STATES COURTS

COURTS ESTABLISHED; JUDGES. The judicial power of the United States shall be vested in one Supreme Court, and in such inferior courts as the Congress may from time to time ordain and establish. The judges, both of the Supreme and inferior courts, shall hold their offices during good behavior, and shall, at stated times, receive for their services a compensation which shall not be diminished during their continuance in office.

SECTION 2.

JURISDICTION

FEDERAL COURT IN GENERAL. The judicial power shall extend to all cases, in law and equity, arising under this Constitution, the laws of the United States, and treaties made, or which shall be made, under their authority; — to all cases affecting ambassadors, other public ministers, and consuls; — to all cases of admiralty and maritime jurisdiction; — to controversies to which the United States shall be a party; — to controversies between two or more States; — between a State and citizens of another State; [Limited by the Eleventh Amendment.] — between citizens of different States; — between citizens of the same State claiming lands under grants of different States, and between a State, or the citizens thereof, and foreign states, citizens or subjects.

SUPREME COURT. In all cases affecting ambassadors, other public ministers and consuls, and those in which a State shall be party, the Supreme Court shall have original jurisdiction. In all other cases before mentioned, the Supreme Court shall have appellate jurisdiction, both as to law and fact, with such exceptions and under such regulations as the Congress shall make.

TRIALS. The trial of all crimes, except in cases of impeachment, shall be by jury; and such trial shall be held in the State where the said crimes shall have been committed; but when not committed within any State, the trial shall be at such place or places as the Congress may by law have directed.

SECTION 3.

TREASON

TREASON DEFINED. Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort.

No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court.

PUNISHMENT. The Congress shall have power to declare the punishment of treason, but no attainder of treason shall work corruption of blood, or forfeiture, except during the life of the person attained.

ARTICLE IV.

RELATIONS OF THE STATES

SECTION 1.

OFFICIAL ACTS

Full faith and credit shall be given in each State to the public acts, records, and judicial proceedings of every other State. And the Congress may by general laws, prescribe the manner in which such acts, records, and proceedings shall be proved, and the effect thereof.

SECTION 2.

PRIVILEGES OF CITIZENS

The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States. [Extended by the Fourteenth Amendment.]

FUGITIVES FROM JUSTICE. A person charged in any State with treason, felony, or other crime, who shall flee from justice, and be found in another State, shall, on demand of the executive authority of the State from which he fled, be delivered up, to be removed to the State having jurisdiction of the crime.

FUGITIVE SLAVES. No person [including slaves] held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due. [Limited by Thirteenth Amendment.]

SECTION 3.

NEW STATES AND TERRITORIES

ADMISSION OF STATES. New States may be admitted by the Congress into this Union; but no new State shall be formed or erected within the jurisdiction of any other State; nor any State be formed by the junction of two or more States, or parts of States, without the consent of the Legislatures of the States concerned as well as of the Congress.

TERRITORY AND PROPERTY OF UNITED STATES. The Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States, and nothing in this Constitution shall be so construed as to prejudice any claims of the United States, or of any particular State.

SECTION 4.

PROTECTION OF THE STATES

The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion, and on application of the Legislature, or of the Executive (when the Legislature cannot be convened), against domestic violence

ARTICLE V.

AMENDMENTS

HOW PROPOSED, HOW RATIFIED. The Congress, whenever two-thirds of both houses shall deem it necessary, shall propose amendments to this Constitution, or, on the application of the Legislatures of two-thirds of the several States, shall call a convention for proposing amendments, which, in either case, shall be valid to all intents and purposes, as part of this Constitution, when ratified by the Legislatures of three-fourths of the several States, or by conventions in three-fourths thereof, as the one or the other mode of ratification may be proposed by the Congress; provided that no amendment which may be made prior to the year one thousand eight hundred and eight shall in any manner affect the first and fourth clauses in the ninth section of the first article; and that no State, without its consent, shall be deprived of its equal suffrage in the Senate.

ARTICLE VI.

GENERAL PROVISIONS

PUBLIC DEBT. All debts contracted, and engagements entered into, before the adoption of this Constitution, shall be as valid against the United States under this Constitution, as under the Confederation. [Extended by the Fourteenth Amendment, Section 4.]

SUPREMACY OF CONSTITUTION. This Constitution, and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding.

OFFICIAL OATH; RELIGIOUS TEST. The senators and representatives before mentioned, and the members of the several State Legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States.

ARTICLE VII.

RATIFICATION OF THE CONSTITUTION

RATIFICATION. The ratification of the Conventions of nine States shall be sufficient for the establishment of this Constitution between the States so ratifying the same.

Done in convention, by the unanimous consent of the States present, the seventeenth day of

September, in the year of our Lord one thousand seven hundred and eighty-seven, and of the independence of the United States of America the twelfth

In witness whereof, we have hereunto subscribed our names

GEORGE WASHINGTON,
PRESIDENT, AND DEPUTY FROM VIRGINIA

New Hampshire	Pennsylvania	Virginia
John Langdon	Benjamin Franklin	John Blair
Nicholas Gilman	Thomas Mifflin	James Madison, Jr.
	Robert Morris	
Massachusetts	George Clymer	
Nathaniel Gorham	Thomas Fitzsimons	North Carolina
Rufus King	Jared Ingersoll	William Blount
	James Wilson	Richard Dobbs Spaight
Connecticut	Gouverneur Morris	Hugh Williamson
Wm. Samuel Johnson	Delaware	
Roger Sherman	George Read	South Carolina
	Gunning Bedford, Jr.	John Rutledge
New York	John Dickinson	Charles C. Pinckney
Alexander Hamilton	Richard Bassett	Charles Pinckney
	Jacob Broom	Pierce Butler
New Jersey	Maryland	
William Livingston	James M'Henry	Georgia
David Brearley	Daniel of St. Thomas	William Few
William Paterson	Jenifer	Abraham Baldwin
Jonathan Dayton	Daniel Carroll	

Attest: WILLIAM JACKSON,
SECRETARY

There were sixty-five delegates chosen to the convention ten did not attend; sixteen declined or failed to sign; thirty-nine signed. Rhode Island sent no delegates. The signatures have only the legal force of attestation.

In the following order the Constitution was ratified by the several states. Delaware, Dec. 7, 1787, Yeas 30 (unanimous); Pennsylvania, Dec. 12, 1787, Yeas 43, Nays 23; New Jersey, Dec. 18, 1787, Yeas 38 (unanimous); Georgia, Jan. 2, 1788, Yeas 26 (unanimous); Connecticut, Jan. 9, 1788, Yeas 128, Nays 40; Massachusetts, Feb. 6, 1788, Yeas 187, Nays 168; Maryland, April 28, 1788, Yeas 63, Nays 11; South Carolina, May 23, 1788, Yeas 149, Nays 73; New Hampshire, June 21, 1788, Yeas 57, Nays 46; Virginia, June 26, 1788, Yeas 89, Nays 79; New York, July 26, 1788, Yeas 30, Nays 27; North Carolina, Nov. 21, 1789, Yeas 194, Nays 77; Rhode Island and Providence Plantations, May 29, 1790, Yeas 34, Nays 32; Vermont, Jan. 10, 1791, Yeas 105, Nays 4.

New Hampshire completed the nine states required by Article 7 needed for the establishment of the Constitution.

AMENDMENTS TO THE CONSTITUTION OF UNITED STATES

Opposition in and out of Congress, to the Constitution, in that it was not sufficiently explicit as to individual and state rights, led to an agreement to submit to the people immediately after the adoption of the Constitution a number of safeguarding amendments.

And so it was that the First Congress, at its first session, at the City of New York, September 25, 1789, adopted and submitted to the states twelve proposed amendments—A Bill of Rights, as it was then and ever since has been popularly called. Ten of these amendments (now commonly known as one to ten inclusive, but in reality three to twelve inclusive) were ratified by the states as follows: New Jersey, November 20, 1789; Maryland, December 19, 1789; North Carolina, December 22, 1789; South Carolina, January 19, 1790; New Hampshire, January 25, 1790; Delaware, January 28, 1790; Pennsylvania, March 10, 1790; New York, March 27, 1790; Rhode Island, June 15, 1790; Vermont, November 3, 1791;

Virginia, December 15, 1791. No ratification by Connecticut, Georgia or Massachusetts is on record. These original ten ratified amendments appear in order below as Articles I to X, inclusive.

The two of the original proposed amendments which were not ratified by the necessary number of states related, the first to apportionment of Representatives; the second, to compensation of members of Congress.

Titles of Nobility

Congress, May 1, 1810, proposed to the states the following Amendment to the Constitution:

"If any citizen of the United States shall accept, claim, receive, or retain any title of nobility or honor, or shall, without the consent of Congress, accept and retain any present, pension, office, or emolument of any kind whatever, from any emperor, king, prince or foreign power, such person shall cease to be a citizen of the United States and shall be incapable of holding any office or trust or profit under them or either of them."

It was ratified by Maryland, December 25, 1810; Kentucky, January 31, 1811; Ohio, January 31, 1811; Delaware, February 2, 1811; Pennsylvania, February 6, 1811; New Jersey, February 13, 1811; Vermont, October 24, 1811; Tennessee, November 21, 1811; Georgia, December 13, 1811; North Carolina, December 23, 1811; Massachusetts, February 27, 1812; New Hampshire, December 10, 1812.

Rejected by New York (Senate), March 12, 1811; Connecticut, May session, 1813; South Carolina, ap-

proved by Senate November 28, 1811, reported unfavorably in House and not further considered, December 7, 1813; Rhode Island, September 15, 1814.

The amendment failed, not having sufficient ratifications.

Amendments to Prohibit the Constitution from Abolishing or Interfering with Slavery

(The Corwin Amendment)

Congress, March 2, 1861, proposed to the states the following Amendment to the Constitution:

"No amendment shall be made to the Constitution which will authorize or give to Congress the power to abolish or interfere, within any state, with the domestic institutions thereof, including that of persons held to labor or service by the laws of said state."

Ratified by Ohio, March 13, 1861; Maryland, January 10, 1862; Illinois (convention), February 14, 1862. The amendment failed, for lack of a sufficient number of ratifications.

The Ten Original Amendments

(They were declared in force December 15, 1791.)

The first ten Amendments, known as the Bill of Rights, mostly the work of Madison, were adopted in 1791.

ARTICLE I

FREEDOM OF RELIGION, OF SPEECH, AND OF THE PRESS: RIGHT OF PETITION

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

ARTICLE II

RIGHT TO KEEP ARMS

A well-regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed.

ARTICLE III

QUARTERING OF SOLDIERS IN PRIVATE HOUSES

No soldier shall, in time of peace, be quartered in any house, without the consent of the owner; nor, in time of war, but in a manner to be prescribed by law.

ARTICLE IV SEARCH WARRANTS

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated; and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

ARTICLE V CRIMINAL PROCEEDINGS

No person shall be held to answer for a capital, or otherwise infamous, crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service, in time of war, or public danger; nor shall any person be subject, for the same offense, to be twice put in jeopardy of life or limb; nor shall be compelled, in any criminal case, to be a witness against himself; nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation. [Amendment XIV, Sec. 1, extends part of this restriction to the States.]

ARTICLE VI CRIMINAL PROCEEDINGS (CONTINUED)

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor; and to have the assistance of counsel for his defence.

ARTICLE VII JURY TRIAL IN CIVIL CASES

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved; and no fact, tried by a jury, shall be otherwise re-examined in any court of the United States than according to the rules of the common law.

ARTICLE VIII EXCESSIVE PUNISHMENTS

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

ARTICLE IX UNENUMERATED RIGHTS OF THE PEOPLE

The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

ARTICLE X POWERS RESERVED TO STATES

The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.

ARTICLE XI SUITS AGAINST STATES

The judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced or prosecuted against one of the United States by citizens of another state, or by citizens or subjects of any foreign state.

ARTICLE XII ELECTION OF PRESIDENT AND VICE-PRESIDENT

1. The Electors shall meet in their respective states, and vote by ballot for President and Vice-President, one of whom, at least, shall not be an inhabitant of the same state with themselves; they shall name in their ballots the person voted for as President, and in distinct ballots the person voted for as Vice-President, and they shall make distinct lists of all persons voted for as President, and of all persons voted for as Vice-President, and of the number of votes for each, which lists they shall sign, and certify, and transmit, sealed, to the seat of the Government of the United States, directed to the President of the Senate; the President of the Senate shall, in the presence of the Senate and the House of Representatives, open all the certificates, and the votes shall then be counted; the person having the greatest number of votes for President shall be the President, if such number be a majority of the whole number of Electors appointed; and if no person have such a majority, then, from the persons having the highest numbers, not exceeding three, on the list of those voted for as President, the House of Representatives shall choose immediately, by ballot, the President. But in choosing the President, the votes shall be taken by states, the representation from each state having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the states, and a majority of all the states shall be necessary to a choice. And if the House of Representatives shall not choose a President, whenever the right of choice shall devolve upon them, before the fourth day of March next following, then the Vice-President shall act as President, as in case of the death, or other constitutional disability, of the President. [Adopted in 1804, superseding Article II, Sec. 1.]

2. The person having the greatest number of votes as Vice-President, shall be the Vice-President, if such number be a majority of the whole number of Electors appointed; and if no person have a majority, then, from the two highest numbers on the list, the Senate shall choose the Vice-President; a quorum for the purpose shall consist of two-thirds of the whole number of Senators; a majority of the whole number shall be necessary to a choice.

3. But no person constitutionally ineligible to the office of President shall be eligible to that of Vice-President of the United States.

ARTICLE XIII SLAVERY

SECTION 1.

ABOLITION OF SLAVERY

Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

SECTION 2.

POWER OF CONGRESS

Congress shall have power to enforce this article by appropriate legislation.

ARTICLE XIV CIVIL RIGHTS: APPORTIONMENT OF REPRESENTATIVES: POLITICAL DISABILITIES: PUBLIC DEBT

SECTION 1.

CIVIL RIGHTS

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

SECTION 2.

APPORTIONMENT OF REPRESENTATIVES

Representatives shall be apportioned among the several states according to their respective numbers, counting the whole number of persons in each state, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice-President of the United States, Representatives in Congress, the executive and judicial officers of a state, or the members of the legislature thereof, is denied to any of the male inhabitants of such state, being twenty-one years of age, and citizens of the United States, or in any way abridged, except for participation in rebellion or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such state.

SECTION 3.

POLITICAL DISABILITIES

No person shall be a Senator or Representative in Congress, or elector of President and Vice-President, or hold any office, civil or military, under the United States, or under any state, who, having previously taken an oath, as a member of Congress, or as an officer of the United States, or as a member of any state legislature, as an executive or judicial officer of any state, to support the

Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof. But Congress may, by vote of two-thirds of each House, remove such disability.

SECTION 4.

PUBLIC DEBT

The validity of the public debt of the United States, authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned. But neither the United States nor any state shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts, obligations, and claims shall be held illegal and void.

SECTION 5.

POWERS OF CONGRESS

The Congress shall have power to enforce, by appropriate legislation, the provisions of this article.

ARTICLE XV RIGHT OF SUFFRAGE

SECTION 1.

RIGHT OF NEGRO TO VOTE

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude.

SECTION 2.

* POWER OF CONGRESS

The Congress shall have power to enforce this article by appropriate legislation.

ARTICLE XVI INCOME TAX

The Congress shall have power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several states, and without regard to any census or enumeration.

ARTICLE XVII SENATE: ELECTION: VACANCIES

The Senate of the United States shall be composed of two Senators from each state, elected by the people thereof, for six years; and each Senator shall have one vote. The electors in each state shall have the qualifications requisite for electors of the most numerous branch of the state legislatures.

When vacancies happen in the representation of any state in the Senate, the executive authority of such state shall issue writs of election to fill such vacancies: Provided, That the legislature of any state may empower the executive thereof to make temporary appointment until the people fill the vacancies by election as the legislature may direct.

This amendment shall not be so construed as to affect the election or term of any Senator chosen before it becomes valid as part of the Constitution.

ARTICLE XVIII NATIONAL PROHIBITION

SECTION 1.

After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

SECTION 2.

The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

SECTION 3.

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years of the date of the submission hereof to the States by Congress.

ARTICLE XIX WOMAN SUFFRAGE

SECTION 1.

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

SECTION 2.

Congress shall have power to enforce this article by appropriate legislation.

ARTICLE XX TERMS OF PRESIDENT, VICE-PRESIDENT AND CONGRESSMEN

SECTION 1.

The terms of the President and Vice-President shall end at noon on the 20th day of January, and the terms of Senators and Representatives at noon on the 3rd day of January, of the years in which such terms would have ended if this article had not been ratified, and the term of their successors shall then begin.

SECTION 2.

The Congress shall assemble at least once in every year, and such meeting shall begin at noon on the 3rd day of January, unless they shall by law appoint a different day.

SECTION 3.

If, at the time fixed for the beginning of the term of the President, the President elect shall have died, the Vice-President elect shall become President. If a President shall not have been chosen before the time fixed for the beginning of his term, or if the President elect shall have failed to qualify, then the Vice-President shall act as President until a President shall have qualified; and the Congress may by law provide for the case wherein

neither a President elect nor a Vice-President elect shall have qualified, declaring who shall then act as President, or the manner in which one who is to act shall be selected, and such person shall act accordingly until a President or Vice-President shall have qualified.

SECTION 4.

The Congress may by law provide for the case of the death of any of the persons from whom the House of Representatives may choose a President whenever the right of choice shall have devolved upon them, and for the case of the death of any of the persons from whom the Senate may choose a Vice-President whenever the right of choice shall have devolved upon them.

SECTION 5.

Sections 1 and 2 shall take effect on the 15th day of October following the ratification of this article (October, 1933).

SECTION 6.

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of three-fourths of the several States within seven years from the date of its submission.

ARTICLE XXI

REPEAL OF THE EIGHTEENTH AMENDMENT

SECTION 1.

The eighteenth article of amendment to the Constitution of the United States is hereby repealed.

SECTION 2.

The transportation or importation into any State, Territory, or Possession of the United States, for delivery or use therein of intoxicating liquors, in violation of the laws thereof is hereby prohibited.

SECTION 3.

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by convention in the several States, as provided by the Constitution, within seven years from the date of the submission hereof to the States by Congress.

PROPOSED CHILD LABOR AMENDMENT

(RATIFIED BY 28 STATES. RATIFICATION
BY 36 STATES NECESSARY.)

SECTION 1.

The Congress shall have power to limit, regulate, and prohibit the labor of persons under eighteen years of age.

SECTION 2.

The power of the several States is unimpaired by this article except that the operation of State laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress.

STATES AND TERRITORIAL DIMENSIONS AND CAPITALS

States and Territories	Area Square Miles	Greatest Breadth Miles	Greatest Length Miles	Capitals
Alabama	51,998	200	330	Montgomery
Alaska	586,400	800	1,100	Juneau
Arizona	113,956	335	390	Phoenix
Arkansas	53,335	240	275	Little Rock
California	158,297	375	770	Sacramento
Colorado	103,948	270	390	Denver
Connecticut	4,965	75	90	Hartford
Delaware	2,370	35	110	Dover
District of Columbia..	70	10	10	Washington
Florida	58,666	400	460	Tallahassee
Georgia	59,265	250	315	Atlanta
Idaho	83,888	305	490	Boise
Illinois	56,665	205	380	Springfield
Indiana	36,354	160	265	Indianapolis
Iowa	56,147	210	300	Des Moines
Kansas	82,158	200	400	Topeka
Kentucky	40,598	175	350	Frankfort
Louisiana	48,506	275	280	Baton Rouge
Maine	33,040	205	235	Augusta
Maryland	12,327	120	200	Annapolis
Massachusetts	8,266	110	190	Boston
Michigan	57,980	310	400	Lansing
Minnesota	84,682	350	400	St. Paul
Mississippi	46,865	180	340	Jackson
Missouri	69,420	280	300	Jefferson City
Montana	146,997	315	580	Helena
Nebraska	77,520	205	415	Lincoln
Nevada	110,690	315	485	Carson City
New Hampshire	9,341	90	185	Concord
New Jersey	8,224	70	160	Trenton
New Mexico	122,634	350	390	Santa Fe
New York	49,204	310	320	Albany
North Carolina	52,426	200	520	Raleigh
North Dakota	70,837	210	360	Bismarck
Ohio	41,040	205	230	Columbus
Oklahoma	70,057	210	585	Oklahoma City
Oregon	96,699	290	375	Salem
Pennsylvania	45,126	180	300	Harrisburg
Rhode Island	1,248	35	50	Providence
South Carolina	30,989	215	285	Columbia
South Dakota	77,615	245	380	Pierre
Tennessee	42,022	120	430	Nashville
Texas	265,896	620	760	Austin
Utah	84,990	275	345	Salt Lake City
Vermont	9,564	90	155	Montpelier
Virginia	42,627	205	425	Richmond
Washington	69,127	230	340	Olympia
West Virginia	24,170	200	225	Charleston
Wisconsin	56,066	290	300	Madison
Wyoming	97,914	275	365	Cheyenne

ADMISSION OF STATES TO UNION

1—Delaware	December 7, 1787	25—Arkansas	June 15, 1836
2—Pennsylvania	December 12, 1787	26—Michigan	January 26, 1837
3—New Jersey	December 18, 1787	27—Florida	March 3, 1845
4—Georgia	January 2, 1788	28—Texas	December 29, 1845
5—Connecticut	January 9, 1788	29—Iowa	December 28, 1846
6—Massachusetts	February 6, 1788	30—Wisconsin	May 29, 1848
7—Maryland	April 28, 1788	31—California	September 9, 1850
8—South Carolina	May 23, 1788	32—Minnesota	May 11, 1858
9—New Hampshire	June 21, 1788	33—Oregon	February 14, 1859
10—Virginia	June 25, 1788	34—Kansas	January 29, 1861
11—New York	July 26, 1788	35—West Virginia	June 20, 1863
12—North Carolina	November 21, 1789	36—Nevada	October 31, 1864
13—Rhode Island	May 29, 1790	37—Nebraska	February 9, 1867
14—Vermont	March 4, 1791	38—Colorado	August 1, 1876
15—Kentucky	June 1, 1792	39—North Dakota	November 2, 1889
16—Tennessee	June 1, 1796	40—South Dakota	November 2, 1889
17—Ohio	March 1, 1803	41—Montana	November 8, 1889
18—Louisiana	April 8, 1812	42—Washington	November 11, 1889
19—Indiana	December 11, 1816	43—Idaho	July 3, 1890
20—Mississippi	December 10, 1817	44—Wyoming	July 10, 1890
21—Illinois	December 3, 1818	45—Utah	January 4, 1896
22—Alabama	December 14, 1819	46—Oklahoma	November 16, 1907
23—Maine	March 15, 1820	47—New Mexico	January 6, 1912
24—Missouri	August 10, 1821	48—Arizona	February 14, 1912

NATIONAL STATUARY HALL

The National Hall of Statuary in the Capitol at Washington, was established by Congress July 2, 1864. Each State was invited to contribute marble or bronze statues of her two most distinguished deceased citizens.

State	Name	Date	State	Name	Date
Alabama	J. L. M. Curry	1906	Mississippi	Jefferson Davis	1929
Alabama	Gen. Joe Wheeler	1925	Mississippi	James Z. George	1929
Arizona	Gen. John C. Greenway	1929	Missouri	Francis P. Blair	1899
Arkansas	Uriah M. Rose	1917	Missouri	Thomas H. Benton	1899
Arkansas	James P. Clarke	1921	N. Hampshire	John Stark	1894
California	Rev. Thos. Starr King	1931	N. Hampshire	Daniel Webster	1894
California	Fr. Junipero Serra, O.F.M.	1931	New Jersey	Richard Stockton	1886
Connecticut	Roger Sherman	1872	New Jersey	Philip Kearny	1875
Connecticut	Jonathan Trumbull	1872	New York	Robert R. Livingston	1874
Florida	John W. Gorrie	1914	New York	George Clinton	1873
Florida	Gen. E. Kirby Smith	1918	N. Carolina	Zebulon Baird Vance	1916
Georgia	Dr. Crawford W. Long	1926	Ohio	James A. Garfield	1885
Georgia	Alexander H. Stephens	1927	Ohio	William Allen	1887
Idaho	George L. Shoup	1909	Oklahoma	Sequoyah	1917
Illinois	James Shields	1893	Oklahoma	Will Rogers	1941
Illinois	Frances E. Willard	1905	Pennsylvania	J. P. G. Muhlenberg	1881
Indiana	Oliver P. Morton	1899	Pennsylvania	Robert Fulton	1881
Indiana	Lew Wallace	1909	Rhode Island	Nathaniel Green	1869
Iowa	James Harlan	1909	Rhode Island	Roger Williams	1870
Iowa	Samuel J. Kirkwood	1913	S. Carolina	John C. Calhoun	1909
Kansas	John J. Ingalls	1904	S. Carolina	Wade Hampton	1929
Kansas	George W. Glick	1914	Tennessee	Andrew Jackson	1928
Kentucky	Henry Clay	1929	Tennessee	John Sevier	1931
Kentucky	Ephraim McDowell	1929	Texas	Stephen F. Austin	1904
Louisiana	Huey Pierce Long	1941	Texas	Samuel Houston	1904
Maine	William King	1877	Vermont	Ethan Allen	1875
Maryland	Charles Carroll	1901	Vermont	Jacob Collamer	1879
Maryland	John Hanson	1901	Virginia	Washington	1908
Massachusetts	Samuel Adams	1873	Virginia	Robert E. Lee	1908
Massachusetts	John Winthrop	1872	W. Virginia	John E. Kenna	1901
Michigan	Lewis Cass	1889	W. Virginia	Francis H. Pierpont	1903
Michigan	Zachariah Chandler	1913	Wisconsin	Fr. James Marquette, S.J.	1895
Minnesota	Henry Mower Rice	1910	Wisconsin	Robt. M. LaFollette	1929

MOTTOES OF THE STATES

- Alabama — Here We Rest.
 Arizona — God Enriches.
 Arkansas — The People Rule.
 California — Eureka (I Have Found It).
 Colorado — Nothing without God.
 Connecticut — *Sustinet qui Trans-*
tulit (He Who Transplanted Sustains Us).
 Delaware — Liberty and Independence.
 District of Columbia — *Justitia*
Omnibus (Justice to All).
 Florida — In God We Trust.
 Georgia — Wisdom, Justice, Moderation.
 Idaho — *Salve* (Welcome).
 Illinois — National Union — State Sovereignty.
 Iowa — Our Liberties We Prize, and Our Rights We Maintain.
 Kansas — *Ad Astra per Aspera* (To the Stars through Difficulties).
 Kentucky — United We Stand, Divided We Fall.
 Louisiana — Union, Justice and Confidence.
 Maine — *Dirigo* (I Direct).
 Maryland — *Fatti Maschi Parole* (Deeds are Men; Words are Women). *Scuto Bonae Voluntatis*
Tuae Coronasti Nos (With the Shield of Thy Good-will Thou hast Crowned Us).
 Massachusetts — *Ense Petit Placidam sub Libertate Quietem* (With the Sword She Seeks Quiet Peace under Liberty).
 Michigan — *Si Quaeris Peninsulam Amoenam Circumspice* (If Thou Seekest a Beautiful Peninsula, Behold It Here).
 Minnesota — *Etoile du Nord* (The Star of the North).
 Mississippi — *Virtute et Armis* (By Virtue and Arms).
 Missouri — The Welfare of the People Is the Supreme Law.
 Montana — Gold and Silver.
 Nebraska — Equality before the Law.
 Nevada — All for Our Country.
 New Jersey — Liberty and Prosperity.
 New Mexico — *Crescit Eundo* (It Increases by Going).
 New York — *Excelsior* (Higher).
 North Carolina — *Esse Quam Videri* (To Be Rather Than to Seem).
 North Dakota — Liberty and Union, One and Inseparable, Now and Forever.
 Ohio — *Imperium in Imperio* (An Empire within an Empire).
 Oregon — The Union.
 Pennsylvania — Virtue, Liberty and Independence.
 Rhode Island — Hope.
 South Carolina — *Dum Spiro, Spero* (While I Breathe, I Hope).
 South Dakota — Under God the People Rule.
 Tennessee — Agriculture, Commerce.
 Vermont — Freedom and Unity.
 Virginia — *Sic Semper Tyrannis* (Ever Thus to Tyrants).
 Washington — *Al-ki* (By and By).
 West Virginia — Mountaineers Always Freemen.
 Wisconsin — Forward.
 Wyoming — *Cedant Armæ Togæ* (Let Arms Yield to the Gown).

NICKNAMES OF STATES

- Alabama — Cotton State.
 Arizona — Sunset State.
 Arkansas — Wonder State.
 California — Golden State.
 Colorado — Centennial State.
 Connecticut — Nutmeg State.
 Delaware — Blue Hen State.
 Florida — Everglade State.
 Georgia — Cracker State.
 Idaho — Gem State.
 Illinois — Sucker State.
 Indiana — Hoosier State.
 Iowa — Hawkeye State.
 Kansas — Sunflower State.
 Kentucky — Blue Grass State.
 Louisiana — Pelican State.
 Maine — Pine Tree State.
 Maryland — Old Line State.
 Massachusetts — Bay State.
 Michigan — Wolverine State.
 Minnesota — Gopher State.
 Mississippi — Bayou State.
 Missouri — Iron Mountain State.
 Montana — Treasure State.
 Nebraska — Black-water State.
 Nevada — Silver State.
 New Hampshire — Granite State.
 New Jersey — Garden State.

New Mexico — Sunshine State.
 New York — Empire State.
 North Carolina — Turpentine State.
 North Dakota — Flickertail State.
 Ohio — Buckeye State.
 Oklahoma — Sooner State.
 Oregon — Beaver State.
 Pennsylvania — Keystone State.
 Rhode Island — Little Rhody.
 South Carolina — Palmetto State.

South Dakota — Coyote State.
 Tennessee — Volunteer State.
 Texas — Lone Star State.
 Utah — Bee Hive State.
 Vermont — Green Mountain State.
 Virginia — Old Dominion State.
 Washington — Evergreen State.
 West Virginia — Panhandle State.
 Wisconsin — Badger State.
 Wyoming — Equality State.

NICKNAMES OF CITIES

Akron, Ohio — Rubber City.
 Atlanta, Ga. — Gate City.
 Baltimore, Md. — Monumental City.
 Bangor, Me. — Lumber City.
 Binghamton, N. Y. — Parlor City.
 Birmingham, Ala. — Steel City.
 Boston, Mass. — Hub of the Universe.
 Brockton, Mass. — Shoe City.
 Brooklyn, N. Y. — City of Churches.
 Buffalo, N. Y. — Queen City of the Lakes.
 Chattanooga, Tenn. — Dynamo of Dixie.
 Chicago, Ill. — Windy City.
 Cincinnati, Ohio — Queen City of the West.
 Columbia, S. C. — Golden Rule City.
 Covington, Ky. — Dixie Gateway.
 Dallas, Texas — City of the Hour.
 Dayton, Ohio — Gem City.
 Denver, Colo. — City of the Plains.
 Des Moines, Ia. — City of Certainties.
 Detroit, Mich. — City of the Straits, Motor Metropolis.
 Duluth, Minn. — Zenith City of the Great Unsalted Seas.
 Galveston, Texas — Oleander City.
 Grand Rapids, Mich. — Furniture City.
 Hartford, Conn. — Insurance City.
 Indianapolis, Ind. — Railroad City.
 Joplin, Mo. — The Town That "Jack" Built.
 Kalamazoo, Mich. — Celery City.
 Kansas City, Mo. — The Heart of America.
 Little Rock, Ark. — City of Roses.
 Los Angeles, Cal. — City of the Angels.
 Louisville, Ky. — Falls City.
 Lowell, Mass. — City of Spindles.
 Lynchburg, Va. — Hill City.
 Lynn, Mass. — City of Shoes.
 Madison, Wis. — The Lake City.

Memphis, Tenn. — Bluff City.
 Miami, Fla. — The Magic City.
 Milwaukee, Wis. — Cream City.
 Minneapolis, Minn. — Flour City.
 Mobile, Ala. — City of Five Flags.
 Nashville, Tenn. — City of Rocks.
 New Bedford, Mass. — The Whaling City.
 New Haven, Conn. — City of Elms.
 New Orleans, La. — Crescent City.
 New York, N. Y. — Gotham.
 Niagara Falls, N. Y. — Cataract City; Power City of the World.
 Orange, N. J. — The Hat City.
 Paterson, N. J. — Silk City.
 Philadelphia, Pa. — Quaker City.
 Pittsburgh, Pa. — Smoky City.
 Rochester, N. Y. — Flower City.
 St. Joseph, Mo. — City Worth While.
 St. Louis, Mo. — Mound City.
 St. Paul, Minn. — The Saulty City.
 St. Petersburg, Fla. — The Sunshine City.
 Salem, Mass. — City of Witches.
 Salt Lake City, Utah — Mormon City.
 San Antonio, Texas — Alamo City.
 San Francisco, Cal. — Golden Gate.
 Savannah, Ga. — Forest City of the South.
 Scranton, Pa. — The Electric City.
 Seattle, Wash. — Cannery City.
 Springfield, Mass. — City of Homes.
 Syracuse, N. Y. — Salt City.
 Tampa, Fla. — The Cigar City.
 Tarpon Springs, Fla. — The Sponge City.
 Terre Haute, Ind. — Prairie City.
 Toledo, Ohio — Mud Hen City.
 Troy, N. Y. — Collar City.
 Washington, D. C. — City of Magnificent Distances.
 Worcester, Mass. — The Heart of the Commonwealth.
 Zanesville, Ohio — Pottery City.

CATHOLIC IDEALS IN GOVERNMENT

Thoughts from the Pastoral Letter of the American Hierarchy Issued in 1919

- Purpose** — Governments are organized to further the salvation of mankind.
- Rights** — The State, a creature of man, must respect the rights of the individual and the family.
- Religion** — The State has no right to hinder a citizen from performing his religious duties.
- Classes** — Whenever a particular class, such as the laboring class, suffers or is threatened by evils which cannot be met otherwise, the Government must meet them.
- Industrial Evils** — Governments rightly may be asked to help solve the industrial evils such as excessive labor, dangers to life and health, immoral shop conditions, interference with religion, etc.
- Citizenship** — Citizenship demands that the citizen obey the government and take an active interest in civic affairs.
- Principles** — The adoption of the true principles of government must be insisted upon.
- Candidates** — Only worthy candidates should be chosen for office.
- Parties** — Political parties should look for the nation's welfare, not party interests.
- Elections** — The purity of election is essential to a democracy.
- Corruption** — Politics is not exempted from the rules of morality. The will of the people must not be used for private or partisan advantage.
- Peace** — No international covenant can guarantee security or peace if it disregards divine commands.
- Internationalism** — In their dealings with one another, nations should observe both justice and charity.
- Nationalism** — The existence, integrity and rights of all nations must be respected by all Christian States.
- Good Will** — States should assist each other by acts of beneficence and good will.
- Social Order** — The State should appreciate the value of religion in preserving the social order.
- Education** — Rulers of the people should see the folly of excluding the teachings of the Gospel and of the Church from public instruction.
- Union of Church and State** — Any union of Church and State is not desirable in the United States. Each authority is supreme in its own sphere.
- Schools** — Catholic schools fulfill the obligation of training children to citizenship all the more fully by giving them religious instruction.
- Duties** — All citizens should be trained to fulfill their duties as citizens and individuals.
- Compulsory Education** — When persuasion fails, compulsion must be used in order to give all an adequate education for citizenship.
- Public Opinion** — An enlightened public opinion is necessary for the proper conduct of the democratic form of government.
- Ignorance** — The State has the right to establish schools and thus safeguard itself from the dangers resulting from ignorance.
- Subversive Doctrines** — The State has the right and the duty to exclude the teaching of doctrines aiming at the subversion of law and order.
- Best Training for Citizenship** — An education which unites intellectual, moral and religious elements is the best training for citizenship since it inculcates a sense of responsibility, a respect for authority and a consideration of the rights of others.
- Freedom** — Since in a democracy the citizen enjoys a larger freedom, he likewise has a greater obligation to govern himself.

Integrity of Life—Social righteousness depends upon individual morality. Integrity of life in each citizen is the only sure guarantee of worthy citizenship.

Law Observance—The efficacy of legislation and of all endeavor for the common good depends upon a personal observance of justice and charity by the individual citizens.

Amount of Government—Our aim should be not to multiply laws

and restrictions, but to develop the spirit which will enable us to live in harmony under the simplest form with only the necessary amount of external regulation.

Democratic Government—Democracy implies that the people rule themselves, but if they are to rule wisely each must begin by governing himself, by performing his duty no less than by maintaining his right.

RELIGIOUS FREEDOM

Statements of Some of the Presidents

Washington—Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens.—Farewell Address.

Jefferson—All and every act of parliament by whatsoever title known or distinguished, which renders criminal the maintaining of any opinion in matters of religion...or exercising any mode of worship whatever...shall henceforth be of no validity or force within this commonwealth.—Statute of Virginia for Religious Freedom.

Lincoln—When the Know-nothings get control, it [the Declaration] will read: "All men are created equal except negroes, foreigners and Catholics." When it comes to this, I should prefer emigrating to some country where they make no pretense of loving liberty.—Letter to Joshua F. Speed, 1855.

Theodore Roosevelt—Any political movement directed against any body of our fellow citizens because of their religious creed is a grave offense against American principles and American institutions.—October 11, 1915.

Taft—There is nothing so despicable as a secret society that is based upon religious prejudice and that will attempt to defeat a man because of his religious beliefs.—December 20, 1914.

Wilson—It does not become America that within her borders, where every man is free to follow the dictates of his conscience, men should raise the cry of church against church. To do this is to strike at the very spirit and heart of America.—November 4, 1915.

Harding—I hold it [religious intolerance] to be a menace to the very liberties we boast and cherish.—March 24, 1922.

Coolidge—It is not easy to conceive of anything that would be more unfortunate in a community based upon the ideals of which Americans boast than any considerable development of intolerance as regards religion.—American Legion Convention, Omaha, October, 1925.

Franklin D. Roosevelt—In the United States we regard it as axiomatic that every person shall enjoy the free exercise of his religion according to the dictates of his conscience. Our flag for a century and a half has been the symbol of the principles of liberty of conscience, of religious freedom and equality before the law, and these concepts are deeply ingrained in our national character.—October 2, 1935.

NATIONAL FLAG CODE

(Rules, as Adopted by the National Flag Conference)

1. The flag should be displayed only from sunrise to sunset, or between such hours as may be designated by proper authority. It should be displayed on national and state holidays and on historic and special occasions.
2. When carried in a procession with another flag or flags, the flag of the United States should be either on the marching right, i. e., the flag's own right, or when there is a line of other flags the flag of the United States may be in front of the center.
3. When displayed with another flag against a wall from crossed staffs, the flag of the United States should be on the right, the flag's own right, and its staff should be in front of the other flag.
4. When a number of flags are grouped and displayed from staffs, the flag of the United States should be in the center or at the highest point.
5. When flags of states or cities or pennants of societies are flown on the same halyard with the flag of the United States, the national flag should always be at the peak. When flown from adjacent staffs the flag of the United States should be hoisted first. No flag or pennant should be placed above or to the right.
6. When flags of two or more nations are displayed, they should be flown from separate staffs of the same height and the flags should be of approximately equal size.
7. When the flag is displayed from a staff projecting horizontally or at an angle from the window sill, balcony, or front of building, the union of the flag should go clear to the head of the staff unless the flag is at half mast.
8. When the flag of the United States is displayed in a manner other than by being flown from a staff, it should be displayed flat, whether indoors or out. When displayed either horizontally or vertically against a wall, the union should be uppermost and to the flag's own right, i. e., to the observer's left.
9. When displayed over the middle of the street, as between buildings, the flag of the United States should be suspended vertically with the union to the north in an east-and-west street or to the east in a north-and-south street.
10. When used on a speaker's platform, the flag should be displayed above and behind the speaker. It should never be used to cover the speaker's desk nor to drape over the front of the platform. If flown from a staff it should be on the speaker's right.
11. When used in unveiling a statue or monument, the flag should not be allowed to fall on the ground.
12. When flown at half staff, the flag is hoisted to the peak for an instant, and then lowered to the half staff position, but before lowering the flag for the day it is raised again to the peak. By "half staff" is meant hauling the flag down to one-half the distance between the top and bottom of the staff. On Memorial Day, May 30th, the flag is displayed at half staff from sunrise until noon and at full staff from noon until sunset.
13. Flags flown from fixed staffs are placed at half staff to indicate mourning. When the flag is displayed on a small staff, as when carried in parade, mourning is indicated by attaching two streamers of black crepe to the spear head, allowing the streamers to fall naturally.
14. When used to cover a casket, the flag should be placed so that the union is at the head and over the left shoulder. The flag should not be lowered into the grave nor allowed to touch the ground.
15. When the flag is displayed in the body of the church, it should be from a staff placed on the congregation's right as they face the clergyman. The service flag, the state flag, or any other flag should be at the left of the congregation.

United States Census

1930 and 1940

UNITED STATES AND ITS TERRITORIES AND POSSESSIONS

Area	Population		Increase	
	1940	1930	Amount	Percent
United States and all Territories and possessions	150,621,231	138,439,069	12,182,162	8.8
United States and Territories and possessions, excluding Philippine Islands	134,265,231	124,926,069	9,339,162	7.5
Continental United States	131,669,275	122,775,046	8,894,229	7.2
Territories and possessions, excluding Philippine Islands	2,595,956	2,151,023	444,933	20.7
Alaska	72,524	59,278	13,246	22.3
American Samoa	12,908	10,055	2,853	28.4
Guam	22,290	18,509	3,781	20.4
Hawaii	423,330	368,336	54,994	14.9
Panama Canal Zone	51,827	39,467	12,360	31.3
Puerto Rico	1,869,255	1,543,913	325,342	21.1
Virgin Islands	24,889	22,012	2,877	13.1
Military and naval services, etc., abroad	118,933	89,453	29,480	33.0
Philippine Islands	16,356,000	13,513,000	2,843,000	21.0

1790--1940

Census Year	Population	Increase Over Preceding Census		Land area in square miles	Population per square mile
		Number	Percent		
1940	131,669,275	8,894,229	7.2	3,026,789	43.4
1930	122,775,046	17,064,426	16.1	3,026,789	40.5
1920	105,710,620	13,738,354	14.9	2,973,776	35.5
1910	91,972,266	15,977,691	21.0	2,973,890	30.9
1900	75,994,575	13,046,861	20.7	2,974,159	25.6
1890	62,947,714	12,791,931	25.5	2,973,965	21.2
1880	50,155,783	11,597,412	30.1	2,973,965	16.9
1870	38,558,371	7,115,050	22.6	2,973,965	13.0
1860	31,443,321	8,251,445	35.6	2,973,965	10.6
1850	23,191,876	6,122,423	35.9	2,944,337	7.9
1840	17,069,453	4,203,433	32.7	1,753,588	9.7
1830	12,866,020	3,227,567	33.5	1,753,588	7.3
1820	9,638,453	2,398,572	33.1	1,753,588	5.5
1810	7,239,881	1,931,398	36.4	1,685,865	4.3
1800	5,308,483	1,379,269	35.1	867,980	6.1
1790	3,929,214	.....	....	867,980	4.5

URBAN AND RURAL POPULATION OF THE UNITED STATES: 1890 TO 1940

Class	1940	1930	1920	1910	1900	1890
Total, number...	131,669,275	122,775,046	105,710,620	91,972,266	75,994,575	62,947,714
Urban.....	74,423,702	68,954,823	54,304,603	42,166,120	30,380,433	22,298,359
Rural.....	57,245,573	53,820,223	51,406,017	49,806,146	45,614,142	40,649,355
Total, percent	100.00	100.00	100.00	100.00	100.00	100.00
Urban.....	56.5	56.2	51.4	45.8	40.0	35.4
Rural.....	43.5	43.8	48.6	54.2	60.0	64.6

URBAN AND RURAL POPULATION, BY STATES: 1940 AND 1930

[A minus sign (-) denotes decrease]

Division and State	1940 Population			1930 Population			Increase, 1930-1940				Percent urban	
	Total	Urban	Rural	Urban	Rural	Total, percent	Urban		Rural		1940	1930
							Number	Percent	Number	Percent		
United States	131,669,275	74,423,702	57,245,573	68,954,823	53,820,223	7.2	5,468,879	7.9	3,425,350	6.4	56.5	56.2
Geographic Divisions:												
New England	8,437,230	6,420,542	2,016,748	6,311,976	1,854,365	3.3	108,566	1.7	162,383	8.8	76.1	77.3
Middle Atlantic	27,539,487	21,147,543	6,391,944	20,394,707	5,866,043	4.9	752,886	3.7	525,901	9.0	76.8	77.7
East North Central	26,626,842	17,444,359	9,181,983	16,379,908	8,502,277	5.3	649,451	3.9	679,706	8.0	65.6	66.4
West North Central	13,516,990	5,993,124	7,523,866	5,556,181	7,740,794	1.7	436,943	7.9	-216,868	-2.8	43.8	41.8
South Atlantic	17,928,151	6,921,726	10,901,425	5,698,122	10,095,467	12.9	1,223,504	21.5	805,958	8.0	38.6	36.1
East South Central	10,778,225	3,165,356	7,612,869	2,778,687	7,108,527	9.0	386,669	13.9	504,942	7.1	29.4	28.1
West South Central	13,064,525	5,203,401	7,861,124	4,427,439	7,749,391	7.3	775,962	17.5	111,733	1.4	39.8	36.4
Mountain	4,150,003	1,771,742	2,378,261	1,457,922	2,243,867	12.1	313,820	21.5	134,394	6.0	42.7	39.4
Pacific	9,733,262	6,355,909	3,377,353	5,534,981	2,659,532	18.6	821,023	14.8	717,801	27.0	65.3	67.5
New England:												
Maine	847,226	348,057	504,169	321,506	475,917	6.2	21,551	6.7	28,252	5.9	40.5	40.3
New Hampshire	491,524	288,225	203,299	277,079	192,214	5.6	10,146	3.7	16,085	8.4	57.6	58.7
Vermont	359,231	123,239	235,992	118,766	240,845	-0.1	4,473	3.8	-4,853	-2.0	34.3	33.0
Massachusetts	4,316,721	3,859,476	457,245	3,831,426	418,188	1.6	28,050	0.7	39,057	9.3	89.4	90.2
Rhode Island	713,346	653,383	59,963	635,429	52,068	3.8	17,954	2.8	7,895	15.2	91.6	92.4
Connecticut	1,709,242	1,156,162	551,080	1,131,770	475,133	6.4	26,392	2.3	75,947	16.0	67.8	70.4
Middle Atlantic:												
New York	13,479,142	11,165,893	2,313,249	10,521,952	2,066,114	7.1	643,941	6.1	247,135	12.0	82.8	83.6
New Jersey	4,160,165	3,394,773	765,392	3,539,244	702,090	2.9	55,529	1.7	63,302	9.0	81.6	82.6
Pennsylvania	9,900,180	6,586,877	3,313,303	6,533,611	3,097,839	2.8	53,366	0.8	215,464	7.0	66.5	67.8
East North Central:												
Ohio	6,907,612	4,612,986	2,294,626	4,507,371	2,139,326	3.9	105,615	2.3	155,300	7.3	66.3	67.8
Indiana	3,427,796	1,887,712	1,540,084	1,795,892	1,442,611	5.8	91,820	5.1	97,473	6.8	55.1	56.5
Illinois	7,897,241	5,809,650	2,087,591	5,635,727	1,994,927	3.5	173,923	3.1	260,664	4.6	73.6	73.9
Michigan	5,256,106	3,454,867	1,801,239	3,302,075	1,540,250	8.5	152,792	4.6	260,939	16.9	65.7	68.2
Wisconsin	3,137,587	1,679,144	1,458,443	1,553,943	1,385,163	6.8	125,301	8.1	73,280	5.3	53.5	52.9

West North Central:

Minnesota	2,792,300	1,390,098	1,402,202	1,257,616	1,806,337	8.9	132,482	10.5	95,865	7.3	49.8	49.0
Iowa	2,538,288	1,084,231	1,454,037	979,292	1,491,647	2.7	104,939	10.7	-37,610	-2.5	42.7	39.6
Missouri	3,784,664	1,960,696	1,823,968	1,859,119	1,770,248	4.3	101,577	5.5	83,720	3.0	51.8	51.2
North Dakota	641,935	131,923	510,012	113,306	567,539	-5.7	18,617	16.4	-57,827	-10.1	20.6	16.6
South Dakota	642,961	158,097	484,874	130,907	515,942	-7.2	27,130	20.8	-77,068	-13.7	24.6	18.9
Nebraska	1,315,934	514,148	801,666	496,107	691,856	-4.5	28,041	5.8	-90,170	-10.1	39.1	35.3
Kansas	1,801,028	753,941	1,047,087	729,684	1,101,165	-4.3	24,107	3.3	-104,078	-9.0	41.9	38.8
South Atlantic:												
Delaware	266,505	139,432	127,073	123,146	115,234	11.8	16,286	13.2	11,839	10.3	52.3	51.7
Maryland	1,821,244	1,080,351	740,893	974,869	656,657	11.6	105,482	10.8	84,236	12.8	59.3	59.8
Dist. of Columbia	663,091	663,091	--	--	--	36.2	176,222	36.2	--	--	100.0	100.0
Virginia	2,677,773	944,875	1,733,098	785,537	1,636,314	10.6	159,133	20.3	96,784	5.9	35.3	32.4
West Virginia	1,901,974	534,232	1,367,682	493,564	1,237,701	10.0	42,788	8.7	129,981	10.5	28.1	23.4
North Carolina	3,571,623	974,175	2,597,443	809,847	2,360,429	12.7	164,828	20.3	237,019	10.0	27.3	25.5
South Carolina	1,899,804	466,111	1,433,693	371,080	1,367,685	9.3	95,031	25.6	66,008	4.8	24.5	21.3
Georgia	3,123,723	1,078,808	2,049,915	895,492	2,018,014	7.4	178,316	19.9	86,901	1.8	34.4	30.9
Florida	1,897,414	851,623	759,778	708,438	708,438	29.2	286,013	37.6	143,190	20.2	55.1	51.7
East South Central:												
Kentucky	2,845,627	849,327	1,996,300	799,026	1,815,563	8.8	50,301	6.3	180,737	10.0	29.8	30.6
Tennessee	2,915,841	1,027,256	1,888,635	896,588	1,720,018	11.4	130,668	14.6	168,617	9.5	35.2	34.3
Alabama	2,832,961	855,941	1,977,020	744,273	1,901,975	7.1	111,668	15.0	75,045	3.9	30.2	28.1
Mississippi	2,183,796	432,892	1,750,914	338,850	1,670,971	8.7	94,032	27.8	79,943	4.8	19.8	16.9
West South Central:												
Arkansas	1,949,387	431,910	1,517,477	382,878	1,471,604	5.1	49,032	12.8	45,873	3.1	22.2	20.6
Louisiana	2,363,880	980,439	1,883,441	833,532	1,268,061	12.5	146,907	17.6	115,860	9.1	33.7	29.1
Oklahoma	2,335,434	879,653	1,456,771	821,681	1,574,359	-2.5	87,982	7.1	-117,868	-7.5	37.6	34.3
Texas	6,414,824	2,911,889	3,503,435	2,383,943	3,435,367	10.1	522,041	21.8	68,068	2.0	45.4	41.0
Mountain:												
Montana	559,456	211,535	347,921	181,036	356,570	4.1	30,499	16.8	-8,649	-2.4	37.8	33.7
Idaho	524,873	176,708	848,165	129,097	315,525	17.9	47,201	36.4	32,640	10.3	33.7	29.1
Wyoming	250,742	95,577	157,165	70,097	155,468	11.2	23,480	33.5	1,697	1.1	37.3	31.1
Colorado	1,123,296	590,756	532,540	513,882	515,909	8.4	70,874	13.6	15,631	3.2	52.6	50.2
New Mexico	531,818	176,401	355,417	106,816	316,501	25.6	69,583	65.1	88,916	12.3	33.2	25.2
Arizona	499,261	178,961	325,280	149,856	285,717	14.6	24,125	16.1	39,563	13.8	34.8	34.4
Utah	550,810	306,493	244,817	266,264	241,583	8.4	39,229	14.7	3,234	1.3	55.5	52.4
Nevada	110,247	49,291	66,956	34,464	56,594	21.1	8,827	25.6	10,862	18.3	39.3	37.8
Pacific:												
Washington	1,736,191	921,969	814,222	894,539	678,857	11.1	37,430	4.2	135,365	19.9	53.1	56.6
Oregon	1,069,684	531,675	558,009	489,746	464,040	14.2	41,923	8.6	93,869	20.3	48.3	51.3
California	6,907,387	4,902,265	2,005,122	4,160,596	1,516,655	21.7	741,669	17.8	488,467	32.2	71.0	73.3

RANK OF STATES
ACCORDING TO POPULATION
1940 and 1930

STATES IN ORDER OF
PERCENTAGE OF INCREASE
1930 to 1940

State	Rank		Population		State	Per cent of increase*
	1910	1930	1940	1930		
New York	1	1	13,479,142	12,588,066	1. Dist. of Columbia	36 2
Pennsylvania	2	2	9,900,180	9,631,350	2. Florida	29 2
Illinois	3	3	7,897,241	7,630,654	3. New Mexico	25 6
Ohio	4	4	6,907,612	6,646,697	4. California	21 7
California	5	6	6,907,387	5,677,251	5. Nevada	21 1
Texas	6	5	6,414,824	5,824,715	6. Idaho	17 9
Michigan	7	7	5,256,106	4,842,325	7. Arizona	14 6
Massachusetts	8	8	4,316,721	4,249,614	8. Oregon	14 2
New Jersey	9	9	4,160,165	4,041,334	9. North Carolina	12 7
Missouri	10	10	3,784,664	3,629,367	10. Louisiana	12 5
North Carolina	11	12	3,571,623	3,170,276	11. Delaware	11 8
Indiana	12	11	3,427,796	3,238,503	12. Maryland	11 6
Wisconsin	13	13	3,137,587	2,939,006	13. Tennessee	11 4
Georgia	14	14	3,123,723	2,908,506	14. Wyoming	11 2
Tennessee	15	16	2,915,841	2,616,556	15. Washington	11 1
Kentucky	16	17	2,845,627	2,614,589	16. Virginia	10 6
Alabama	17	15	2,832,961	2,646,248	17. Texas	10 1
Minnesota	18	18	2,792,300	2,563,953	18. West Virginia	10 0
Virginia	19	20	2,677,773	2,421,851	19. South Carolina	9 3
Iowa	20	19	2,538,268	2,470,939	20. Minnesota	8 9
Louisiana	21	22	2,363,880	2,101,593	21. Kentucky	8 8
Oklahoma	22	21	2,336,434	2,396,040	22. Mississippi	8 7
Mississippi	23	23	2,183,796	2,009,821	23. Michigan	8 5
Arkansas	24	25	1,949,387	1,854,482	24. Colorado	8 4
West Virginia	25	27	1,901,974	1,729,205	25. Utah	8 4
South Carolina	26	26	1,899,804	1,738,765	26. Georgia	7 4
Florida	27	31	1,897,414	1,468,211	27. Alabama	7 1
Maryland	28	28	1,821,244	1,631,526	28. New York	7 1
Kansas	29	24	1,801,028	1,880,990	29. Wisconsin	6 8
Washington	30	30	1,736,191	1,563,396	30. Connecticut	6 4
Connecticut	31	29	1,709,242	1,606,903	31. Maine	6 2
Nebraska	32	32	1,315,834	1,377,963	32. Indiana	5 8
Colorado	33	33	1,123,296	1,035,791	33. New Hampshire	5 6
Oregon	34	34	1,089,684	953,786	34. Arkansas	5 1
Maine	35	35	847,226	797,423	35. Missouri	4 3
Rhode Island	36	37	713,346	687,497	36. Montana	4 1
Dist. of Columbia	37	41	663,091	486,869	37. Ohio	3 9
South Dakota	38	36	642,961	692,849	38. Rhode Island	3 8
North Dakota	39	38	641,935	680,845	39. Illinois	3 5
Montana	40	39	559,456	537,606	40. New Jersey	2 9
Utah	41	40	550,310	507,847	41. Pennsylvania	2 8
New Mexico	42	45	531,818	423,317	42. Iowa	2 7
Idaho	43	43	524,873	445,032	43. Massachusetts	1 6
Arizona	44	44	499,261	435,573	44. Vermont	—0 1
New Hampshire	45	42	491,524	465,293	45. Oklahoma	—2 5
Vermont	46	46	359,231	359,611	46. Kansas	—4 3
Delaware	47	47	266,505	238,380	47. Nebraska	—4 5
Wyoming	48	48	250,742	225,565	48. North Dakota	—5 7
Nevada	49	49	110,247	91,038	49. South Dakota	—7 2

A minus sign (—) denotes decrease.

CITIES OF 100,000 OR MORE POPULATION

CITY	1940	1930	1920	1910	1900
1 New York, N. Y.	7,454,995	6,930,446	5,620,048	4,766,883	3,437,202
Bronx Borough . . .	1,394,711	1,265,258	732,016	430,980	200,507
Brooklyn Borough . . .	2,698,285	2,560,401	2,018,356	1,634,351	1,166,582
Manhattan Borough . . .	1,889,924	1,867,312	2,284,103	2,331,542	1,850,093
Queens Borough . . .	1,297,634	1,079,029	469,042	284,041	152,999
Richmond Borough . . .	174,441	158,346	116,531	85,969	67,021
2 Chicago, Ill.	3,396,808	3,376,438	2,701,705	2,185,283	1,698,575
3 Philadelphia, Pa.	1,931,334	1,950,961	1,823,779	1,549,008	1,293,697
4 Detroit, Mich.	1,623,452	1,568,662	993,678	465,766	285,704
5 Los Angeles, Calif.	1,504,277	1,238,048	576,673	319,198	102,479
6 Cleveland, Ohio	878,336	900,429	796,841	560,663	381,768
7 Baltimore, Md.	859,100	804,874	733,826	558,485	508,957
8 St. Louis, Mo.	816,048	821,960	772,897	687,029	575,238
9 Boston, Mass.	770,816	781,188	748,060	670,585	560,892
10 Pittsburgh, Pa.	671,659	669,817	588,343	533,905	451,512
11 Washington, D. C.	663,091	486,869	437,571	331,069	278,718
12 San Francisco, Calif.	634,536	634,394	506,676	416,912	342,782
13 Milwaukee, Wis.	587,472	578,249	457,147	373,857	285,315
14 Buffalo, N. Y.	575,901	573,076	506,775	423,715	352,387
15 New Orleans, La.	494,537	458,762	387,219	339,075	287,104
16 Minneapolis, Minn.	492,370	464,356	380,582	301,408	202,718
17 Cincinnati, Ohio	455,610	451,160	401,247	363,591	325,902
18 Newark, N. J.	429,760	442,337	414,524	347,469	246,070
19 Kansas City, Mo.	399,178	399,746	324,410	248,381	163,752
20 Indianapolis, Ind.	386,972	364,161	314,194	233,650	169,164
21 Houston, Tex.	384,514	292,352	138,276	78,800	44,633
22 Seattle, Wash.	368,302	365,583	315,312	237,194	80,671
23 Rochester, N. Y.	324,975	328,132	295,750	218,149	162,608
24 Denver, Colo.	322,412	287,861	256,491	213,381	133,859
25 Louisville, Ky.	319,077	307,745	234,891	223,928	204,731
26 Columbus, Ohio	306,087	290,564	237,031	181,511	125,560
27 Portland, Ore.	305,394	301,815	258,288	207,214	90,426
28 Atlanta, Ga.	302,288	270,366	200,616	154,839	89,872
29 Oakland, Calif.	302,163	284,063	216,261	150,174	66,960
30 Jersey City, N. J.	301,173	316,715	298,103	267,779	206,433
31 Dallas, Tex.	294,734	260,475	158,976	92,104	42,638
32 Memphis, Tenn.	292,942	253,143	162,351	131,105	102,320
33 St. Paul, Minn.	287,736	271,606	234,698	214,744	163,065
34 Toledo, Ohio	282,349	290,718	243,164	168,497	131,822
35 Birmingham, Ala.	267,583	259,678	178,806	132,685	38,415
36 San Antonio, Tex.	253,854	231,542	161,379	96,614	53,321
37 Providence, R. I.	253,504	252,981	237,595	224,326	175,597
38 Akron, Ohio	244,791	255,040	208,435	69,067	42,728
39 Omaha, Neb.	223,884	214,066	191,601	124,096	102,555
40 Dayton, Ohio	210,718	200,982	152,559	116,577	85,333
41 Syracuse, N. Y.	205,967	209,326	171,717	137,249	108,374
42 Oklahoma City, Okla.	204,424	185,389	91,295	64,205	10,037
43 San Diego, Calif.	203,341	147,995	74,361	39,578	17,700
44 Worcester, Mass.	193,694	195,311	179,754	145,986	118,421
45 Richmond, Va.	193,042	182,929	171,667	127,628	85,050
46 Fort Worth, Tex.	177,662	163,447	106,482	73,312	26,688
47 Jacksonville, Fla.	173,065	129,549	91,558	57,699	28,429
48 Miami, Fla.	172,172	110,637	29,571	5,471	1,681
49 Youngstown, Ohio	167,720	170,002	132,358	79,066	44,885
50 Nashville, Tenn.	167,402	153,866	118,342	110,364	80,865
51 Hartford, Conn.	166,267	164,072	138,036	98,915	79,850
52 Grand Rapids, Mich.	164,292	168,592	137,634	112,571	87,565
53 Long Beach, Calif.	164,271	142,032	55,593	17,809	2,252
54 New Haven, Conn.	160,605	162,635	162,537	133,605	108,027
55 Des Moines, Iowa	159,819	142,559	126,468	86,368	62,139
56 Flint, Mich.	151,543	156,492	91,599	38,550	13,103

Cities of 100,000 or More Population

	City	1940	1930	1920	1910	1900
57	Salt Lake City, Utah	149,934	140,267	118,110	92,777	53,531
58	Springfield, Mass.	149,554	149,900	129,614	88,926	62,059
59	Bridgeport, Conn.	147,121	146,716	143,555	102,054	70,996
60	Norfolk, Va.	144,332	129,710	115,777	67,452	46,624
61	Yonkers, N. Y.	142,598	134,646	100,176	79,803	47,931
62	Tulsa, Okla.	142,157	141,258	72,075	18,182	1,390
63	Scranton, Pa.	140,404	143,433	137,783	129,867	102,026
64	Paterson, N. J.	139,656	138,513	135,875	125,600	105,171
65	Albany, N. Y.	130,577	127,412	113,344	100,253	94,151
66	Chattanooga, Tenn.	128,163	119,798	57,895	44,604	30,154
67	Trenton, N. J.	124,697	123,356	119,289	96,815	73,307
68	Spokane, Wash.	122,001	115,514	104,457	104,402	36,848
69	Kansas City, Kans.	121,458	121,857	101,177	82,351	51,418
70	Fort Wayne, Ind.	118,410	114,946	86,549	63,933	45,115
71	Camden, N. J.	117,536	118,700	116,309	94,538	75,935
72	Erie, Pa.	116,955	115,967	93,372	66,525	52,733
73	Fall River, Mass.	115,428	115,274	120,485	119,295	104,863
74	Wichita, Kans.	114,966	111,110	72,217	52,450	24,671
75	Wilmington, Del.	112,504	106,597	110,168	87,411	76,508
76	Gary, Ind.	111,719	100,426	55,378	16,802	....
77	Knoxville, Tenn.	111,580	105,802	77,818	36,346	32,637
78	Cambridge, Mass.	110,879	113,643	109,694	104,839	91,886
79	Reading, Pa.	110,568	111,171	107,784	96,071	78,961
80	New Bedford, Mass.	110,341	112,597	121,217	96,652	62,442
81	Elizabeth, N. J.	109,912	114,589	95,783	73,409	52,130
82	Tacoma, Wash.	109,408	106,817	96,965	83,743	37,714
83	Canton, Ohio	108,401	104,906	87,091	50,217	30,667
84	Tampa, Fla.	108,391	101,161	51,608	37,782	15,839
85	Sacramento, Calif.	105,958	93,750	65,908	44,696	29,282
86	Peoria, Ill.	105,087	104,969	76,121	66,950	56,100
87	Somerville, Mass.	102,177	103,908	93,091	77,236	61,643
88	Lowell, Mass.	101,389	100,234	112,759	106,294	94,969
89	South Bend, Ind.	101,268	104,193	70,983	53,684	35,999
90	Duluth, Minn.	101,065	101,463	98,917	78,466	52,969
91	Charlotte, N. C.	100,899	82,675	46,338	34,014	18,091
92	Utica, N. Y.	100,518	101,740	94,156	74,419	56,383

JAPANESE POPULATION OF THE UNITED STATES AND ITS TERRITORIES AND POSSESSIONS

There were 126,947 Japanese in the continental United States on April 1, 1940, of whom 47,305 were foreign born, and therefore alien and ineligible for citizenship.

The Pacific Coast States of Washington, Oregon and California had 112,353 Japanese, or 88.5 per cent of the total in the country. Furthermore, these States contained 40,869 alien Japanese or 86.4 per cent of the total. California alone had 93,717, or 73.8 per cent of the total Japanese in the United States and 33,569 alien Japanese or 71.0 per cent of the total. The Mountain States contained an additional 8,574 Japanese, of whom 3,137 were alien foreign-born, and the Middle Atlantic States had 3,060, of whom 2,017 were foreign-born.

Los Angeles had 23,321 Japanese residents, more than any other American city, according to figures based on the 1940 Census returns.

In the territories and possessions of the United States, excluding the Philippine Islands, in 1940 there were 158,501 Japanese, of whom 37,512 were foreign-born. Japanese were most numerous in Hawaii where they numbered 157,905, or 37.3 per cent of the total population. Of the total number of Japanese in Hawaii 37,353 were foreign-born. The remaining territories and possessions, excluding the Philippines, had 596 Japanese of whom 159 were alien foreign-born. The total number of persons of the Japanese race in the Philippines is not known, but all persons of the "yellow race" (mostly Chinese) numbered 141,811.

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

[A minus sign (-) denotes decrease]

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
ALABAMA				
Anniston	25,523	22,345	3,178	13.8
Birmingham	267,583	259,678	7,905	3.1
Gadsden	36,975	24,042	12,933	50.1
Mobile	78,720	68,202	10,518	15.4
Montgomery	78,084	66,079	12,005	18.1
Tuscaloosa	27,493	20,659	6,834	33
ARIZONA				
Phoenix	65,414	48,118	16,296	33
Tucson	36,818	32,506	4,312	13.4
ARKANSAS				
Fort Smith	36,584	31,429	5,055	16
Little Rock	88,039	81,679	6,960	8.4
CALIFORNIA				
Alameda	36,256	35,033	1,223	2.8
Alhambra	38,935	29,472	9,463	32
Bakersfield	29,252	26,015	3,237	12.3
Belvedere township	37,192	33,023	4,069	12.3
Berkeley	85,547	82,109	3,438	4.1
Beverly Hills	26,823	17,429	9,394	53.5
Burbank	34,337	16,662	17,675	106.0
Fresno	60,685	52,513	8,172	13
Glendale	82,582	62,736	19,846	32.5
Huntington Park	28,648	24,591	4,057	16.5
Inglewood	30,114	19,480	10,634	55.6
Long Beach	164,271	142,032	22,239	15.6
Los Angeles	1,504,277	1,238,048	266,239	22
Oakland	302,163	284,063	18,100	6.3
Pasadena	81,864	76,086	5,778	7.5
Riverside	34,696	29,696	5,000	16.9
Sacramento	105,958	93,750	12,208	13
San Bernardino	43,646	37,481	6,165	16.3
San Diego	203,341	147,995	55,346	37.5
San Francisco	634,536	634,394	142	0.02
San Jose	68,457	57,651	10,806	18.7
Santa Ana	31,921	30,332	1,589	3.4
Santa Barbara	34,958	33,613	1,345	3.9
Santa Monica	53,500	37,146	16,354	43.6
South Gate	20,945	19,632	1,313	37.2
Stockton	54,714	47,963	6,751	14
COLORADO				
Colorado Springs	36,789	33,237	3,552	10.2
Denver	322,412	287,861	34,551	12.1
Pueblo	52,162	50,096	2,066	4.1
CONNECTICUT				
Bridgeport	147,121	146,716	405	.3
Bristol	30,167	28,451	1,716	6
Hartford	166,267	164,072	2,195	1.3
Meriden	39,494	38,481	1,013	2.6
Middletown	26,495	24,554	1,941	7.8
New Britain	68,685	68,128	557	.8
New Haven	160,605	162,655	-2,050	-1.3
New London	30,456	29,640	816	2.7
Norwalk	39,849	36,019	3,830	10.6
Stamford	47,938	46,346	1,592	3.4
Torrington	26,988	26,040	948	3.6
Waterbury	99,314	99,902	-588	-.6
West Hartford town	33,776	24,914	8,862	35.5
West Haven town	30,012	25,808	4,204	16.3
DELAWARE				
Wilmington	112,504	106,597	5,907	5.5
DISTRICT OF COLUMBIA				
Washington	663,091	468,869	176,222	36.2
FLORIDA				
Jacksonville	173,065	129,549	43,516	33.6
Miami	172,172	110,637	61,535	55.5
Miami Beach	28,012	6,494	21,518	331.0
Oriando	36,736	27,330	9,406	34.4
Pensacola	37,449	31,579	5,870	18.6
St. Petersburg	60,812	40,425	20,385	53.6

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
FLORIDA—Continued				
Tampa.....	108,391	101,181	7,230	7.2
West Palm Beach.....	33,693	20,610	7,083	26.6
GEORGIA				
Atlanta.....	302,288	270,366	31,922	11.6
Augusta.....	65,919	60,342	4,577	7.5
Columbus.....	53,280	43,131	10,149	23.6
Macon.....	57,865	53,829	3,936	7.3
Rome.....	26,282	21,843	4,339	19.8
Savannah.....	95,908	85,024	10,972	12.8
IDAHO				
Boise City.....	26,130	21,554	4,586	21.3
ILLINOIS				
Alton.....	31,255	30,151	1,104	3.6
Aurora.....	47,170	46,589	581	1.2
Belleville.....	28,405	28,425	-20	...
Bloomington.....	32,686	30,930	1,938	6.2
Chicago.....	3,396,808	3,376,438	20,370	.5
Cicero.....	64,712	66,602	-1,890	-2.8
Danville.....	36,919	36,765	244	.6
Decatur.....	59,305	57,510	1,795	3.1
East St. Louis.....	75,609	74,347	1,262	1.7
Elgin.....	38,333	35,929	2,404	6.7
Evanston.....	65,389	63,120	2,279	3.6
Galesburg.....	28,876	28,830	46	...
Joliet.....	42,365	42,993	-628	-1.4
Maywood.....	26,648	25,829	819	3.1
Moline.....	34,608	32,236	2,372	7.3
Oak Park.....	66,015	63,982	2,033	3.1
Peoria.....	105,087	104,969	118	.1
Quincy.....	40,469	39,241	1,228	3.1
Rockford.....	84,637	85,864	-1,227	-1.4
Rock Island.....	42,775	37,953	4,822	12.7
Springfield.....	75,503	71,864	3,639	5
Waukegan.....	34,241	33,499	742	2.2
INDIANA				
Anderson.....	41,572	39,804	7,768	19.4
East Chicago.....	54,637	54,784	-147	-.2
Elkhart.....	33,434	32,949	485	1.4
Evansville.....	97,062	102,249	-5,187	-5
Fort Wayne.....	118,410	114,946	3,464	3.1
Gary.....	111,719	100,426	11,293	11.2
Hammond.....	70,184	64,560	5,624	8.7
Indianapolis.....	386,972	364,161	22,811	6.2
Kokomo.....	33,795	32,843	952	2.9
Lafayette.....	28,798	26,240	2,558	9.7
Marion.....	26,767	24,496	2,271	9.3
Michigan City.....	26,476	26,735	-259	-.9
Mishawaka.....	28,298	28,630	-332	-1.1
Muncie.....	49,720	46,548	3,172	6.8
New Albany.....	25,414	25,819	-405	-1.5
Richmond.....	35,147	32,493	2,654	8.1
South Bend.....	101,268	104,193	-2,925	-2.8
Terre Haute.....	62,693	62,810	-117	-.1
IOWA				
Burlington.....	25,832	26,755	-923	-3.4
Cedar Rapids.....	62,120	56,097	6,023	10.7
Clinton.....	26,270	25,726	544	2.1
Council Bluffs.....	41,439	42,048	-609	-1.4
Davenport.....	66,039	60,751	5,288	8.6
Des Moines.....	159,819	142,559	17,260	12.1
Mason City.....	27,080	23,304	3,776	16.1
Ottumwa.....	31,570	28,075	3,495	12.4
Sioux City.....	32,364	97,183	3,181	4
Waterloo.....	51,743	46,191	5,552	12
Dubuque.....	43,892	41,679	2,213	5.3
KANSAS				
Hutchinson.....	30,013	27,085	2,928	10.8
Kansas City.....	121,458	121,857	-399	-.2
Topeka.....	67,833	64,120	3,713	5.7
Wichita.....	111,966	111,110	856	3.3

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
KENTUCKY				
Ashland	29,537	29,074	463	1.5
Covington	62,018	65,252	-2,234	-3.4
Lexington	49,304	45,736	3,568	7.8
Louisville	319,077	307,745	11,332	3.6
Newport	30,631	29,744	887	2.9
Owensboro	30,245	22,765	7,480	32.9
Paducah	33,765	33,541	224	.6
LOUISIANA				
Alexandria	27,066	23,025	4,041	17.5
Baton Rouge	34,719	30,729	3,990	13
Monroe	28,309	26,028	2,281	8.7
New Orleans	494,537	458,762	35,775	7.6
Shreveport	98,167	76,655	21,512	28.1
MAINE				
Bangor	29,822	28,749	1,073	3.7
Lewiston	38,598	34,948	3,650	10.4
Portland	73,643	70,810	2,833	4
MARYLAND				
Baltimore	859,100	804,874	54,226	6.7
Cumberland	39,483	37,747	1,736	4.5
Hagerstown	32,491	30,861	1,630	5.2
MASSACHUSETTS				
Arlington town	40,013	36,094	3,919	10.8
Belmont town	26,867	21,748	5,119	22.5
Beverly	25,537	25,086	451	1.7
Boston	770,816	781,188	-10,372	-1.3
Brockton	62,343	63,797	-1,454	-2.2
Brookline town	49,786	47,490	2,296	4.8
Cambridge	110,879	113,643	-2,764	-2.4
Chelsea	41,259	45,816	-4,557	-10
Chicopee	41,664	43,930	-2,266	-5.1
Everett	46,784	48,424	-1,640	-3.3
Fall River	115,428	114,274	1,154	.1
Fitchburg	41,824	40,692	1,132	2.7
Haverhill	46,752	48,710	-1,958	-4
Holyoke	53,750	56,537	-2,887	-5.1
Lawrence	84,323	85,068	-745	-.8
Lowell	101,389	100,234	1,155	1.1
Lynn	98,123	102,320	-4,197	-4.1
Malden	58,010	55,036	2,974	5.4
Medford	63,083	59,714	3,369	5.6
Melrose	25,333	23,170	2,163	9.3
New Bedford	110,341	112,597	-2,256	-2
Newton	69,873	65,276	4,597	4.1
Pittsfield	49,684	49,677	7	...
Quincy	75,810	71,983	3,827	5.3
Revere	34,405	35,680	-1,275	-3.5
Salem	41,213	43,353	-2,140	-4.9
Somerville	102,177	103,908	-1,731	-1.6
Springfield	149,554	149,900	-346	-.1
Taunton	37,395	37,355	40	...
Waltham	40,020	39,247	773	1.9
Watertown town	35,427	34,913	514	1.4
Worcester	193,694	195,311	-1,617	-.8
MICHIGAN				
Ann Arbor	29,815	26,944	2,871	10.6
Battle Creek	43,453	43,573	-120	-.3
Bay City	47,956	47,355	601	1.2
Dearborn	63,584	50,358	13,226	26.1
Detroit	1,623,452	1,568,662	54,790	3.5
Flint	151,543	156,492	-4,949	-3.1
Grand Rapids	164,292	168,592	-4,300	-2.5
Hamtramck	49,839	56,268	-6,429	-11.4
Highland Park	50,810	52,959	-2,149	-.4
Jackson	49,656	55,187	-5,531	-10
Kalamazoo	54,097	54,786	-689	-1.2
Lansing	78,753	78,397	356	.4
Muskegon	47,697	41,390	6,307	15.2
Pontiac	66,626	64,928	1,698	2.6
Port Huron	32,759	31,361	1,398	4.4

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
<i>MICHIGAN—Continued</i>				
Royal Oak.....	25,087	22,904	2,183	9.5
Saginaw.....	82,794	80,715	2,079	2.5
Wyandotte.....	30,618	28,368	2,250	7.9
<i>MINNESOTA</i>				
Duluth.....	101,065	101,463	-398	-.4
Minneapolis.....	492,370	464,356	18,014	3.8
Rochester.....	26,312	20,621	5,691	27.6
St. Paul.....	287,736	271,606	16,130	5.9
<i>MISSISSIPPI</i>				
Jackson.....	62,107	48,282	3,825	7.9
Meridian.....	35,481	31,954	3,428	10.7
<i>MISSOURI</i>				
Joplin.....	37,144	33,454	3,690	11
Kansas City.....	399,178	399,746	-568	-.1
St. Joseph.....	75,711	80,935	-5,224	-6.4
St. Louis.....	816,048	821,960	-5,912	-.7
Springfield.....	61,238	57,527	3,711	6.4
University City.....	33,023	25,809	7,214	28.9
<i>MONTANA</i>				
Butte.....	37,081	39,532	-2,451	-6.2
Great Falls.....	29,928	28,822	1,106	4
<i>NEBRASKA</i>				
Lincoln.....	81,984	75,933	6,051	7.9
Omaha.....	223,844	214,006	9,838	4.6
<i>NEW HAMPSHIRE</i>				
Concord.....	27,171	25,228	1,943	7.6
Manchester.....	77,685	76,834	851	1.1
Nashua.....	32,927	31,463	1,464	4.6
<i>NEW JERSEY</i>				
Atlantic City.....	64,094	66,198	-2,104	-3.1
Bayonne.....	79,198	88,979	-9,781	-11
Belleville.....	26,974	26,974	1,193	4.4
Bloomfield.....	41,623	38,077	3,546	9.3
Camden.....	117,536	118,700	-1,164	-.9
Clifton.....	48,827	46,875	1,952	4.1
East Orange.....	68,945	68,020	925	1.3
Elizabeth.....	109,912	114,589	-4,677	-4
Garfield.....	28,044	29,739	-1,695	-5.7
Hackensack.....	26,279	24,568	1,711	7
Hoboken.....	50,115	59,261	-9,146	-15.4
Irvington.....	55,328	56,733	-1,405	-2.4
Jersey City.....	301,173	316,715	-15,542	-4.9
Kearny.....	39,467	40,716	-1,249	-3
Montclair.....	39,807	42,071	-2,210	-5.2
Newark.....	429,760	442,337	-12,577	-2.8
New Brunswick.....	33,180	34,555	-1,375	-4
North Bergen township.....	39,714	40,714	-1,000	-2.4
Orange.....	35,717	35,399	318	.9
Passaic.....	61,394	62,959	-1,555	-2.4
Paterson.....	139,656	138,513	1,143	.8
Perth Amboy.....	41,242	43,242	-2,274	-5.2
Plainfield.....	37,469	34,422	3,047	8.8
Teaneck township.....	25,275	16,513	8,762	53.1
Trenton.....	124,697	123,356	1,341	1.1
Union City.....	56,173	58,659	-2,486	-4.2
West New York.....	39,439	37,107	2,322	6.2
Woodbridge township.....	27,191	25,266	1,925	7.6
<i>NEW MEXICO</i>				
Albuquerque.....	35,449	26,570	8,879	32.1
<i>NEW YORK</i>				
Albany.....	130,577	127,412	3,165	2.5
Amsterdam.....	33,329	34,817	-1,488	-4.3
Auburn.....	35,753	36,652	-899	-2.4
Binghamton.....	78,309	76,662	1,647	2.1
Buffalo.....	575,901	573,076	2,825	.5
Elmira.....	45,106	47,397	-2,291	-4.8
Jamestown.....	42,638	45,155	-2,517	-5.5
Kingston.....	28,589	28,088	501	1.7
Mount Vernon.....	67,362	61,499	5,863	9.5
Newburgh.....	31,883	31,275	608	1.9

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
NEW YORK—Continued				
New Rochelle.....	58,408	54,000	4,408	8.1
New York City.....	7,454,995	6,930,446	524,549	7.5
Bronx Borough.....	1,394,711	1,265,258	129,453	10.2
Brooklyn Borough.....	2,698,285	2,560,401	137,884	5.3
Manhattan Borough.....	1,889,924	1,867,312	22,612	1.2
Queens Borough.....	1,297,634	1,079,129	218,505	2
Richmond Borough.....	174,441	158,346	16,095	10.1
Niagara Falls.....	78,029	75,460	2,569	3.4
Poughkeepsie.....	40,478	40,288	190	.4
Rochester.....	324,975	328,132	-3,157	-.9
Rome.....	34,214	32,338	1,876	5.8
Schenectady.....	87,549	95,692	-8,143	-8.5
Syracuse.....	205,967	209,326	-3,359	-1.6
Troy.....	70,304	72,763	-2,459	-3.3
Utica.....	100,518	101,740	-1,222	-1.2
Watertown.....	33,385	32,205	1,180	3.6
White Plains.....	40,327	35,830	4,497	12.2
Yonkers.....	142,598	134,648	7,952	5.9
NORTH CAROLINA				
Asheville.....	51,310	50,193	1,117	2.3
Charlotte.....	100,899	82,675	18,224	2.1
Durham.....	60,195	52,037	8,158	15.6
Greensboro.....	59,319	53,569	5,750	10.3
High Point.....	38,495	36,745	1,750	4.2
Raleigh.....	46,897	37,379	9,518	25.3
Rocky Mount.....	25,568	21,412	4,156	19.3
Wilmington.....	33,407	32,270	1,137	3.5
Winston-Salem.....	79,815	75,274	4,541	6
NORTH DAKOTA				
Fargo.....	32,580	28,619	3,961	13.8
OHIO				
Akron.....	244,791	255,040	-10,249	-4
Canton.....	108,401	104,906	3,495	3.3
Cincinnati.....	455,610	451,160	4,450	.9
Cleveland.....	878,336	900,429	-22,093	-2.4
Cleveland Heights.....	54,992	50,945	4,047	7.9
Columbus.....	306,087	290,564	5,523	1.9
Dayton.....	210,718	200,982	9,736	4.8
East Cleveland.....	39,495	39,667	-172	-.4
Elyria.....	25,120	25,633	-513	-2
Hamilton.....	50,592	52,176	-1,584	-.3
Lakewood.....	69,160	70,509	-1,349	-1.9
Lima.....	44,711	42,287	2,424	5.2
Lorain.....	44,125	44,512	-387	-.8
Mansfield.....	37,154	33,525	3,629	10.8
Marion.....	30,817	31,084	-264	-.8
Massillon.....	26,644	26,400	244	.9
Middletown.....	31,220	29,992	1,228	4
Newark.....	31,487	30,596	891	2.9
Norwood.....	34,010	33,411	599	1.7
Portsmouth.....	40,466	42,560	-2,084	-4.9
Springfield.....	70,662	68,743	1,919	2.7
Staubenville.....	37,651	35,422	2,229	6.2
Toledo.....	282,349	290,718	-8,369	-2.9
Warren.....	42,837	41,062	1,775	4.3
Youngstown.....	167,720	170,002	-2,282	-1.3
Zanesville.....	37,500	36,440	1,140	3.1
OKLAHOMA				
Enid.....	28,081	26,399	1,682	6.3
Muskogee.....	32,332	32,026	306	.9
Oklahoma City.....	204,424	185,389	19,035	10.3
Tulsa.....	142,157	141,258	899	.6
OREGON				
Portland.....	305,394	301,815	3,579	1.1
Salem.....	30,908	26,266	4,642	17.7
PENNSYLVANIA				
Aliquippa.....	27,023	27,116	-93	-.3
Allentown.....	96,904	92,563	4,341	4.7
Altoona.....	80,214	82,054	-1,840	-2.2
Bethlehem.....	58,490	57,892	598	1

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
PENNSYLVANIA—Continued				
Chester.....	59,285	59,164	121	.2
Easton.....	33,589	34,468	-879	-2.5
Erie.....	116,955	115,967	988	.8
Harrisburg.....	83,893	80,339	3,554	4.4
Haverford Township.....	27,594	21,362	6,232	29.2
Hazleton.....	38,009	36,765	1,244	3.3
Johnstown.....	66,668	66,993	-325	-4.9
Lancaster.....	61,345	59,949	1,396	2.3
Lebanon.....	27,206	25,516	1,645	6.1
Lower Merion Township.....	39,566	35,166	4,400	12.5
McKeesport.....	55,355	54,632	723	1.3
New Castle.....	47,638	48,674	-1,036	-2.1
Norristown.....	38,181	35,853	2,328	6.5
Philadelphia.....	1,931,334	1,950,961	-19,627	-1
Pittsburgh.....	671,659	669,817	1,842	.2
Reading.....	110,568	111,171	-603	-.5
Scranton.....	140,404	143,433	-3,029	-2.1
Sharon.....	25,622	25,908	-286	-1.1
Upper Darby Township.....	56,883	47,145	9,738	20
Washington.....	26,166	24,545	1,621	6.7
Wilkes-Barre.....	86,236	86,626	-390	-.4
Wilkesburg.....	29,853	29,639	214	.7
Williamsport.....	44,355	45,729	-1,374	-3
York.....	56,712	55,254	1,458	2.6
RHODE ISLAND				
Central Falls.....	25,248	25,898	-650	-2.5
Cranston.....	47,085	42,911	4,174	9.7
East Providence.....	32,165	29,995	2,170	7.2
Newport.....	30,532	27,612	2,920	10.5
Pawtucket.....	75,797	77,149	-7,352	-9.5
Providence.....	253,504	252,981	523	.2
Warwick.....	28,757	28,196	5,561	24
Woonsocket.....	49,303	49,376	-73	-.1
SOUTH CAROLINA				
Charleston.....	71,275	62,265	8,010	12.8
Columbia.....	62,396	51,581	10,815	21
Greenville.....	34,734	29,154	5,580	19.2
Spartanburg.....	32,249	28,732	3,526	11.8
SOUTH DAKOTA				
Sioux Falls.....	40,832	33,362	7,470	22.2
TENNESSEE				
Chattanooga.....	128,163	119,798	8,365	7
Johnson City.....	25,332	25,080	252	1
Knoxville.....	111,580	105,802	5,778	5.4
Memphis.....	292,942	252,143	39,799	15.7
Nashville.....	167,402	153,866	13,536	8.8
TEXAS				
Abilene.....	26,612	23,175	3,437	14.8
Amarillo.....	51,686	43,132	8,554	19.8
Austin.....	87,930	53,120	34,810	65.7
Beaumont.....	59,061	57,732	1,329	2.2
Corpus Christi.....	57,301	27,741	29,560	106.7
Dallas.....	294,734	260,475	34,259	13.2
El Paso.....	96,810	102,421	-5,611	-5.4
Fort Worth.....	177,662	163,447	14,215	8.7
Galveston.....	60,862	52,938	7,924	14.9
Houston.....	384,514	292,352	92,162	31.5
Laredo.....	39,274	32,618	6,656	20.4
Lubbock.....	31,853	20,520	11,333	55.2
Port Arthur.....	46,140	50,902	-4,762	-9.3
San Angelo.....	25,802	25,308	494	1.9
San Antonio.....	253,854	231,542	21,312	9.2
Tyler.....	28,279	17,113	11,166	65.3
Waco.....	55,982	52,848	3,134	5.9
Wichita Falls.....	45,112	43,690	1,422	3.2
UTAH				
Ogden.....	43,688	40,272	3,416	8.4
Salt Lake City.....	149,934	140,267	9,667	6.8
VERMONT				
Burlington.....	27,686	24,789	2,897	11.7

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
VIRGINIA				
Alexandria.....	33,523	24,149	9,374	38.8
Arlington County.....	57,040	26,615	30,425	114.2
Danville.....	32,749	22,247	10,502	47.3
Lynchburg.....	44,541	40,661	3,880	9.5
Newport News.....	37,067	34,417	2,650	7.7
Norfolk.....	144,332	129,710	14,622	11.3
Petersburg.....	30,631	28,564	2,067	7.2
Portsmouth.....	50,745	45,704	5,041	11
Richmond.....	193,042	182,929	10,113	5.5
Roanoke.....	69,287	69,206	81	.1
WASHINGTON				
Bellingham.....	29,314	30,823	-1,509	-4.8
Everett.....	30,324	30,567	-243	-1.1
Seattle.....	368,302	365,583	2,719	.7
Spokane.....	122,001	115,514	6,487	5.6
Tacoma.....	109,408	106,817	2,591	2.2
Yakima.....	27,221	22,101	5,120	23.1
WEST VIRGINIA				
Charleston.....	67,914	60,408	7,506	12.4
Clarksburg.....	30,579	28,866	1,713	5.9
Huntington.....	78,836	75,572	3,264	4.3
Parkersburg.....	30,103	29,623	480	1.6
Wheeling.....	61,099	61,659	-560	-.9
WISCONSIN				
Appleton.....	28,436	25,267	3,169	12.6
Beloit.....	25,365	23,611	1,754	7.4
Eau Claire.....	30,745	26,287	4,458	17
Fond du Lac.....	27,209	26,449	760	2.8
Green Bay.....	46,235	37,415	8,820	24.2
Kenosha.....	48,765	50,262	1,497	2.9
La Crosse.....	42,707	39,614	3,093	7.8
Madison.....	67,447	57,899	9,548	16.5
Milwaukee.....	587,472	578,249	9,223	1.6
Oshkosh.....	39,089	40,108	-1,019	-4
Racine.....	67,195	67,542	-347	-.5
Sheboygan.....	40,638	39,251	1,387	3.5
Superior.....	35,136	36,113	-977	-2.7
Wausau.....	27,268	23,758	4,510	19
Wauwatosa.....	27,769	21,194	6,575	31.1
West Allis.....	36,364	34,671	1,693	4.8

CONTINENTAL U. S. POPULATION ESTIMATES FOR 1943

The population of the continental United States was 135,604,000 on Jan. 1, 1943, according to estimates by the Census Bureau.

This latest population estimate showed an increase of 1,639,000 over the estimate of 133,965,000 for Jan. 1, 1942, and of 3,934,725 over the 131,669,275 registered in the census of April 1, 1940.

A rise in the birth rate was stated to be the chief reason for this increase. In 1942 about 3,020,153 babies were born, as compared with an annual average of 2,319,000 between 1930 and 1940. This was attributed "partly to an increase in the number of women in the child-bearing ages, but primarily to business prosperity induced by defense activity and to anticipation of conscription." There was a record marriage rate, leading to more first births, and there was also an increase in the number of children born to couples who had married earlier.

The number of persons who died in 1942 was 1,457,912, which was about the same as the annual average of 1,425,000 during the 1930-40 decade.

RELIGIOUS BODIES IN CONTINENTAL UNITED STATES

The following analysis of the 1936 Religious Census is condensed from the Report of the Bureau of the Census, Department of Commerce:

Number of religious bodies in the United States.....	256
Denominations reporting less than 1,000 members	63
Denominations reporting from 1,000-5,000 members.....	64
Denominations reporting more than 200,000 members.....	27

The Bureau of the Census announces that, according to the returns received, there were in continental United States in 1936, 256 religious bodies with 199,302 organizations and 55,807,366 members, as compared with 213 denominations reporting 232,154 organizations and 54,576,346 members in 1926. As the term "members" has a variety of uses, each church was requested to report the number of members according to the definition of membership in that church or organization. In some religious bodies the term member is limited to communicants; in others it includes all baptized persons; and in still others it covers all enrolled persons.

The report for 1926 included statistics for 213 denominations, 9 of which are not shown at the 1936 census. Some have joined other denominations and their statistics are included with them, others are out of existence, etc. There are 57 denominations shown at the 1936 census not reported in 1926. All of them are not new, however, as a number were created by divisions in denominations which were shown as units in 1926.

At the census of 1936 the total expenditures were \$518,953,571, as compared with \$817,214,528 in 1926. Under this item are included the amount expended for salaries, repair, etc.; for payments on church debt; for benevolences, including home and foreign missions; for denominational support; and for all other purposes. The value of church edifices in 1936 was \$3,411,875,467, as compared with \$3,839,500,610 in 1926. This item includes any building used mainly for religious services, together with the land on which it stands and all furniture and furnishings owned by the church and actually used in connection with church services. It does not include buildings hired for religious services or those used for social or organization work in connection with the church.

The 1943 "Yearbook of American Churches," edited under the auspices of the Federal Council of Churches, reported an increase of 11,520,353 over the 1936 U. S. Census figures for church membership, with a total of 67,327,719 persons in 256 religious bodies. This is a larger number than reported in any previous compilation of figures. The highest enrolments among the Protestant groups were those for the Methodist Church, with 6,640,424 members and 42,206 churches, and the Southern Baptist Convention, with 5,367,129 members and 25,737 churches. Jewish congregations reported 4,641,184 members with 3,738 synagogues and temples. The "Yearbook" quoted 22,945,247 members and 18,976 local churches for the Roman Catholic Church. According to the "Yearbook," about 97 per cent of all church members were found in the 52 religious bodies which had a membership of 50,000 or more. The remaining 3 per cent were in the 204 smaller bodies. More than 81 per cent of the total of 67,327,719 members of all groups were persons 13 years of age and over, who numbered 54,890,044.

In the following pages are given the principal churches in the United States and their membership.

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name Adventists	Origin	Founder	Date	Comment	Membership
	Dresden, N. Y.	William Miller	1831	Believed Christ would come the second time in 1843. Thereafter they split into five parts, all believing in the second coming of Christ, immersion and congregational government.	165,815
Amana Church Society	Buffalo, N. Y.	Christian Metz Barbara Hinemann	1843	Located at Amana, Iowa, it is a socialistic settlement of German Protestants.	847
American Rescue Workers (formerly American Salvation Army)	United States	Thomas E. Moore	1882	Withdrew from the Salvation Army in 1882. Changed name from American Salvation Army to American Rescue Workers in 1913. Observe the sacraments of Baptism and the Lord's Supper.	797
Assemblies of God	Arkansas, Missouri	Evangelizing Missions banded together John Smith	1914	Emphasize the inspiration of the Scriptures; claim they cannot take part in war.	148,043
Baptists	England	Thomas Helwys	1611	The first Baptist Church in America was founded 1638 at Providence, Rhode Island, by Roger Williams. All Baptists hold that immersion is necessary for Baptism and that the Scripture is the sole rule of faith and conduct. There are eighteen Baptist sects.	8,262,287
Brethren, German Baptist (Dunkers)	Germany	Arose out of the Pietist movement	17th Century	Persecuted in Germany in the eighteenth century, they came to America and settled around Philadelphia. Practice trine immersion.	188,290

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Brethren, Plymouth		John Nelson Darby	1830	Called Darbyites in England and on the continent of Europe. There are six groups in the United States.	25,806
Catholic Apostolic Church	London, England	Edward Irving	1835	Deposed by the Established Church of Scotland, his followers were first termed Irvingites, then called the Catholic Apostolic Church.	2,577
Christadelphians	United States, Canada, Great Britain	Dr. John Thomas	1844	They did not accept the doctrine of the Trinity; practice baptism by immersion, and have a congregational government.	2,755
Christian Scientists	Boston, Mass.	Mrs. Mary Baker Glover (Patterson) Eddy	1879	Believed cured by the mesmerist, Quimby. Mrs. Eddy studied his methods and founded a church based on "healing" and negation of evil.	268,915
Christian Union	Indiana	Rev. Eli Farmer	1857	To unite various creeds under certain principles of union.	6,124
Church of God	Pittsburgh, Pa.	John Weinbrenner	1830	First called Christian Union, then Holiness Church, and finally Church of God; follows the teaching of Arminius; observes the Lord's Supper, Baptism by immersion, and the Washing of the Feet.	44,818

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Church of God and Saints of Christ	Lawrence, Kans.	M. S. Crowdy	1896	Crowdy, a Negro cook on the Santa Fe Railroad, claimed to have a vision of God, ordering him to lead the Negro people to a true religion, and endowing him with the gift of prophecy; practiced Baptism by immersion, the Lord's Supper, and the Washing of the Feet, and the "Pledge of the Holy Kiss." Methodist dissenters who first united as the Association of Pentecostal Churches of America; emphasize the doctrine of entire satisfaction.	37,084
Church of the Nazarene	New England, New York City, Los Angeles, Cal.		....	Observe the sacraments of Baptism by Immersion, the Lord's Supper, and "The Washing of the Feet."	136,227
Churches of the Living God	United States	William Christian	1889	Based on the writings of Emmanuel Swedenborg, their first church in America was founded in Baltimore, 1792.	9,363
Churches of the New Jerusalem	London, England	Robert Hindmarsh	1787	Originally called Brownism, a dissent from the Anglican Church. The first American church was established at Plymouth in 1620 by the Pilgrims; called the National Council of Congregational Churches in the United States. Since 1926 the General Convention of the Christian Church has merged with it.	5,964
Congregational and Christian Churches	London, England	Robert Brown	1560- 1633		976,388

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Disciples of Christ (Campbellites)	Lexington, Ky.	Alexander Campbell Barton W. Stone	1832	Followers of the two founders united as Campbellites until in convention they adopted a new name; celebrate the Lord's Supper every Sunday; congregational in government.	1,196,315
Evangelical Church	Pennsylvania	Jacob Albright	1803	Adhere to the articles of faith of the Methodist Episcopal Church; congregational government.	212,446
Evangelical Congregational Church	Cincinnati, Ohio	German Protestant Ministers	1911	Believe in the Gospel, grant individual examination and research.	23,894
Foursquare Gospel	Los Angeles, Calif.	Aimee Semple McPherson	1923	Broadly evangelical; they practise baptism by immersion; celebrate the Lord's Supper.	16,147
Friends	Leicestershire, England	George Fox	1648	Include four groups; first tolerated slavery and disowned slave owners; refused to fight in the Revolution because of religion; teach peace and non-resistance.	93,697
Independent Catholic Church in the United States	United States	Rev. Anthony Kozlowski	1897	A union of the Lithuanian National Catholic Church of America and the Polish Catholic Church in America; accept Seven General Councils, and use the Nicene and Constantinopolitan Creeds.	66,270

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Latter Day Saints Mormons	Palmyra, N. Y.	Joseph Smith	1829	Were first expelled from Missouri, because of friction with the early settlers; Smith was killed by a mob in 1844 when Brigham Young was chosen president, and established headquarters in Salt Lake Valley, Utah. They regard the Bible and Book of Mormon as the word of God; advocate polygamy; since 1890, plural marriages have been forbidden.	774,169
Lutherans	Germany	Martin Luther	1517	Doctrine: Accept Apostles, Nicene and Athanasian Creeds; scriptures as the rule of life; justification by faith alone, consubstantiation; worship is based on the Mass but eliminates the idea of sacrifice. The various groups show a tendency to unite.	4,244,390
Mennonites	Holland	Menno Simons	1525	First Mennonite Church in America, organized in Germantown, Pa., 1683; observe Lord's Supper twice a year, "washing of the saint's feet," baptism by pouring.	114,337
Methodists	Oxford, England	John and Charles Wesley, George Whitefield	1729	Charles Wesley and Whitefield came and preached in America; they reject the stricter doctrines of Calvinism, predestination and repentance, and emphasize repentance, faith and holiness.	7,001,637

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Moravians	Kunwald, Bohemia	Peter Chelcizcky	1467	Broadly evangelical; the Moravian principle is "in essentials, unity; in non-essentials, liberty, and in all things, charity." They practice infant baptism and communicate six times in the year.	36,519
Old Catholic Churches in America	Germany and Switzerland	Episcopacy is descended from the Jansenists of Holland	1870	Withdrew from the Catholic Faith rather than accept the decree of Papal Infallibility.	22,240
Pentecostal Assemblies of the World	Cincinnati, Ohio	Rev. Martin W. Knapp	1897	Lord's Supper is observed, and individual opinion governs the method of Baptism.	5,712
Pentecostal Holiness Church	Anderson, S. C.	Originated from Methodists	1898	Originated from Methodists; observe Baptism and the Lord's Supper.	12,955
Pilgrim Holiness Church	California	Rev. Henderson Wallace	1895	Wallace, a minister of the Free Methodist Church, organized the new body.	20,124
Presbyterian Church	Scotland	John Knox	1560	Accept Calvinistic theology but have modified the rigor of the system. Organized in the United States 1706, at Philadelphia. Divided into a number of separate bodies.	2,513,653
Protestant Episcopal Church	American Colonies	Samuel Seabury, first bishop of Protestant Episcopal Church (Anglican Church in U. S.), received Anglican orders from Scotch Anglican bishop.	18th Century	An offspring of the Church of England: the Anglican Church in the United States holds the Apostles' and Nicene Creeds; Baptism by pouring or immersion.	1,735,335

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Reformed Churches	Switzerland, Holland, Germany	Outcome of the Reformation	16th Century	Calvinistic in doctrine, employ the Heidelberg Catechism. Include Reformed Churches in America, Free Magyar Reformed Church in America, and Christian Reformed Church.	299,694
Reformed Church, Episcopal	England	George Cummins	1873	Accepts the Apostles' Creed, Baptism, and the Lord's Supper; adheres to the thirty-nine articles of Protestant Episcopal Church.	7,656
Roman Catholic Church	Jerusalem	Jesus Christ	33	The name "Roman" was applied after the Reformation as a phrase of reprobation; as understood now the word "Roman" draws attention to the unity of the Church.	19,914,937
Salvation Army	London, England	William Booth	1865	Philanthropic body in harmony with evangelical creeds. Aims to evangelize the masses outside the influence of churches. Organized in America by George Ralston in 1880.	103,038
Scandinavian Evangelical Bodies	United States	Dissenters from the State Churches of Sweden, Norway and Denmark	....	Accept the Bible as the only guide in matters of faith, doctrine, and practice.	56,827
Spiritualists	Hydeville, N. Y.	Fox Family	1848	Date from the seances of the Fox Family.	.....

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name Spiritualist Association	Origin United States	Founder Andrew Jackson Davis	Date 1893	Comment Believe religion is the correct understanding of the physical and spiritual phenomena, and the living in accord with these phenomena; also in communication with the dead.	Membership 11,366
Theosophical Societies	New York City	Madame Helene Petrovna Blavatsky and Colonel Henry S. Olcott	1875	Have no regular churches or ministers; believe in a principle transcending human comprehension, and the Universal Oversoul.	.....
Unitarians	Boston	Liberal Christians	1785	Do not believe in the Trinity, but only one God and one Person; insist on freedom in belief, reliance on the guidance of reason, tolerance in religious differences.	59,228
United Brethren	Susquehanna Valley	William Otterbein	1766	Resemble the Methodist Church; adhere to thirteen articles of Faith; observe Baptism and Lord's Supper.	392,897
United Society of Believers (Shakers)	England	Jane Wardley	Middle 18th Century	Organized in the United States near Watervliet, N. Y., by Anna Fee in 1776. They are emotionalists who shake their bodies and hence are called Shakers; noted for inspirational singing.	92

U. S. FEDERAL CENSUS FROM 1790 to 1940

Year	Census Figure	Increase	Pct. Increase
1790	3,929,214		
1800	5,308,483	1,379,269	35.1
1810	7,239,881	1,931,398	36.4
1820	9,638,453	2,398,572	33.1
1830	12,866,020	3,227,567	33.5
1840	17,069,453	4,203,433	32.7
1850	23,191,876	6,122,423	35.9
1860	31,443,321	8,251,445	35.6
1870	38,558,371	7,115,050	22.6
1880	50,155,783	11,597,412	30.1
1890	62,947,714	12,791,931	25.5
1900	75,994,575	13,046,861	20.7
1910	91,972,266	15,977,691	21.0
1920	105,710,620	13,738,354	14.9
1930	122,775,046	17,064,426	16.1
1940	131,669,275	8,894,229	7.2

U. S. POPULATION WITH AGE DISTRIBUTION: 1890-1940

In this table ages are based upon the age at the last birthday. The distribution figures clearly show how the decline in the birth rate has affected the percentage of the population in the younger age brackets.

Age Period	1890	1900	1910	1920	1930	1940
All ages	62,622,250	75,994,575	91,972,266	105,710,620	122,775,046	131,669,275
Under 5 yrs	7,634,693	9,170,628	10,631,364	11,573,230	11,444,390	10,541,524
5 to 14 yrs	14,607,507	16,954,357	18,867,772	22,039,212	24,612,486	22,430,557
15 to 24 yrs	12,754,239	14,881,105	18,120,587	18,707,577	22,422,493	23,921,358
25 to 44 yrs	16,858,086	21,297,427	26,809,875	31,278,522	36,152,869	39,672,246
45 to 64 yrs	8,188,272	10,399,976	13,424,089	17,030,165	21,414,981	25,084,276
65 and over	2,417,288	3,080,498	3,949,524	4,933,215	6,633,805	9,019,314
Age unknown	162,165	200,584	169,055	148,699	94,022	.....

U. S. POPULATION BY SEX AND AGE

On April 10, 1942, the Bureau of Census issued figures on the nation's population as of April, 1940, as distributed by sex and age:

Age	Total	Male	Female
All ages	131,669,275	66,061,592	65,607,683
Under 5 years	10,541,524	5,354,808	5,186,716
5 to 9 years	10,684,622	5,418,823	5,265,799
10 to 14 years	11,745,935	5,952,329	5,793,606
15 to 19 years	12,333,523	6,180,153	6,153,370
20 to 24 years	11,587,835	5,692,392	5,895,443
25 to 29 years	11,096,638	5,450,662	5,645,976
30 to 34 years	10,242,388	5,070,312	5,172,076
35 to 39 years	9,545,377	4,745,659	4,799,718
40 to 44 years	8,787,843	4,419,135	4,368,708
45 to 49 years	8,355,225	4,209,269	4,045,956
50 to 54 years	7,256,846	3,752,750	3,504,096
55 to 59 years	5,843,865	3,011,364	2,832,501
60 to 64 years	4,728,340	2,397,816	2,330,524
65 to 69 years	3,806,657	1,896,088	1,910,569
70 to 74 years	2,569,532	1,270,967	1,298,565
75 years and over	2,643,125	1,239,065	1,404,060

POPULATION, BIRTHS, AND DEATHS OF VARIOUS COUNTRIES

Unless otherwise indicated, the population, birth and death figures given in the table below are for 1940.

Country	Population	No. of Births	Rate per 1,000 pop.	No. of Deaths ¹	Rate per 1,000 pop.
Argentina (excludes territories)	12,632,123	285,618 ²	22.6 ²	140,192	11.1
Australia	7,011,041	126,347	18.0	68,384	9.8
Belgium ³	8,295,000	111,520*	13.4*	133,718* ⁴	16.1* ⁴
Bolivia	3,457,000	50,132 ⁵	14.5 ⁵	9,236 ⁵	2.7 ⁵
Canada	11,371,000	244,316	21.5	110,927	9.8
(excludes territories)					
Ceylon	5,951,000	212,980	35.8	122,738	20.6
Chile	5,023,539	166,593	33.2	107,771	21.5
Colombia	9,010,410	292,553	32.5	136,453	15.1
Costa Rica	656,129	28,004	42.7	11,211	17.1
Cuba	4,291,000	82,852*	19.3*	44,148*	10.3*
Denmark	3,832,000	70,121	18.3	39,730	10.4
Dominican Republic ..	1,750,689	46,827 ⁵	26.7 ⁵	15,396 ⁵	8.8 ⁵
Ecuador	2,921,688	116,975*	40.0*	62,183*	21.3*
El Salvador	1,766,232	74,637	42.3	31,242	17.7
England and Wales..	†41,460,000	†607,029*	†14.6*	†581,537* ⁴	†14.0
Finland	†3,876,098	†78,164	†20.2	†54,300	†14.0
France (excludes Alsace Lorraine) ..	†41,950,000	†534,897*	†12.8*	†734,850*	†17.5*
Germany (1937 territory)	70,000,000†	1,402,040*	20.0*	888,736*	12.7*
Guatemala	3,283,209	110,236	33.6	58,321	17.8
Haiti	3,000,000	45,621 ⁵	15.2 ⁵	14,842 ⁵	4.9 ⁵
Italy	44,650,000†	1,046,479*	23.4*	606,911*	13.6*
Japan	73,114,000*	.....	28.9†	.....	16.1†
Mexico	19,653,552	875,471	44.5	458,906	23.3
Netherlands	8,865,159	184,825*	20.8*	87,556* ⁴	9.9* ⁴
New Zealand	1,546,312	32,771	21.2	14,282	9.2
(European population)					
Nicaragua	899,048*	32,571	36.2	14,187	15.8
Norway	2,952,000	47,873*	16.2*	31,493*	10.7*
Paraguay ⁶	395,998	13,824	34.9	4,755	12.0
Peru (excludes jungle population) ..	6,673,111	163,993	24.6	87,579	13.1
Scotland	5,030,000	86,403	17.2	72,775 ⁴	14.5 ⁴
Sweden	6,355,920	95,457*	15.0*	72,584*	11.4*
Switzerland	4,237,900	64,115*	15.1*	50,759*	12.0*
United States	131,669,275	2,360,399	17.9	1,417,269	10.7
Uruguay	2,155,046	42,983	19.9	20,695	9.6
Venezuela (excludes Indians)	3,583,327	133,394	37.2	61,716	17.2

†Figure for 1939. *Provisional. †Approximate. 1. Exclusive of stillbirths. 2. Excludes Province of Santiago de Estero. 3. Excludes 41 Communes no longer under Belgian Administration. 4. Includes deaths of military persons. 5. These figures are obviously too low, probably due to incomplete or irregular registration. 6. Data for City of Asuncion and 24 other localities.

U. S. BIRTH AND DEATH RATES

The following figures are based on returns received from the birth registration area and the death registration area, both designations covering territory under proper registration laws, properly carried out. Territories in the registration areas include about 95 per cent of the entire population for the year 1930. In 1933 registration areas for both the birth and death statistics included 100 per cent of the entire population. Figures on that proportion of the population from which the birth rate is compiled before 1930 vary from 59.8 per cent in 1920 to 94.7 per cent in 1930; those from which the death rate is compiled vary from 82.3 per cent in 1920 to 96.2 per cent in 1930.

The appended table shows that while the absolute numbers of births is generally increasing, the rate of increase is gradually diminishing. It has been estimated that by 1960 a maximum of 140,000,000 population will be reached and that thereafter the population will remain stationary for a time and then gradually decline. From a Catholic viewpoint this decline is an evil sign of the times.

In view of the declining birth rate it also is argued that the death rate likewise shows a decline in twenty years from 13.1 per cent to 10.8 per cent. The decrease however is less and may be explained by the fact that the average span of life has been increased. Since the population is thus increasing in average age this decline in the death rate will not long be maintained. Precalculations point to a further decreasing birth rate and an increasing death rate.

Year	(Live)	Birth Rate		Death Rate	
	Births	Per 1,000 Pop.	Deaths	Per 1,000 Pop.	
1920	1,508,874	23.7	1,118,070	13.1	
1921	1,714,261	24.2	1,009,673	11.5	
1922	1,774,911	22.3	1,083,952	11.7	
1923	1,792,646	22.1	1,174,065	12.1	
1924	1,930,614	22.2	1,151,076	11.6	
1925	1,878,880	21.3	1,191,809	11.7	
1926	1,856,068	20.5	1,257,256	12.1	
1927	2,137,836	20.5	1,211,627	11.3	
1928	2,233,149	19.7	1,361,987	12.0	
1929	2,169,920	18.8	1,369,757	11.9	
1930	2,203,958	18.9	1,327,240	11.3	
1931	2,112,760	18.0	1,307,273	11.1	
1932	2,074,042	17.4	1,293,269	10.9	
1933	2,081,232	16.6	1,342,106	10.7	
1934	2,167,636	17.2	1,396,903	11.1	
1935	2,155,105	16.9	1,392,752	10.9	
1936	2,144,790	16.7	1,479,228	11.6	
1937	2,203,337	17.1	1,450,427	11.3	
1938	2,286,962	17.6	1,381,391	10.6	
1939	2,265,588	17.3	1,387,897	10.6	
1940	2,360,399	17.9	1,417,269	10.7	
1941	2,513,427	18.9	1,397,642	10.5	

U. S. MARRIAGES AND DIVORCES: 1900-1941

Of the male population for 1930, 60 per cent were reported married; of the female population, 61.1 per cent. Males in the single state were reported as 34.1 per cent of the male population; females, 26.4 per cent. The state of the remainder was reported as widowed, divorced or unknown.

Divorce statistics for 1930 show that of the total of 189,863, 52,554 or 27.2 per cent were granted to the husband and 137,309 or 72.8 per cent to the wife. The principal causes for which divorces were granted were listed as: 79,381 for cruelty; 54,802 for desertion; 14,841 for adultery; 7,719 for non-support; 3,168 for drunkenness, and 29,953 for other causes.

Of the whole number of divorces, 163,320 or 86 per cent were reported as uncontested. Those married less than five years obtained 36.9 per cent of the divorces; those married from five to nine years obtained 28.8 per cent. In 63.2 of the cases there were no children or children were not affected by the divorce. About 100,000 children are affected every year by divorces.

Year	Marriages			Divorces			Year	Marriages			Divorces		
	No.	Per 1,000 Pop.		No.	Per 1,000 Pop.	Per 100 Mrgs.		No.	Per 1,000 Pop.		No.	Per 1,000 Pop.	Per 100 Mrgs.
1900	685,101	9.32		55,751	0.73	7.9	1921	1,163,863	10.73		159,580	1.47	13.7
1901	716,287	9.57		60,984	0.79	8.2	1922	1,134,151	10.32		148,815	1.35	13.1
1902	746,364	9.80		61,480	0.78	8.0	1923	1,229,784	11.30		165,096	1.48	13.4
1903	785,926	10.15		64,925	0.81	8.0	1924	1,184,574	10.46		170,952	1.51	14.4
1904	780,856	9.92		66,199	0.81	8.2	1925	1,188,334	10.35		175,449	1.58	14.8
1905	804,016	10.04		67,976	0.82	8.2	1926	1,202,574	10.32		180,853	1.55	15.0
1906	853,079	10.47		72,062	0.86	8.2	1927	1,201,053	10.16		192,037	1.62	16.0
1907	936,936	10.71		76,571	0.88	8.2	1928	1,182,497	9.87		195,939	1.63	16.6
1908	857,461	9.63		76,852	0.86	9.0	1929	1,232,559	10.14		201,468	1.66	16.3
1909	897,345	9.89		79,671	0.88	8.9	1930	1,126,856	9.15		191,591	1.56	17.0
1910	948,166	10.28		83,045	0.90	8.8	1931	1,060,914	8.57		183,664	1.48	17.3
1911	955,287	10.20		89,210	0.95	9.3	1932	981,903	7.87		160,000	1.28	16.3
1912	1,004,602	10.56		94,318	0.99	9.1	1933, est.	1,098,000	8.74		165,000	1.31	15.0
1913	1,021,398	10.58		91,307	0.95	8.9	1934, est.	1,302,000	10.28		204,000	1.61	15.7
1914	1,025,092	10.47		100,584	1.03	9.8	1935, est.	1,327,000	10.41		218,000	1.71	16.4
1915	1,007,595	10.14		104,298	1.05	10.4	1936, est.	1,369,000	10.66		236,000	1.84	17.2
1916	1,075,775	10.68		114,000	1.13	10.6	1937, est.	1,438,000	11.2		249,000	1.93	17.5
1917	1,144,200	11.20		121,564	1.20	10.6	1938, est.	1,319,000	10.2		244,000	1.9	
1918	1,000,009	9.65		116,254	1.12	11.6	1939, est.	1,375,000	10.5		251,000	1.9	
1919	1,150,186	10.95		141,527	1.35	12.3	1940, est.	1,565,000	11.9		264,000	2.0	
1920	1,274,476	11.98		170,505	1.60	13.4	1941, est.	1,679,000	12.6				

Annulments, not included in the above table, were listed as 3,825 in 1926; 4,255 in 1927; 4,237 in 1928; 4,408 in 1929; 4,370 in 1930.

RELIGIOUS POPULATION OF THE WORLD

Sect	North America	South America	Europe	Asia	Africa	Oceania	Total
Roman Catholics	47,056,724	60,836,143	203,944,823	9,213,413	6,866,072	10,468,764	338,385,939
Orthodox Catholics	1,308,157		112,447,669	8,106,071	5,868,098		127,629,986
Protestants	38,999,467	657,481	81,767,054	4,422,777	2,782,864	6,372,250	135,000,893
Total Christians	87,263,348	61,493,624	398,159,546	21,742,261	15,517,025	16,841,014	601,016,818
Jews	4,409,712	226,958	9,372,866	572,930	542,869	26,954	15,192,089
Mohammedans	1,400		5,672,225	138,289,144	55,538,211	21,467,868	220,978,848
Others	79,020,577	22,134,607	137,981,585	986,607,618	76,301,961	46,868,506	1,318,914,264
Total Non-Christians	83,431,689	22,361,565	153,026,476	1,095,479,092	132,383,041	68,363,328	1,555,085,191
Grand Total	170,695,037	83,855,189	551,186,022	1,117,221,353	147,900,066	85,204,342	2,140,945,009

NATURALIZATION REGULATIONS

(From Government Pamphlets and the Naturalization Act of October, 1940, as Amended)

General Requirements for Naturalization—The alien must be at least eighteen years old at the time of filing declaration of intention. He must have been lawfully admitted into the United States for permanent residence. He must be of the white race or of African nativity or descent, or a descendant of a race indigenous to the Western Hemisphere.

Certificate of Arrival—If an alien arrived in the United States after June 29, 1906, he will require, unless specifically exempt, a certificate of arrival, showing the date, place and manner of arrival. The fee is \$2.50.

Declaration of Intention (first paper)—A declaration of intention is a sworn statement by the alien that it is his intention to become a citizen of the United States and to reside permanently therein, and that he will renounce forever all allegiance to the foreign government of which he is a subject. The alien may file this intention in any naturalization court regardless of residence. The fee is \$2.50.

Petition for Naturalization (second paper)—The applicant to file a petition must have a declaration of intention not less than two nor more than seven years old and he must have resided in the United States continually at least five years immediately preceding the filing of the petition, the last six months of the five-year period being in the state in which he resides when the petition is filed. The petition must be signed by the applicant in his own handwriting if he is physically able to write. He must be able to speak English unless physically unable to do so. The petition must be verified by the affidavits of two American citizen witnesses who have known the applicant for six months immediately preceding the filing of the petition. They must testify to the facts of

the petitioner's residence, moral character and attachment to the principles of the Constitution. Residence within the United States during the five-year period and other qualifications required by law may be established by deposition or testimony of additional witnesses. The fee is \$5.00.

Hearing in Court (final paper)—At least thirty days must elapse after the petition is filed before the petitioner may appear before the court for final action on his petition. He will receive notice of the date of the hearing from the court. The witnesses must also be present at the hearing unless advised to the contrary by the examiner. If upon the final hearing in open court, the court finds that the petitioner is entitled to naturalization, the petitioner takes his oath of allegiance and is given the certificate of naturalization.

Oath of Allegiance—"I hereby declare on oath that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state or sovereignty of whom or which I was before a citizen or subject; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely without any mental reservation or purpose or evasion, so help me God. In acknowledgment whereof I have hereunto affixed my signature."

Alien Husband or Wife—Any alien who after September 21, 1922, and prior to May 24, 1934, has married a citizen of the United States, or any alien who married prior to May 24, 1934, a spouse who was naturalized during such period and during the existence of the marital relation, may if eligible to naturalization, be naturalized

without the necessity of a declaration of intention and upon proof of one year's residence in the United States immediately preceding the filing of a petition.

Any alien who on or after May 24, 1934, married a citizen of the United States, or any alien whose spouse was naturalized on or after that date, and during the existence of the marital relation, may, if eligible for naturalization, be naturalized without a declaration of intention and upon proof of three years residence in the United States immediately preceding the filing of a petition.

A person who on January 13, 1941, was married to a citizen of the United States or who hereafter marries a citizen of the United States or whose spouse is naturalized after that date, if such persons have resided in the United States in marital union with the citizen spouse for at least one year immediately preceding the filing of the petition, may be naturalized without filing a declaration of intention and upon proof of two years' residence in the United States.

Citizenship of Married Women — The right of any woman to become a naturalized citizen of the United States shall not be denied or abridged because of her sex or because she is a married woman.

An Act of Congress approved March 2, 1907, provided that any American woman who thereafter marries a foreigner shall take the nationality of her husband. This remained in force until repealed by the Act of September 22, 1922. Since that date the marriage does not serve to divest her of her citizenship. Neither does marriage since September 22, 1922, to an American citizen confer citizenship upon an alien woman.

The Nationality Act of 1940 provides that a person who was a citizen of the United States, and who prior to September 22, 1922, lost citizenship by marriage to an alien or by the spouse's loss of

citizenship and any person who lost citizenship on or after September 22, 1922, by marriage to an alien racially ineligible to citizenship may, if no other nationality was acquired by affirmative act other than the marriage, be naturalized without a declaration of intention or certificate of arrival and without proof of any specified period of residence. Neither is there required the intention to reside permanently in the United States, and the petition need not be filed in the jurisdiction of the petitioner's residence. The petition may be heard at any time after filing if there is attached to the petition at the time of filing a certificate from a naturalization examiner stating that the petitioner has appeared before such examiner for examination. Such person shall have from and after naturalization the same citizenship status as that which existed prior to its loss.

An Act of Congress approved June 25, 1936, and which has been re-enacted in the Nationality Act of 1940, provided with respect to native-born women who had lost citizenship by marriage prior to September 22, 1922, that if the marriage had terminated or should terminate such woman would upon termination of the marriage, be deemed to be a citizen to the same extent as though the marriage had occurred after September 22, 1922, except that such woman could not claim any rights as a citizen until she took an oath of allegiance.

This act was amended July 2, 1940, to extend its benefit to native-born women who lost citizenship by marriage to an alien prior to September 22, 1922, who had lived continuously in the United States since marriage and whose marriage had not been terminated.

This act was originally considered repealed by implication under the Nationality Act of 1940 but saving clause in Sec. 347 of the Nationality Act was held to conserve to persons falling under the July 2, 1940 Act the right to take

the oath. However, the Department of Justice now holds and has held for some months, that the July 2, 1940 Act was *not* repealed by implication and this interpretation is accepted everywhere except in the District of Columbia where the District Court ruled to the contrary in the case of a woman who, a few years ago, refused to say that she would bear arms.

Naturalization of Service Men during the Present War (Emergency Powers Act, Amendment of March 27, 1942)—Congress has now provided that any alien, re-

gardless of age or ordinary educational requirements for naturalization, who has been legally admitted and serves honorably in the armed forces of the United States during the present war, may apply for naturalization when he has had the required period of army service which is generally 90 days. If without the jurisdiction of a court at the time, the applicant may be naturalized by a naturalization examiner who will be provided by the Immigration and Naturalization Service. No declaration of intention and no fee are required

JEWS IN THE WORLD, BY COUNTRIES

The estimated number of Jews in the world in 1938 was as follows: Europe, 8,939,608; the Americas, 5,283,487; Asia, 839,809; Africa, 598,339; Australasia, 27,016; world total, 15,688,259. The estimated number of Jews in various countries was as follows:

Country	Jews	Country	Jews
Abyssinia	51,000	Iraq	90,970
Alaska	600	Italy	47,825
Algeria	110,127	Japan	200
Arabia	25,000	Latvia	93,479
Argentina	260,000	Libya	30,046
Australia	23,553	Lithuania	155,125
Austria	191,408	Mexico	20,000
Belgium	60,000	Netherlands	156,817
Brazil	40,000	Norway	1,359
Bulgaria	48,398	Palestine	411,222
Canada	155,614	Persia	40,000
China	19,850	Poland	3,113,900
Crimea	45,926	Portugal	1,200
Czechoslovakia	356,830	Puerto Rico	200
Denmark	5,690	Rumania	900,000
Egypt	72,550	Spain	4,000
Eire	3,686	Sweden	6,653
France	240,000	Switzerland	17,973
Germany	240,000	Turkey	78,730
Great Britain and N. Ireland	300,000	U. S. S. R.	3,020,141
Greece	72,791	Union of So. Africa	90,662
Hungary	444,567	United States	4,770,647
India	24,141	Yugoslavia	68,405

LEGAL INFORMATION

The information contained herein is only general. In a legal matter the facts are all important and may change the entire situation and the legal solution thereof. It is recommended that an attorney be consulted in all legal affairs and that the statutes of the various states be consulted for particular practices.

For those who cannot afford the services of an attorney there are Legal Aid Societies in all or most of the larger cities. For Catholics who require legal assistance and cannot afford an attorney their pastor should be able to recommend a Catholic attorney who will render such assistance.

The Law of Contracts

A contract is a promise or set of promises for the breach of which the law gives a remedy (either in the form of damages or by requiring the fulfillment of the contract), or the performance of which the law in some way recognizes as a duty.

Contracts may be written or oral. The following contracts are generally by statute required to be in writing.

(a) Contracts not to be performed within a year from the date of their making.

(b) A promise to be responsible for the debt, default or miscarriage of another. By miscarriage is meant the failure of another to fulfill a contract.

(c) Contracts made in consideration of marriage, but not the mutual promises of marriage.

(d) Contracts for the sale or leasing of real estate with the exception of leases for one year or less.

(e) Contracts for the sale of goods above a certain value (determined by statute, generally \$50) unless a part of the price is paid, or the goods or part of them delivered.

If an oral contract embracing the above subject-matter is entered into and partially performed, it will not

generally be declared unenforceable. (Consult local statutes.)

Parties to a Contract—In order to form a contract there must be at least two or more parties or persons who desire to enter into contractual relations with each other. The parties or persons must have contractual capacity; that is, a person cannot be a party to a contract if he is an infant (in most states an infant is anyone under the age of twenty-one years), insane or forced or tricked into the contract. In the case of contracts made with infants they are not binding on him unless they are for the necessities of life or unless he ratifies the contract after he becomes of age.

For the creation of a valid contract there must be in addition to contractual capacity:

(a) Complete agreement. The minds of the contracting parties must meet and be in complete agreement on all points involved in the contract. There must be an offer and acceptance in accordance with the terms of the contract.

(b) There must be consideration, not necessarily of a "money" character.

(c) The intention of the contracting parties must be lawful; agreements made in violation of laws or against public policy are void and not enforceable.

Discharge of Contracts—After a contract has been made it can only be discharged in one of the following ways:

(a) By mutual agreement of the contracting parties.

(b) By full and complete performance in accordance with its terms.

(c) By breach; where one breaks the contract obligation which has been imposed on him by the terms of the contract the other party is no longer required to fulfill his part of the agreement.

(d) By an act of God, e. g., the death of the party who has contracted to render personal services.

(e) By operation of law, e. g., bankruptcy.

Negotiable Instruments

The ordinary forms of negotiable instruments are checks, bills of exchange and promissory notes.

To be negotiable an instrument must conform to the following facts and requirements:

(a) Must be in writing and be signed by the maker or drawer.

(b) Must contain an unconditional promise or order to pay a "Sum Certain" in money.

(c) Must be payable on demand or at a fixed and determinable date in the future.

(d) Must be payable to order or bearer.

(e) Where the instrument is addressed to a drawee (e. g., a bank) it must be named or otherwise indicated therein with reasonable certainty.

Negotiation and Indorsement —

An instrument is said to be negotiated when it is transferred to another party so as to vest title in that party. This may be done:

(a) By delivery, that is, merely handing over the instrument, if the instrument is payable to "Bearer" or indorsed in blank (the name of the last holder being signed to it without any qualifications).

(b) If the instrument is payable to order, by indorsement and delivery, by the party to whose order it is drawn. One who negotiates or transfers an instrument by indorsement (unless he qualifies his indorsement with the statement "without recourse") warrants or guarantees to all subsequent holders of the instrument: that the instrument is genuine and in all respects what it purports to be; that he has good title to it; that all prior parties had capacity to contract; that he has no knowledge of any fact that would render the instrument valueless; that the instrument at the time of its indorsement is valid and subsisting; and he agrees that on due presentation it shall be accepted or paid or both as the case may be, according to its tenor and that if it is not paid

or accepted he, the indorser, will pay the amount to the holder, or to any indorser subsequent to him who may be required to pay it.

When an indorser is compelled to pay he may hold any indorser prior to him through whom he has received the instrument by sending him notice *promptly* of non-payment.

Certified Checks—A check is a bill of exchange drawn on a bank and payable on demand. A check must be presented for payment within a reasonable time after issued or the drawer will be discharged from liability thereon to the extent of the loss occasioned by the delay.

When a check is certified by a bank the bank becomes primarily liable to pay it. The drawer of the check and all the indorsers are released from liability and the holder of the check looks to the bank for payment. The drawer of a check cannot stop payment on it after it has been certified by the bank.

Will and Last Testaments

A will or last testament is the final disposition of a person's property to take effect after his death. A will must be in writing signed at the end thereof by the testator or by someone else for the testator at his direction and in his presence. The will must be witnessed by at least two witnesses who must subscribe their signatures as witnesses in the presence of the testator. The law of most states requires two witnesses. Connecticut, Maine, Massachusetts, New Hampshire, South Carolina, Vermont require three. Even where the law requires only two witnesses it is good policy to have three in case one or more of the witnesses predecease the testator.

A witness can never benefit by or receive anything under a will. (See local statutes for important modification in this doctrine, particularly where the witness is an heir, in which case he can generally take as much under the will as the laws of succession and inheritance provide for.)

The form or wording of a will is immaterial as long as the intention of the testator is made clear.

A codicil is an addition to or an alteration in an original will. It must be made in the same manner as the will itself.

A nuncupative will or unwritten will is permitted only in the case of a soldier on active service or by a mariner at sea.

All persons are competent to make a will except idiots, persons of unsound minds and infants. The legal age for the making of a will is determined by statute in the various states.

A will may be revoked by sub-

sequent marriage (see statutes of the various states) or by the burning, tearing or otherwise destroying the same by the testator or by some person in his presence and at his direction with the intention of revoking the will; also by the subsequent making of a new will with the intention of revoking the old one.

Funds may be left for charitable or religious or educational purposes either outright or in trust. Most states place a limitation on the amount which can be left for charity if there are dependent relatives. (Consult a Catholic attorney or have your private attorney get in touch with the diocesan attorney.)

FINANCE AND BANKING

Money

Money, in some form or other, has probably been used by man since the very earliest time. The form in which money has been used ranges all the way from the skins of animals, cattle, corn, tobacco, shells, beads, the precious metals, to the paper currency in use today. Originally its only use was as a measurement of the value of unlike quantities. When however people found that this unit of measurement was readily acceptable to all, it came to possess a value that was not intrinsic. Many of the units of themselves could not supply the needs of those who used them, as, for instance, the wampum of the American Indians.

From this we are able to understand the principal characteristic of money in its general acceptability by all and to all. With this quality it is able to discharge its functions of being both a medium of exchange and a standard of value.

Probably one of the earliest writings in which there is made mention of this unit of measurement is in the "Iliad" of Homer, in the Sixth Book, in which two sets of armor are estimated in terms of oxen. In the pastoral stage of man's civilization, cattle were often used in reckoning values. It is quite

commonly believed that the Latin word for money, *pecunia* is derived from the word *pecus* of the same language, which means "cattle."

History tells us that the ancient Egyptians used metallic currency, and that of gold. On these pieces of gold was stamped a cow, and each piece was equal to the value of a full-grown cow. In Lydia, in Asia Minor, as early as the eighth century before Christ, there was in vogue a system of coinage which made use of coins of pure gold and silver. The Greeks copied them in this, and thus the art of coinage was introduced into Europe.

There is frequent mention in the Bible, both in the Old as well as in the New Testament, of money and money transactions. Probably the first time it is mentioned is in the Book of Genesis, wherein in the sixteenth chapter there is narrated the purchase, for 400 sicles of silver, or about \$320, of a field by Abraham to provide a burial place for his wife Sara. In the Book of Tobias, we are told that Tobias gave Gabelus, one of his kindred, ten talents of silver (about \$20,000) in exchange for a note of Gabelus. In the New Testament, Saint Paul in his First Epistle to Timothy utters that prophetic statement: "The desire of money is the root of all evils."

In the course of centuries the precious metals usurped the position held by the other forms of currency, and came to be recognized as the principal monetary standards. Today in addition to gold and silver, almost all nations have a subsidiary metallic currency in the form of coins of silver, nickel and copper, and in addition a regulated paper currency.

Banks

In general, banks may be defined as institutions working under a charter from the state or national government and serve as a depository for the funds of individuals and corporations. Of course the deposit function is not the bank's sole activity. They also loan money to individuals and to corporations, act as investment agents, issue their own money in the form of banknotes, and perform innumerable duties which make them well-nigh indispensable in the present economic set-up.

In a sort of broad way, banks may be classified under three general types:

Commercial Banks — Business of these institutions primarily consists in making loans to and receiving deposits from its customers. In the United States they represent the largest group of banking institutions, and are usually represented by the national and state banks.

Trust Companies — Originally, their main object was taking care of the investments and financial affairs of their customers; but today they have for the most part extended themselves into the functions of the ordinary banking institutions, with the exception of note issue.

Savings Banks are institutions devoted principally to receiving small accounts for long-term deposit.

Stocks and Bonds

The main difference between stocks and bonds may be simply stated by saying that stocks represent ownership, proportioned to the number of shares held, in the company or corporation. Bonds on

the other hand are, as it were, loans of a definite sum (usually \$1,000) and payable at a definite date in the future. In other words, the stockholders are the owners of the company, and the bondholders are the creditors. The stockholders share in the management, and in the profit or loss of the organization in which the stocks are held. Bondholders receive a fixed income, the interest on their investment. Should the corporation or company fail to pay dividends, that is a loss the stockholders must be prepared to suffer. However, failure to pay interest on its bonds, or fixed charges as they are called, makes the organization liable to legal action on the part of the bondholders. In the liquidation, the claims of the bondholders take precedence over all other claims.

War Savings Bonds

Perhaps the most popular investment today is in the field of War Savings Stamps and War Savings Bonds.

The War Savings Bond Program as established by the Treasury Department has three primary objectives: first, to help raise funds to meet the heavy cost of government defense activities which cannot be met exclusively by taxes; second, as the Secretary of the Treasury expressed it, "to safeguard the nation against the evils of inflation"; and third, to enlist not only the financial but also the moral support of the entire country in this vast undertaking of defense.

War Savings Stamps and all three issues of War Savings Bonds are direct obligations of the United States government.

War Savings Stamps are priced 10 cents, 25 cents, 50 cents, \$1.00 and \$5.00. They bear no interest, but when they have accumulated in the amount of at least \$18.75 they may be exchanged for a ten-year War Savings Bond.

War Savings Bonds, Series E, are almost identical with the present United States Savings Bonds, Series D, or "Baby Bonds," and can be purchased by individuals only.

They are intended primarily for the small investor or the individual who may want to invest a portion of his income periodically. They may be purchased at 75% of their maturity value with a maturity of ten years to yield 2.90% interest compounded semi-annually. They can be redeemed prior to maturity at holder's option only, after 60 days from the issue date.

War Savings Bonds, Series F, are intended for large investors and can be purchased by individuals, associations, partnerships, trustees, or corporations, except banks receiving demand deposits. They can be purchased at 74% of their maturity value with maturity of 12 years to yield 2.53% compounded semi-annually. They can be redeemed prior to maturity at holder's option only, after six months on a variable schedule on one month's notice.

War Savings Bonds, Series G, are issued at par with a maturity of 12 years and meet the demand of current income. They pay 2½% interest paid semi-annually by the United States Treasury check and can be purchased by individuals, associations, partnerships, trustees, or corporations, except banks receiving demand deposits. They can be redeemed prior to maturity at holder's option only, after six months on a variable schedule on one month's notice.

Tax Status of Stamps and Bonds
— War Savings Stamps are not taxable as there is no income to tax,

and the face amount of these Stamps is not taxable by state and municipal authorities.

The income (increase in redemption value) on War Savings Bonds, Series E and Series F, is subject to federal income taxes. If the investor's books are kept on an accrual basis, or if his income tax is filed on an accrual basis, this income is taxable as it accrues. If the investor's books are kept on a cash basis, or if his income tax is filed on a cash basis, the income on Series E and Series F Bonds is taxable under federal tax laws as income and not as capital gain.

The income on War Savings Bonds, Series G, is taxable under federal tax laws in the same manner as is that on any other United States government bond issued on or after March 1, 1941.

Usual Types of Stock

Common: Holders usually enjoy the voting rights in the management, and participate in dividends after preferred shareholders have received their dividends.

Preferred: Holders usually lack voting rights, and enjoy preference in the payment of dividends.

Cumulative Preferred: Holders enjoy right of receiving all unpaid dividends before the common shareholders can receive any.

Participating Preferred: Holders have the right to proportional division of surplus profits, if there are any, after common shareholders have received their dividends.

INCOME TAX LEGISLATION

Income tax is a direct exaction levied by the state on the individual citizen for the purpose of raising revenue with which to operate the state. The Sixteenth Amendment gave Congress the power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several states, and without regard to any census or enumeration. Until 1939, only a small percentage of the population was required to pay income tax. Today practically every adult

faces the problem of filing income tax returns. Returns are now collected under the provisions of the Revenue Act of 1942, which by means of higher rates and lower exemptions has greatly increased the tax yield.

Exemptions on personal incomes have been reduced to \$1,200 for married persons; \$500 for single persons; and \$350 for dependents. Of special note is the exemption allowed for unusual medical expenses, extended to include health

and accident insurance premiums. Such expenses in excess of 5% of the taxpayer's net income may be deducted but the deductions may not exceed \$2,500.

Rates — The normal tax rate under the present law is 6%. The surtax exactions are increased to 13% on the first \$2,000 and to 82% on all income over \$200,000.

Victory Tax — The victory tax is a new type of income tax on incomes in excess of \$12 a week or \$624 a year, in addition to the regular income tax. This tax applies only to the amount in excess of \$624 annually, either gross income derived from salary or net income derived from trade or business. This tax is deducted from the weekly pay check by the employer and paid by him to the government. A credit on this tax of 25% to single persons and 40% to married persons plus 2% for each dependent is provided for.

Withholding Provision — Much confusion has arisen concerning the withholding provision, commonly known by the misnomer of withholding tax. This provision, which was foreshadowed by the victory tax, is not a tax on income but rather a method of collecting the income tax due to the government in such a way as to place the taxpayer on a current basis. At the end of the fiscal year, on March 15, the individual taxpayer must make up his return just as he has always been required to do in accordance with the provisions of the Revenue Act. Then, after having computed the amount of tax that he owes, he obtains receipts from his employer showing the amount of money that has been collected in pursuance of the withholding provision of the Revenue Act. The amount paid to the Treasury as a result of the withholding provision is then set off as a credit against amount of tax due.

CORPORATION UNDISTRIBUTED PROFITS TAX

The Corporation Undistributed Profits Tax is a measure to tax corporations earning above \$40,000 annually, at rates ranging from 7 to 27 per cent on all income not paid out as dividends, in addition to a normal tax of approximately 15 per cent. Among those exempt are banks and life insurance companies.

It appears that the main purpose of the tax is an attempt at closer government control of industry. The Treasury advances three reasons for the bill's adoption: "(1) It aims to prevent tax evasion on the part of the ultra-wealthy individuals who, by corporate retention of income, have been paying 12½ to 15 per cent corporation tax rather than individual income taxes ranging from 4 to 75 per cent. (2) It claims that corporation income retention tends to dry up the stream of purchasing power. (3) It contends corporations were not bearing their fair share of taxes." The bill seeks to overcome the avoidance of surtax by individuals through accumulation of income by corporations. It will try to remove the inequality that exists between large and small shareholders resulting from the present flat-rate corporate taxes. The burden of taxation will be placed on those best able to bear it. It will redistribute wealth now held as surplus profits by large corporations.

Those who are opposed to the law state that while the law apparently aims at large corporations and the wealthier among their stockholders, it is really striking at the small corporations since they will be forced to give up each year part of their small profits, and will thereby be prevented from building up a reserve. The bill, it is argued, will crucify small business and will not redistribute wealth since that portion of the public drawing dividends is small. It is further contended that the efforts of industry to absorb the unemployed will be checked. And there will be a doubtful flow of money to the government.

A BRIEF SUMMARY OF THE SOCIAL SECURITY ACT

(Courtesy of Social Security Board)

The Social Security Act of 1935 provided for the establishment of a federally operated system of old-age insurance and for federal co-operation with the states in unemployment insurance systems and in programs for giving financial aid to three groups of the needy—the aged, the blind, and dependent children. It also made available more federal aid to the states for health and welfare services and for vocational training.

In 1939 the act was materially strengthened by amendments. Under the original law there was begun the most comprehensive social welfare program ever undertaken in this or any other country. Under the law as revised the insurance protection given the wage earner was extended to his family. The amendments also resulted in liberalization of other features of the general program and made possible an improvement in administrative procedures. Of particular significance was the requirement that state agencies, which administer the programs operated on a federal-state co-operative basis, establish and maintain personnel standards on a merit basis.

Responsibility for administration of the provisions of the Social Security Act relating to old-age and survivors insurance, unemployment compensation, and public assistance rests upon the Social Security Board. The members of the Board, which is a part of the Federal Security Agency, are A. J. Altmeyer, chairman, Ellen S. Woodward and George E. Bigge.

Old-Age and Survivors Insurance

Under the 1939 amendments the old-age insurance system was expanded to provide protection not only for the insured wage earner, but also for his dependents. It became an old-age and survivors insurance system. Monthly benefits are payable under the new system to retired workers over 65, their wives when they become 65, and their children under 18 years of age. In the event of the death of an insured wage earner, similar monthly benefits are payable: to his widow when she reaches 65; his children; his widow, regardless of her age if she has such children in her care; or his dependent parents over 65, if he leaves no widow or child under 18. These monthly benefits became payable January 1, 1940. This is the only program included in the Social Security Act which is entirely administered by the Federal Government without state co-operation.

The benefits provided by this system are financed by equal taxes paid by workers and their employers into an Old-Age and Survivors Insurance Trust Fund in the United States Treasury. The tax rate up to 1944 is 1% each for employees and employers on the first \$3,000 a year in wages. For 1944 and 1945, it is 2% each, for 1946, 1947 and 1948, it is 2½% each, and for 1949 and thereafter the rate is 3% each.

The system covers practically all industrial and commercial employment, such as work in factories, shops, mines, mills, stores, offices, banks, other places of business or on American ships. Occupations not covered include agricultural labor, domestic service, employment by federal, state or local governments or any of their instrumentalities, service for certain non-profit educational, charitable or religious organizations, and railroad employment (which comes under the Railroad Retirement Act).

Workers 65 years old or over, who were not covered by the original plan, are now afforded insurance protection as a result of the amendments. Many workers who could not have qualified under the original act, because they were 65 or near that age, now can qualify for monthly benefits.

Old-Age and Survivors Insurance benefits are based on the individual's average monthly wages under the system. The worker's own monthly

benefit is figured as follows: 40% of the first \$50 of average monthly wages, plus 10% of the next \$200, plus 1% of this amount for each year in covered employment in which he made \$200 or more. For example, if a man had average monthly wages of \$100 after 5 years in covered employment, he would get 40% of \$50 or \$20, plus 10% of the next \$50 or \$5, making \$25, and in addition, for 5 years' coverage he would get 5% of \$25 or \$1.25; so that his total monthly benefit would be \$26.25.

Benefits payable to a worker's dependents or survivors are figured according to his own benefit rate. The benefit payable to a wife, minor child or a dependent parent is equal to one-half of the benefit due the wage earner on the basis of his earnings record. The benefit payable to a widow is equal to three-fourths of the benefit due her husband.

The total of benefits to a retired wage earner and his family or to his survivors, if over \$20, cannot exceed 80% of his average monthly wage, twice his monthly benefit, or \$85, whichever of these three amounts is the smallest.

A lump-sum death payment is also provided under the act if a wage earner dies leaving no one entitled to monthly benefits at the time of his death. This payment may be up to 6 times the monthly benefit that would have been due the deceased. If there is no relative entitled to the lump-sum payment, it may be used to reimburse the individual who bore the funeral expenses, but only to the extent of the actual expenditures incurred.

Employment Security

The employment security program formerly combined the two functions of the payment of unemployment compensation benefits to unemployed workers qualified under their state unemployment compensation laws and recruiting workers through the system of public employment offices. The United States Employment Service, and all functions, duties and powers relating to employment service previously vested in the Social Security Board were transferred to the War Manpower Commission by executive order of the President of September 17, 1942. Upon the transfer of the Employment Service, arrangements were made for the local offices to continue to render services to the state unemployment compensation agencies in connection with the filing of claims for unemployment benefits.

Federal grants are made to states for administration of their employment security programs. State unemployment compensation laws, now in effect in all states, the District of Columbia, Alaska and Hawaii, provide for the payment of weekly benefits to jobless workers covered by the law who have sufficient wage or employment credits to entitle them to benefits. When a man loses his job, he is required to file his claim for such benefits at the local employment office, which helps him find another job.

At the end of a specified waiting period, if he is still unemployed, his benefits begin and continue until he has exhausted all his wage credits or has received them for the maximum period allowed by law—usually three to four months. The weekly benefit in most states is equal to about half a regular week's pay up to a specified maximum, usually \$15 to \$20 a week.

The Social Security Act levies a tax of 3% on the payrolls of employers of eight or more persons in all but a few specifically excluded occupations. Under the amendments of 1939 this tax now applies only to the first \$3,000 a year paid to each employee. Employers may offset up to 90% of this federal payroll tax against their contributions to state unemployment funds, if the state has an unemployment compensation law approved by the Social Security Board.

Public Assistance

Under the public assistance provisions of the Social Security Act, the Federal Government makes grants to states for aid to the needy aged, the needy blind, and dependent children. Every state and territory now has a plan for old-age assistance under which it is receiving federal grants, and more than three-fourths of the states have plans for aid to the blind and aid to dependent children. Under these plans cash allowances related to the individual's own need are paid each month. The Federal Government pays half the cost of these three forms of assistance to needy individuals; for aid to the needy aged and the blind it matches state payments up to a combined federal-state total of \$40 a month per person; for aid to dependent children up to \$18 for the first dependent child and \$12 for every other dependent child in the same home.

Health and Welfare Services

In addition to these programs for which the Social Security Board is the federal agency, the Social Security Act provides for certain welfare and health services directed by other agencies. Under all of these grants are made to co-operating states. Substantially all the states are participating in these welfare programs.

The maternal and child welfare sections of the act are administered by the Children's Bureau of the Department of Labor. Under these provisions states receive grants for services to protect the health of mothers and young children, to provide treatment for crippled children, and to care for those who are neglected or are in danger of becoming delinquent.

The public health provisions of the act, which give grants to states to aid them in developing and strengthening local health services, are administered by the Public Health Service, a part of the Federal Security Agency.

Another organization within the Federal Security Agency, the U. S. Office of Education, has administrative responsibility for the vocational rehabilitation provisions of the act, under which grants are made to states for the vocational training of disabled adults to enable them to become self-supporting.

THE SELECTIVE TRAINING AND SERVICE ACT

On September 16, 1940, the 76th Congress of the United States approved an act to provide for the common defense by increasing the personnel of the armed forces of the country and providing for its training. An executive order of Franklin D. Roosevelt made this act a law on September 26, 1940, and almost at once a system was put into operation for its execution which had been in preparation by the Army and Navy since 1926. Peace-time conscription was considered necessary both because the recruiting districts were far behind their quotas and because of the general opinion that volunteer recruiting was inadequate to meet the exigencies of modern warfare. The act, unless continued in effect by Congress, becomes inoperative on May 15, 1945.

The initiators of the plan for universal training were Colonel Julius Ochs Adler of the New York "Times" and Greville Clark. Early in June, 1940, Colonel Adler revealed that a bill was being drawn up for congressional action. Although this was not the same bill that Congress voted upon, nevertheless the final act was in some respects derived from and modelled upon it.

The primary objective of peace-time conscription was not to create a standing army, but to assure the United States a huge, rotating reserve of trained manpower to be called up quickly in wartime. The course of the European War pointed out the imperative necessity of increasing and

training the personnel of the armed forces of the country. With this end in view, the Selective Service System was put into motion, originally providing that not more than 900,000 men could be called for training each year. In August, 1941, however, this limitation was removed.

Entry of the United States into the war on December 8, 1941, brought about important changes in the Selective Training and Service Act. Men between 18 and 65 years of age were made subject to registration by the Selective Service System although only those between 20 and 45 were made liable for military service. The original act authorized registration of men between 21 and 36 and a later amendment which provided for the deferment of men over 28 was adopted in August, 1941, but was superseded by the amendments adopted after entry into war. Also removed, following the declaration of war, was the prohibition against use of selectees beyond the limits of the western hemisphere except in territories and possessions of the United States, including the Philippine Islands. The extension of military service to youths of 18 and 19 became effective in November, 1942.

The elements of the System are: National Headquarters; State Headquarters; the Local Boards with their affiliated Medical Boards, Boards of Appeal and Registrants' Advisory Boards. In the first registration, the election machinery of the various states enrolled the prospective selectees, but this job has since been delegated to the Local Boards. In general, the elements operate as follows. The Local Board classifies the registrants, and has assigned to it a physician to make physical examinations and a Government Appeal Agent to protect the interests of the government and of the registrants. An Advisory Board is appointed to advise and assist registrants in filling out questionnaires, making appeals, etc. The Medical Advisory Board assists in determining doubtful cases of physical condition. The Board of Appeals considers the classification made by the Local Board, when an appeal is made. The State Headquarters operates the system within the state; the National Headquarters, within the nation. Because of the blunders of the army in administering the Civil War draft, and the relatively higher efficiency of civilian operation in the draft of the first World War, the proponents of the system are careful that all the above elements, with the exception of National Headquarters, be composed of, and administered by, the civilians.

Each state is divided into Local Board areas by the Governor, each area having a population of 30,000. For each area a Local Board of three or more members is appointed by the President upon the recommendation of the Governor. The Local Board has jurisdiction over all persons registered in the area for which it was appointed. It has full authority to perform all the acts authorized by the Selective Service Law.

All male citizens and all male aliens residing in the country, who were between the ages of 21 and 36, were required to register on the first Registration Day on October 16, 1940. A subsequent registration was conducted on July 1, 1941, for men who had reached the age of 21 following the first registration and it is considered likely that additional registrations will be held each year to enroll youths who become 21. After each of the two registrations the Local Boards assigned a serial number to each registrant. Subsequently, National Lotteries were held, in which capsules containing numbers representing serial numbers were drawn at random and an order number was assigned to each man in accordance with the order in which it was drawn. Closely following the sequence of these order numbers the Local Boards sent questionnaires to registrants to gather the information which determines in which class a registrant is placed. There are four main classes.

In the first class are placed all men, not otherwise deferred, who are considered by their boards to be fit for military service.

In the second class are placed men necessary to civilian activities which are essential to the national health, safety or interest in that they support the war effort or war production.

In the third class are placed registrants deferred by local boards by reason of persons dependent upon them.

In the fourth class are placed officials who are deferred by law, neutral aliens who refuse to serve and aliens not acceptable to the armed forces, ministers of religion and divinity students, conscientious objectors, and, finally, all those who are mentally, morally or physically unfit.

The ultimate step before induction is the physical examination of all those whom the Local Boards tentatively place in the first class.

The men inducted for training and service under the act receive the same pay, pensions and other benefits as the other enlisted men of the same grades and length of service.

A delinquent as defined by the Selective Service Regulations is any man, required under the selective law to submit to registration, who fails to do so; and any registrant who prior to his induction into the military service fails to perform any duty imposed upon him. Upon conviction in the civil court his penalty is a term of not more than five years imprisonment and a fine of \$10,000.

On October 16, 1940, the first day fixed for registration by the President, approximately 16,500,000 men were registered. On July 1, 1941, the second Registration Day, approximately 750,000 men were registered. The first National Lottery was held in Washington on October 29, 1940, and some 9,000 capsules, representing the serial numbers of registrants, were drawn. The second lottery was held on July 17, 1941, and 800 capsules were drawn. The third registration was held February 16, 1942, and was for men between 36 and 45 as well as for those who had become 20 on or before December 31, 1941. The third lottery was held March 17, 1942, when 7,000 capsules were drawn. The fourth registration was held April 27, 1942, and was for men in the age group between 45 and 65. No lottery was held for this group as the men are not subject to military service under present law. The fifth registration was held June 30, 1942, for 18 and 19 year-olds and for men who became 20 years old on or before June 30 and subsequent to December 31, 1941. A sixth registration was conducted by local boards, beginning December 11, 1942, and ending December 31, for men who had become 18 years old subsequent to June 30, 1942, but not after December 31. Following the sixth registration, men have been required to register with their local boards on the day they attain the eighteenth anniversary of the day of their birth unless prevented from so doing by unusual circumstances, in which instance they register as soon as possible thereafter.

On December 5, 1942, by executive order, the age limit of men liable of call for service in the armed forces was fixed at 18 to 38. This order can be revoked at any time by the President.

Originally, only the Army called upon Selective Service to furnish men. However, the executive order of December 5 halted induction into the armed forces of registrants between the ages of 18 and 38 except under the provisions of the Selective Training and Service Act of 1940, as amended, so that now the Navy, and Marine Corps, and Coast Guard also call upon Selective Service for virtually all their manpower.

MILITARY INFORMATION

Army and Navy Insignia

Insignia are markings which give identifications to men in the service. These insignia are worn on the uniform, and show at a glance the rank and the branch of service to which they belong.

Army. The rank insignia of commissioned officers are found on the shoulders of the blouse, and on either the shoulders or collar when the shirt is worn; these are known as "bars." Non-Commissioned officers wear their rank insignia on the upper part of the sleeve of either blouse or shirt; these are termed "chevrons" or "stripes." Ordinary privates have no rank insignia. Branch insignia are found on the lapel of the blouse for all

service men and on the shirt collar of commissioned officers.

Navy. The rank of a commissioned officer is shown by the stripes worn completely around the sleeve cuffs of his blouse and by the short stripes on the shoulder marks. A petty officer's (non-commissioned) rank is shown by chevrons worn at the top of the sleeve. Scarlet chevrons are worn on blue uniforms; blue on white. His "outfit" is shown by the badge worn on the right arm in the seaman branch, and on the left arm in other branches. Non-rated seamen wear braids on the right shoulder — white on a blue uniform, blue on white. Engineer seamen wear a red braid on the left shoulder.

Rankings

The following two lists will show the corresponding ranks of Officers in the Army and Navy.

Army

General
Lieutenant General
Major General
Brigadier General
Colonel
Lieutenant Colonel
Major
Captain
First Lieutenant
Second Lieutenant

Navy

Admiral
Vice Admiral
Rear Admiral
Commodore
Captain
Commander
Lieutenant Commander
Lieutenant
Lieutenant (j. g.)
Ensign

Army Corps Areas

The United States is divided into nine Corps Areas extending from the East to the West coast. In addition there are three departments similar to the Corps Areas, all of which are outside the territorial limits of the United States. These are: the Panama Canal Department, the Hawaiian Department and the Philippine Department. The nine Corps Areas are so organized that they contain approxi-

mately the same military population. From these nine Corps Areas there are Four Armies. Each Army includes troops of two or three Corps Areas. Army Headquarters are as follows: (1) Governor's Island, New York (1, 2, 3 Corps Areas); (2) Memphis, Tenn. (5, 6 Corps Areas); (3) San Antonio, Texas (4, 8 Corps Areas); and (4) San Francisco, Calif. (7, 9 Corps Areas).

Branches of the Army

The branches of the army are classified as belonging to the Arms or Service, according as they actually enter into combat or assist in some other manner. The Arms or

combat branches are the Infantry, the Field Artillery, the Cavalry, the Coast Artillery, the Signal Corps, the Engineer Corps and the Air Force. The Service branches are

the Adjutant General's Department, the Inspector General's Department, the Chaplains Corps, the Quartermaster Corps, the Chemical

Warfare Department (combat or Arms in the last war), the Ordnance Department and the Finance Department.

Role and Mission of Combat Arms

The Infantry is essentially an arm of close combat. Its primary mission in attack is to close with the enemy and to destroy or capture him; in defense, to hold its position and to repel hostile attacks. The infantry fights by combining fire movement and shock action. It is capable of limited independent action through use of its own weapons and is necessarily supported by artillery, tanks and combat aviation.

The Field Artillery contributes to the action of the entire force. It has two missions: (1) to support the infantry, cavalry and armored units, neutralizing or destroying targets which hinder their movements, and (2) to give depth to combat by counterbattery fire, by fire on hostile reserves, by restricting enemy movements and disrupting hostile command agencies.

The Cavalry consists of highly mobile ground units—horse, motor and mechanized. Cavalry is characterized by a high degree of battlefield mobility. It has better results in attacking and defending than in holding offensive or defensive operations, and can operate over almost any terrain and under all conditions of weather. Horse Cav-

alry habitually maneuvers mounted, but ordinarily fights on foot.

The Coast Artillery operates in conjunction with the Navy and Air Force. It protects the fleet in the harbor or while entering the harbor, wards off naval and air attacks against harbor defenses, naval cities, etc. It supports the Infantry and other arms in beach defenses.

The Signal Corps has the primary combat mission of providing signal communication for the Command.

The Engineer Corps has the primary mission of construction and demolition to increase the combat effectiveness of troops, facilitate their movements and hinder the movements of the enemy. Engineers increase the combat power of other arms by constructing protective works and camouflage, and by supplying the necessary equipment. Combat Engineers participate actively in the penetration of hostile obstacles and the capture of fortified localities, in the defense of road blocks or mine fields.

The Air Force operates in conjunction with ground and naval forces in land and sea warfare, and conducts independent attacks against enemy objectives on land and on sea.

Organization of the Army

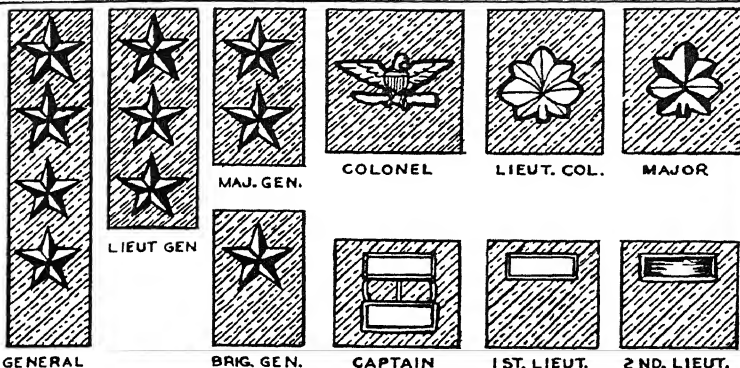
By organization is meant the rule or command of an individual, either a commissioned or non-commissioned officer. Commissioned officers are those to whom appointments have been granted upon the completion either of West Point training (these become officers in the Regular Army) or specified courses in the Reserve Officers Training Corps (these are enrolled in Reserve Officers Corps). Non-commissioned officers are those who have attained the rank through promotions. These officers start as privates and may be promoted to the top rank of Master Sergeant.

Military organizations range in size from a small unit known as a squad to a great force known as the field army. Each organization forms an integral part of a larger organization.

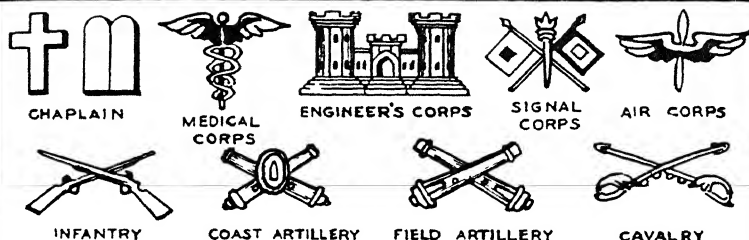
The Squad is the smallest unit. It varies in size from 5 to 12 men, and is usually commanded by a Corporal. In large squads the Sergeant commands. The leader directly and personally controls his subordinates, known as privates.

The Section is next in size, and usually consists of 2 or more squads, and totals from 20 to 25 men. Sections are commanded by

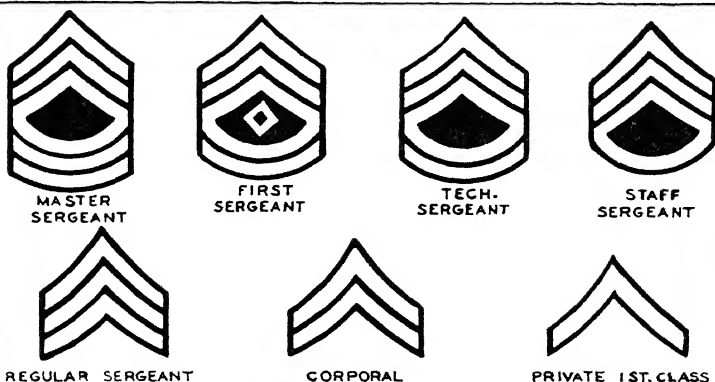
U.S. ARMY INSIGNIA



INSIGNIA OF RANK



BRANCH INSIGNIA



NON-COMMISSIONED OFFICERS

U.S. NAVY INSIGNIA



ADMIRAL



VICE
ADMIRAL



REAR
ADMIRAL



CAPTAIN



COMMANDER



LIEUT.
COMMANDER



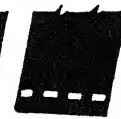
LIEUT.



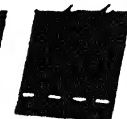
LIEUT.
JUNIOR
GRADE



ENSIGN



CHIEF
WARRANT



WARRANT
OFFICER

INSIGNIA OF RANK



LINE
OFFICER



MEDICAL
OFFICER



DENTAL
OFFICER



CHAPLAIN



BOATSWAIN



MACHINIST



GUNNER

CORPS INSIGNIA



CHIEF
PETTY OFF.



PETTY OFF.
1 ST. CLASS



PETTY OFF.
2 ND. CLASS



PETTY OFF.
3D. CLASS

PETTY OFFICERS

a Sergeant, but may vary in some organizations.

The Platoon is in some instances made up of squads but more often of 2 or more sections. It consists of 40 to 55 men. The platoon itself is commanded by a Second or First Lieutenant.

The Company is the basic administrative unit, as it contains all the agencies required for subsistence. At its head is a Captain. It is divided into smaller units. A company, battery or troop, at war strength may have as many as 200 men. As no one man could personally control such a number, by means of a chain command orders reach every man from the Captain down. This is done through lieutenants, sergeants and corporals.

The Battalion (Squadron) consists of 2 or 3 companies or batteries and numbers about 300 to 500 men. A battalion is commanded by a Major or Lieutenant Colonel. It is the basic tactical unit.

The Regiment is both administrative and tactical (having both combat and service branches). It consists of a headquarters and 2 or more battalions, and also a special company using special weapons. The regiment is commanded by a Colonel and numbers in men from 800 to 3,100.

Administration of the Navy

The highest military adviser in the Navy is known as the Chief of Naval Operations. The Navy Chief holds the rank of Admiral. The Navy, like the Army, has departments that carry out the administrative and tactical work. These branches, however, operate independently of the Chief of Naval

The Brigade, a tactical organization composed of 2 or more regiments of the same Arm, is commanded by a Brigadier General and consists of 5,000 to 6,300 men.

The Division is the basic large unit of the combined Arms. It is usually commanded by a Major General. There are three types: (1) Square—the organization of the National Guard division, numbering 18,500 men; (2) Triangle—that used by the Regular Arms, numbering about 12,500 men; (3) Motorized—the same as the Triangle, but with the additional care of vehicles.

The Corps consists of a headquarters, certain organic corps troops, and such infantry divisions as may be assigned to it. It is primarily a tactical unit and is commanded by a Major General in peace time and a Lieutenant General in war time. The number of men ranges from 65,000 to 90,000.

The Army, composed of headquarters, army troops, a number of corps and a number of divisions, is the largest unit. It is administrative as well as tactical. Commanded by a General, it numbers from 200,000 to 400,000 men. It is often called a Field Army to distinguish it from the whole army of the United States, of which such a unit forms only a part.

Operations and rely on their own commanders.

Similar to the Corps Areas of the Army, the Navy has Naval Districts for shore operations. These number eleven within the confines of the United States, and two located in Hawaii and Panama. Each District is commanded by a Rear Admiral.

The Fleet

Because of the expansion of the Navy, the Atlantic, Pacific and Asiatic Fleets no longer exist as such. The fleets are now numbered and total approximately ten. In addition to the fleets, Sea Frontier Forces have been established.

Owing to the complexity of present-day naval warfare, the fleets, except for administration purposes, have no standard pattern. Their organization now is extremely fluid. As a general rule, the fleet is made up of task forces, the composition

of which depends upon the operation to be performed, e.g., destruction of a shore installation, landing of an invasion force, submarine patrol, convoy escort, etc. Thus a task force may consist of a few ships with a destroyer as the major combatant vessel or it may be composed of any combination of battleships, cruisers, carriers and destroyers.

At present the ships of the Navy are thousands in number. The battleships, aircraft-carriers, cruisers, destroyers and submarines remain the principal combatant ships. The general characteristics have not been changed. Their fighting force has been stepped-up by the addition of radar, sonar, anti-aircraft defense and over-all improvements in design and engineering.

Supplementing the foregoing are large groups of smaller combatant vessels particularly adapted for convoy escort and anti-submarine warfare. These include: destroyer escorts, smaller than but having the characteristics of a destroyer; frigates and corvettes, having the characteristics of gunboats; and patrol craft, ranging in size from 110 to 180 feet. The PT boats, originally intended as patrol craft, rapidly outgrew their original function and now rank among the deadliest combatant ships of the Navy.

During the past year the greatest amphibious force ever known, designed primarily for landing operations, has been built. The vessels of this unit range from the ocean-going LST to the small infantry lighter. All are capable of nosing on to the shore and of discharging their cargo of men or equipment directly on the beach. In addition, the number of auxiliaries such as repair tenders, tankers, supply-vessels, transports, floating derricks, net tenders, etc. has been increased. The sum total is the greatest Navy in existence, capable of carrying the ensign of the United States and the power behind it to the remotest corners of the world.

The principal combatant ships are described below:

The Battleship is the largest of the fighting ships. This ship has the greatest possible amount of armor and armament. A battleship, or battlewagon, is about 700 ft. long and about 100 ft. wide. It is used only for major naval engagements. Battleships are named after states in the Union.

Air Craft Carriers are the second largest ships in the fleet. A carrier is merely a floating base for navy fighting planes and never enters the fighting area. It is a dependent ship and does not maneuver alone. The carrier carries about 80 planes. It employs the largest number of men of any ship and these are men of highly technical experience. Carriers are named after great battles.

The Cruiser is of two kinds: light and heavy. The cruiser's main action is fighting in major battles and maintaining safety of the seas. This latter task includes conveying of supply and troop ships. Cruisers are named after cities.

The Destroyer, as small as it is, is more deadly than either a battleship or a cruiser. There are more destroyers than either battleships or cruisers. The destroyer functions mainly as an offensive weapon, and also has the role of laying a protective smoke screen. It hardly ever operates independently from the rest of the fleet. Its crew numbers from 100 to 200. Destroyers are named after heroes.

Submarines have as their main duties the sinking of enemy destroyers, partaking in long distance patrolling (which is done above the surface), and destroying enemy supply and troop ships. Submarines are run by Diesel engines on the surface, but underwater they use storage batteries which last about 35 hours, after which they must be recharged. This is done on the surface by their own Diesel motors. The submarine employs from 30 to 100 men. Submarines are named after fish.

CHAPLAINS IN THE SERVICE

The United States War Department in its Technical Manual states that the purposes of the office of chaplains are: "(1) to give spiritual ministrations, moral counsel, and religious guidance to those under military jurisdiction; (2) to be an exponent in military establishment of the religious motive as an incentive to right thinking and acting; (3) to promote character building and contentment in the Army by precept and example." These points are prescribed for the Army but they can be applied to the Navy as well. The two branches of service regard the chaplain as the main factor in supplying the incentive for a high morale by insisting that the men live a clean and wholesome life. Both Army and Navy High Commands have publicly emphasized their interest in the religious character of their personnel, and have strengthened their Chaplain Corps to meet the great expansion of the Armed Forces. These chaplains are the former parish priest, minister and rabbi of every community, transformed into military men, who maintain strict adherence to the principles of spiritual life for the betterment of the souls in their care.

The Army Chaplain Corps

History—The Army Chaplain Corps is an integral section of the United States Army. Under the Army Service Forces it has its own head in Brig. Gen. William R. Arnold, a Roman Catholic priest of the Diocese of Fort Wayne, Ind. The purpose of the Corps is to supply chaplains to the Army Ground Forces, the Army Air Forces and the Army Service Forces.

Like the various units in the Army it has a long history dating back to the days of the Revolutionary War. On Jan. 26, 1776, Gen. Benedict Arnold appointed a Catholic priest, the Rev. Francois Louis Chartier de Lotbiniere, a Franciscan (Recollect) of the Quebec diocese, as chaplain in the Continental Regiment under Col. James Livingston. The Continental Congress confirmed this appointment in August, 1776; as far as is known, he was the first chaplain officially appointed by Congress to serve United States troops. Other chaplains also served the Revolutionary soldiers. These clergymen contracted for six months' or a year's service. Though commissions were not issued to them, the chaplains then, as now, were with the troops at the front, or in the hospitals, or in the prisons at the rear.

For the fifty years following the establishment of the United States the office of Army chaplain had a varied existence. Between 1796-97, 1800-07 and 1818-37 there were no provisions for chaplains at all. A

Congressional act of March 3, 1791, permitted one chaplain for the whole Army in the event the President found it necessary for the public interest. In 1837 Congress restored the office of chaplain by providing 20 post chaplains, and it increased this number to 30 in 1849.

During the War with Mexico one chaplain was authorized for each regiment of volunteers. The same basis was used for appointment during the Civil War. President Lincoln in 1862 was authorized to appoint a chaplain for each general hospital. The distinction between post and regimental chaplains was abolished in 1901.

In the First World War the Army had 2,364 chaplains, the largest number in history. Of these 5 were killed in action, 6 died of wounds, 12 of diseases or accidents and 27 were wounded. The total was reduced to 125 after the war. By 1920 a Chief of Chaplains was authorized and the Corps took the shape and place that it holds today. At the present time, because of the exigencies of war-time secrecy, it is not possible to give exact figures for the total number of chaplains.

Army chaplain casualties as of Oct. 14, 1943, totaled 78: of these 33 were prisoners of war, 2 were missing in action, 6 were wounded and 37 had died. Many chaplains serving the Army have been decorated a number of times for their bravery in action.

Qualifications — The chaplain

must be an accredited minister of his faith, at his appointment not under twenty-four years of age or over fifty, a citizen of the United States or a citizen of a co-belligerent or friendly nation. To be accredited it is necessary that he be approved by his Church authority and have fulfilled the requirements for a theological degree, as well as have exercised a minimum of two years of pastoral care. These requirements being met, he must then pass the Army physical test. Thus Catholic priests, Protestant ministers and Jewish rabbis, accredited and approved, comprise the personnel of the Army Chaplain Corps.

The chaplain, after appointment, is usually sent to the Army Chaplain School, at present located at Harvard University. On March 9, 1942, the school was reorganized and established at Fort Benjamin Harrison, Indianapolis, Ind.; in August of the same year the school was transferred to Cambridge, Mass.

Training—At the Chaplain School the new candidate is usually introduced to Army life and discipline. During the First World War a chaplain received his commission as a first lieutenant at the conclusion of school training; now the chaplain is commissioned before his entrance into the Chaplain School. For twenty-eight days the curriculum carries him through the practical duties of chaplains: leadership and administration; discipline, courtesies and customs of the service; military law, military hygiene, and first aid; topography; graves' registration; military correspondence and surveys; money and property; investigation, interior guard duty, field service regulations, equipment; organizations of the Army; recreation, education and music; administrative cooperative and supervisory duties of Division, Corps and Army Chaplains; staff regulations; Army morale; defense against chemicals. This intensive training also includes drilling and other necessary physical preparation which will afford the chaplain sufficient stamina

and reserve power to go through a most trying field campaign.

Duties—The candidate is now ready for his main duties with the men in the Army. Infantry, Artillery, Armored Forces, Air Forces, Parachute Troops, Ski-troops, Engineers, Supply Corps, Hospitals, Prison Camps—every section of the Army—receives its own chaplain. The official ratio is a chaplain for every 1,200 men. In the last World War it was one for every 1,800-1,900 men. Since the proportion of the Catholic, Protestant and Jewish chaplains is the same as that of the men of the same faiths in the Army, the assignment of chaplains to the various regiments is made, wherever possible, according to the religious belief of the majority. Consequently, when circumstances permit, a Catholic priest is sent to a unit where Catholic soldiers are in the majority, a Protestant minister for a Protestant majority, and a Jewish rabbi for a Jewish majority. In every division there are stationed chaplains of each of these faiths. The chaplain conducts a general service on the Sabbath for all the men of his outfit when clergymen of the other faiths are not available.

Every month the Army chaplain must make a detailed report to his superiors regarding his duties for that time. From the report it is possible to get a good picture of the chaplain's daily life and his contact with the men under his care. It is notable that his activities now are spiritual and parochial, whereas the chaplain in the last war had a somewhat less well-defined sphere of action. Army regulations are specific in defining the limits of the chaplain's duties. The chaplain is not to be used for any assignment outside the scope of his profession as a clergyman, unless an exigency of the service should make it necessary. Thus, he is not available for detail as post exchange, athletic, recreation or morale officer, or as defense counsel in court martial. This Army policy does away with his former haphazard status.

The monthly report lists the Sunday and week-day services held by the individual chaplain. The Catholic priest will note the number of Sunday Masses along with the number of confessions and Communions. This is duplicated for the week-day Masses. But these main duties are supplemented by various others which make a daily program. The chaplain visits the hospitals and the guardhouse in the area; countless personal interviews bring him close to the men; weddings, funeral rites and baptisms are performed; contacts with civic organizations are kept up; lectures are given the men; disciplinary cases are sometimes put in his care; contact with relatives and friends of soldiers is generally accepted in these many duties. The chief purpose of his post keeps him constantly with the men. He trains and marches with them; is on duty during maneuvers; and, in general, lives the military life in full.

Religious Program—In the camps or posts within the United States or its territories, the Army has placed many facilities for the religious convenience of the soldier. By 1942 there had been over a thousand standardized chapels erected, costing \$21,220 each. These accommodate 400 soldiers and are liturgically fitted to be used for the Catholic, Protestant and Jewish services. When in foreign lands the condition changes, and the chaplain must then hold his services in store or hall, on his jeep or truck, in jungle, snow or desert. Every Army man, wherever he be stationed, is given a small pocket edition of the Sacred Scriptures. These books are printed in three versions to accommodate the men of the Catholic, Protestant and Jewish faiths.

Importance of Chaplains—Wherever the Army goes the chaplains are present. These men are scattered over all the globe, but their particular glory has been at the battlefield. The chaplain is a non-combatant according to the terms of the Geneva Convention; but his

vital role is played with the wounded and dying so that he must be in the front lines. There, under enemy fire, he moves among his men encouraging, consoling, strengthening them; if need be, he prepares them for their death. Battle conditions make religion every man's predominant concern. His strength, therefore, lies in the hands of his chaplain who can dispense God's grace to him through the sacraments.

The Navy Chaplain Corps

Purpose and History—In general purpose and activity, the Chaplain Corps of the United States Navy corresponds to the Army Chaplain Corps. The particular history and manner of life, peculiar to the Navy, creates distinct differences between the two branches.

The Navy Chaplain Corps does not have the autonomy of the Army branch. Under Capt. Robert D. Workman, Chief of Chaplains, a Presbyterian minister, the Corps is a part of the Bureau of Personnel. Before 1917 there was no official head of the chaplains. The chaplains take care of all Navy Forces afloat and ashore—which include the Navy itself, the Navy Air Forces, the Marine Corps and the Coast Guard personnel.

The first act of a United States Congress to furnish Navy Chaplains was on March 27, 1794. At that time, Algerian pirates were harassing United States Merchant trade, and Congress deemed it necessary to provide a Navy force equipped for the protection of this commerce. On that date, the President of the United States was authorized to obtain four ships of 44 guns each and two of 36 guns each. Among the personnel appointed to man these vessels, provision was made for one chaplain on each of the four ships of 44 guns. This was the beginning of the Navy Chaplain Corps. Congress noted the chaplain's importance when on March 2, 1799, it stated in law that chaplains should conduct divine services twice a day and preach a sermon on Sunday.

Since these beginnings the Corps has enlarged and served its country faithfully in war and peace.

On Aug. 1, 1943, more than 1,500 chaplains were on duty with our Navy Forces. This number is constantly increasing. As of Oct. 25, 1943, four had died during enemy action, one was missing and six were prisoners of war. Most of the chaplains serving on Bataan and at Corregidor were taken prisoners.

Qualifications—The requirements of a candidate for Navy chaplain are similar to those of the Army. Besides being a citizen of the United States, he must necessarily be a fully ordained clergyman in the Church he represents and be approved by the authorities of the Church. He shall not have passed his fiftieth birthday. His educational requirements include degrees from college and a recognized seminary. As in the Army, the number of chaplains of a certain denomination is guided by the number of men in the Navy, Coast Guard, or Marine Corps of the particular religion. Generally speaking, there is usually one chaplain for every 1,200 men.

Training—The candidate, after a rigid physical examination, is then ready for his indoctrination course. In February, 1942, the Chaplain School was set up in Norfolk, Va., but was moved on March 24, 1943, to the College of William and Mary at Williamsburg, Va. The course consumes two months' time. The change into Navy routine requires physical drilling and training. Under the tutelage of experienced chaplains, the candidates must study Navy regulations and procedure; customs, etiquette and the traditions of the Navy; Navy history; Marine history; psychology; counseling; warfare duties; and first aid. Before the two-month period ends, each candidate is sent out for two weeks of practical experience at some base where he may observe and practise this theory.

The new chaplain is then given his assignment to carry out his

work. This new locale can be a Navy or Coast Guard Training Station, a Marine Base, or a ship. Any ship carrying a crew of 600 or more men has a chaplain aboard. This means battleships, aircraft carriers, hospital ships, repair ships, transports and most cruisers. With the Marines a chaplain goes along in land style.

Duties—The duties of the Navy chaplain are primarily religious but to these is added work of a miscellaneous nature. Catholic, Protestant and Jewish chaplains hold their own divine services, or conduct a general service for their units on the Sabbath when clergymen of the other faiths are not available; conduct Sunday schools and religious instructions; visit the hospitals and the prisons; and hold conferences with the men. They also have the supervision of ship and station libraries; assist with the educational activities and with athletics, recreation parties and moving pictures; supervise sightseeing parties, entertainments, ship dances, Christmas parties; edit or contribute to the ship or station paper; cooperate with social and welfare organizations ashore; and take care of Navy Relief Work dealing with the men and their families and dependents, cases of sickness, hospitalization and domestic problems.

Importance of Chaplains—In actual combat duty the Navy chaplains, like the Army chaplains, have done great good. Since the Pearl Harbor disaster, when Capt. Thomas L. Kirkpatrick, a Presbyterian minister, was killed on the U. S. S. Arizona and Lieut. (j.g.) Aloysius Schmitt, a Catholic priest, was killed on the U. S. S. Oklahoma, the chaplains have carried out their spiritual mission with the men, through battle, submarine menace and bombings. On ship their battle station is in the "Sick Bay" or the hospital room of the Chief Surgeon. But outside battle conditions their services are held on deck when the

church pennant is flown above the national colors. They move to other ships when the latter have need of a chaplain, or, for instance, when a Catholic chaplain must serve the

Catholic men. The chaplains serving the Marines or Navy Engineers must carry on like the Army chaplains. The "church" is any clearing or dug-out big enough to hold the men.

THE VATICAN INFORMATION SERVICE

At the beginning of the present war, the Holy See set up as a distinct unit of its Secretariate of State an organization to facilitate the interchange of information between civilians in countries at war, prisoners of war and civilian internees. This Vatican Information Service was placed under the direction of the Most Rev. Alexander Evreinoff, Titular Bishop of Pionia, a Russian Catholic bishop residing in Rome. It is a counterpart, on a much larger scale, of the bureau established by Pope Benedict XV during the First World War. Its purpose is to help maintain families and relieve the anxieties inevitable in war time.

The organization of this Service centers strictly on ecclesiastical lines. The Holy See works through its representatives in various countries. Each Apostolic Delegation or Nunciature throughout the world serves as a local unit of this organization, and acts as intermediary in forwarding messages to the Vatican or in seeing to the delivery of those which have originated in other countries and have been transmitted to it by the Holy See. These papal representatives, in turn, function through the diocesan chancery offices of the country, and the chancery offices contact the interested parties through their parish priests. The Service functions in all countries except those few where it is prohibited by government orders.

By license from the United States Office of Censorship, the Apostolic Delegation in Washington, D. C., has been functioning as a unit of the Vatican Information Service. The work is under the supervision of the Most Rev. Amleto Cicognani, Apostolic Delegate to the United

States. In addition to the regular staff of the Delegation, the work is carried on with the generous assistance of ecclesiastical students from the various seminaries at the Catholic University, Washington, D. C. All messages, those incoming from the Vatican and outgoing to Vatican City, are submitted to the United States Office of Censorship for approval. Within nine months in 1943 the Apostolic Delegation at Washington handled 261,269 messages — 202,638 directed to the Cardinal Secretary of State at the Vatican for distribution abroad and 58,631 received from the Vatican for transmission to addressees here.

The form of the messages is restricted. Only special correspondence-forms may be used, either those approved for the use of the Apostolic Delegation in Washington or those distributed by papal representatives in other countries. Chancery offices are provided with supplies. The forms require no other information than the name and address of the inquirer and the addressee. However, for correspondence with Nazi-occupied countries, the exigencies of occupation authorities require special forms indicating race, religion and nationality.

The Vatican Information Service is not restricted to Catholics, but is available to anyone who may wish to use it. In fact, the number of non-Catholic families which have received news through the Vatican is greater than that of the Catholic families, particularly with reference to the communications regarding prisoners of war. There is no charge for the use of the Vatican faculties for messages of this type. The Apostolic Delegation gladly extends this service out of the generous charity of the Holy Father.

THE SECOND WORLD WAR

Synopsis: Sept., 1939 — Nov., 1942

Preluded by Germany's annexation of Danzig and invasion of Poland, war finally came between England, France and Germany on Sept. 3, 1939. Germany's blitz tactics and military might crushed Poland while Russia, Germany's non-belligerent ally, hastened Poland's martyrdom by invading from the east. Russia seized Estonia, Latvia and Lithuania and invaded Finland (Nov. 30). Three and a half months later Russia and Finland signed a peace pact. Russia received part of Finnish territory.

The year 1940 witnessed Germany's Trojan-Horse conquest of Denmark (April 9). The Netherlands capitulated on May 14, Belgium May 28, Norway June 9. British forces abandoned the European continent at Dunkerque and France collapsed. The Nazis occupied a greater portion of France. In the unoccupied portion, with seat of government at Vichy, Marshal Petain became Chief of State. Relations between Britain and Vichy were severed on July 5. On June 10 Italy entered the war on Germany's side. The British conquered Ethiopia and restored it to Haile Selassie. Africa was the scene of offensive and counter-offensive blows, with the British holding the upper hand by the end of 1941. On Sept. 27 Japan joined the Axis but not as a belligerent.

In the spring of 1941, unlike Rumania, Hungary and Bulgaria, Greece and Yugoslavia defied the Axis. The Yugoslavs capitulated on April 18; the Greeks on April 24. France yielded military control of French Indo-China to Japan in July. On June 22 Germany invaded her ally, Russia. On July 12 Britain and Russia signed a mutual-aid agreement. The same day witnessed Syria's capitulation to Britain. On Aug. 28 the Russo-British forces took Iran. In the winter of 1941 Britain withstood Germany's air might, and Russia halted the German Juggernaut before Moscow. On Dec. 7 the Japs attacked Pearl Harbor and subsequently Midway, Guam, Philippines, Singapore and Hong Kong. On Dec. 8 the United States Congress voted war. Three days later Germany and Italy declared war on the United States.

The early days of 1942 were dark. Manila fell to the Japs on Jan. 2. The world witnessed the heroic stand of the men of Bataan until April 9. U-boats began operations against Allied shipping off the Atlantic Coast of the U. S. A. on Jan. 14. The 27-day siege of Corregidor ended on May 6. On May 8 occurred the American victory over the Japs in the Coral Sea battle. The Japs successfully pushed on to the Netherlands East Indies, Burma, New Britain, Malayan Peninsula, the oil fields of Sumatra, Java, New Guinea and the Solomons. On June 4 they landed on the Aleutians. June 5-6-7 witnessed the smashing of the Japs by American forces at Midway. On Aug. 7 the U. S. Marines landed on Jap-held Solomons — thus beginning an offensive in the Southwest Pacific. Positions were held and increased despite heavy Jap attempts to dislodge the Marines. In Europe, on Feb. 3, the British Eighth Army halted the Nazis near Tobruk. On May 27 the Afrika Korps launched an offensive in Libya. On June 21 the British bastion, Tobruk, fell to Marshall Rommel. Four days later Rommel had crossed the Egyptian border in his drive to Alexandria. General Auchinleck's British Eighth Army stemmed Rommel's drive 250 miles inside Egypt on July 1. Four months later (Nov. 2) General Montgomery and his Eighth Army broke Rommel's positions. On Nov. 8 Americans, after a 72-hour campaign, landed in North Africa jeopardizing the rapidly retreating Axis Army. In retaliation the Germans occupied all of France with the exception of a small area around Toulon. The German-Russian spring drive of May 26 was suddenly halted by the Russians who launched an offensive of their own.

December, 1942

- 1 — In the Solomon Islands the U. S. Navy destroys 9 Japanese planes and loses one. Total enemy planes destroyed in Solomons to date is 611; in Aleutians more than 51, plus 47 ships sunk or damaged.
- 2 — Spectre of Bataan and Corregidor haunts Japanese by admission that strong and well-organized U. S.-Filipino guerrilla forces are operating in Central Philippines.
- 5 — Navy bares Pearl Harbor secrets: 105 Japanese planes attacked from 7:55 a. m. to 9:45 a. m., putting 8 battleships out of commission, crippling 11 other warships, destroying 177 planes, and inflicting casualty toll of 4,575 (2,343 killed, 1,272 wounded, 960 missing); attackers sustained loss of 48 planes and three 45-ton submarines.
- 8 — Premier Hideki Tojo warns Japan that nation has entered "a critical point in the war"; Tokyo radio spokesmen cite ship needs, decry allied propaganda offensive, regret "people do not feel the fighting spirit," and list years losses:
Army: 31,150 killed, 32,576 wounded, 391 planes and 62 army "vessels" lost.
Navy: 49 warships sunk and 20 damaged, 65 transports and cargo ships sunk or damaged, 556 planes lost.
- 9 — Capture of Gona, foiling of fifth enemy attempt to land reinforcements on Buna-Bona beach-head by Allied bombers, successful air transportation, bitter hand-to-hand fighting, Japanese fanatical defense, and General MacArthur's brilliant tactics highlight New Guinea campaign.
- 12 — Navy announces sinking of transport, the former liner President Coolidge, with only 4 lives lost. Transport loss now totals ten. Russians report Germans pressing Don elbow in preparation for the third battle. War Man Power Commission estimates that 63,000,000 Americans will have active participation in total war effort within a year.
- 14 — Italy exhibits growing panic at frequent poundings absorbed by Turin and Naples; British hound fleeing Afrika Korps after artillery barrage cracks Agheila corridor; supply problems, mud, Axis air superiority, 88mm.-anti-tank guns, and infiltrations plague Allied advance forces in northern Tunisia.
- 15 — Buna taken by MacArthur's men. British Eighth Army reported in Tripolitania, 40 miles west of El Agheila, in pursuit of Rommel.
- 16 — Rommel's Afrika Korps pounded by A. A. F. Montgomery nears Zautia, 100 miles west of El Agheila.
- 17 — Rommel's retreating army knifed in two by Montgomery at Wadi Matratin on road to Tripoli.
- 18 — Naval disclosure reveals 7 Jap ships sunk: 2 tankers, 3 cargo vessels, 1 transport and 1 trawler. New Georgia Island, held by Japs, raided for eighth successive day by American planes.
- 19 — Gen. Wavell marches 40 miles into Jap-held Burma. Thus ends 6 months of inactivity due to monsoon season. Kiska raided by Army bombers. Capt. Eddie Rickenbacker home after epic rescue. American government considers Vatican's appeal to declare Rome an open city.
- 20 — Third Russian offensive begins between Stalingrad and Moscow. Russians report 20,000 Axis troops killed and 10,000 captured. Cape Endaiadere, east of Buna, captured by ground troops. Near Madang, Flying Fortresses sink Jap cruiser. Kiska bombed by Navy.
- 21 — Pressure of Allies driving hard on Tunisia causes Axis to divert

- men and armaments from other fronts. Russian offensive pushes to edge of Ukraine. British slowed down in Burma. Jap Commander in New Guinea, Tomatore Horii, reported killed. Japs raid Calcutta. R. A. F. hits Munich, Nazi party birthplace. French Army moves eastward, in attempt to block union of Axis forces in North Africa.
- 22 — Nazis' fierce resistance fails to halt Russians in Middle Don area advancing on Rostov.
 - 23 — Two Axis warships and 8 merchantmen sunk in Mediterranean; Axis air strength noticeably lacking as evidenced by a number of unchallenged forays over Tunisia. Eighth Army's vanguard 180 miles from Tripoli. Northern France bombed by R. A. F.
 - 24 — Admiral Darlan assassinated by youth of French nationality. Russians advance in Middle Don sector on the average of 12 to 18 miles per day. Germans retreat in disorder. American forces arrive in Dakar. Pope Pius reiterates the Church will not take sides in the war. Americans raid Wake Island for the third time.
 - 25 — Russians open fourth offensive. Gen. Giraud takes over in French Africa.
 - 26 — Allies spearhead to within 12 miles of Tunis. Eighth Army occupies Sirte.
 - 27 — Russians seal fate of 22 Nazi divisions around Stalingrad.
 - 28 — French Somaliland officially joins hands with the Fighting French and the Allies.
 - 30 — U. S. troops advance toward Gabes. American Flyers on Henderson Field sink 2 enemy ships in Southwest Pacific area.

January, 1943

- 4 — R. A. F. raids the Ruhr. Japs in Buna area completely annihilated.
- 8 — Allied plans frustrate Jap attempt to land at Lae. Japs lose 39 Zeros.
- 10 — Essen buried by R. A. F. explosives. Completed report on Jan. 8th-9th encounter with Japs reveals 85 planes shot down, 3 transports sunk.
- 12 — Aleutian Island of Amchitka occupied by American Forces.
- 13 — Chinese announce recapture of Sinyang.
- 16 — American flyers heavily hit three Jap destroyers in the Solomons area. Berlin bombed by British flyers.
- 17 — German flyers bomb London in first major raid since July 28, 1941.
- 18 — Leningrad siege lifted, Moscow reveals. Fortresses hit 5 Jap merchant vessels in New Britain harbor.
- 20 — London raided by enemy planes.
- 21 — Marines are largely replaced by Army units on Guadalcanal.
- 22 — The last important defenses of Tripoli seized by the British. Jap resistance in Sanananda area of New Guinea folds up.
- 23 — Tripoli falls to the British.
- 25 — With chagrin Berlin admits the Germans have been driven out of Voronezh, the key to the Upper Don.
- 27 — The first all-American raid is made on Berlin.
- 28 — Duesseldorf bombed by British flyers.
- 30 — Berlin bombed by the British in daylight for the first time.

February, 1943

- 1 — President Roosevelt in Washington after journeying 13,823 miles in 23 days to attend Casablanca conference. Russians capture Field Marshal Friedrich Paulus and 15 German generals. American tanks and infantry driving to Macknassy.
- 2 — London reveals Prime Minister Winston Churchill and British leaders met with the President of Turkey and his staff in Adana on Jan. 30-31.

- 3 — Americans seize mid-Tunisian outpost of Sened. Cologne heavily bombed.
- 4 — Allies destroy 14 to 16 Axis supply ships in Mediterranean approaches to Tunisia. Montgomery's Eighth Army is stringing out in flanking maneuver to encircle Rommel's forces. A. A. F. blasts northwest Germany and Turin.
- 5 — Mussolini ousts Count Ciano as Foreign Minister. Churchill makes triumphant entry into Tripoli.
- 6 — Lt. Gen. Dwight D. Eisenhower named commander of all Allied forces in North Africa. Germans drive British out of strategic mountains near Pont du Fahs.
- 7 — Russian Army captures Azov. Flanking movement of American detachments on Guadalcanal trap Japanese.
- 8 — Kursk retaken by Russians. Rostov under siege. Naples, Sardinia and Sicily raided by A. A. F. Americans advance on Guadalcanal. Jap base of Salamaua harassed by MacArthur's men. British bomb Rangoon.
- 9 — Tokyo admits her forces are no longer on Guadalcanal. Estimate of campaign cost to Japs: 50,000-75,000 men, about 800-1,000 airplanes and 57 ships. American losses are reported light, 28 ships, including 2 aircraft carriers (Wasp and Hornet). A. A. F. bombs Rangoon. Russians advance on Kharkov and take strategic rail center at Belgorad. In Tunisia A. A. F. bombs Rommel's supply base at Gabes. R. A. F. bombs northern France.
- 11 — Churchill reveals 500,000 Allied men in North Africa. Secretary Stimson warns nation to get ready for heavy casualties in future. In Tunisia British and French troops advance 8 miles in Mateur area.
- 12 — R. A. F. raids northern France and Germany. Russian offensive rolls on. Navy reports sinking 3 Japanese destroyers and at least 4 others damaged in first week of February at Guadalcanal.
- 13 — Tunisian fighting intensified. Russians shell Rostov. R. A. F. soars over industrial Germany. MacArthur's men push on to Salamaua. A. A. F. strikes Japanese positions in Burma.
- 14 — Rostov and Voroshilovgrad retaken by Russians. R. A. F. bombs Lorient. British Eighth Army forces Rommel to retreat further into Tunisia. A. A. F. raids Jap territory in Solomon Islands.
- 15 — German army penetrates Allied lines in central Tunisia in a daring 20-mile sweep. A. A. F. bombs Rabaul. R. A. F. and A. A. F. bomb Cologne and Milan.
- 16 — Navy announces the loss of one cruiser and one destroyer in latest battle off Guadalcanal. Jap losses were 15 ships sunk or damaged. Kharkov retaken by Red Army. American soldiers regain 6 miles of Rommel's break through.
- 17 — American submarines sink five more Japanese supply ships.
- 20 — O. W. I. announces casualties of armed forces have reached 65,380 killed, wounded, taken prisoners, missing and interned in neutral countries: 10,150 dead; 10,959 wounded; 44,181 missing; plus 90 interned. Army casualties after 14 months of war were 41,948, of whom 3,533 were killed; 6,509 wounded; 25,684 missing; 6,132 prisoners of war; and 90 interned. Navy casualties were 23,432: 5,083 dead; 2,087 wounded; 10,197 missing. Marine Corps: 1,483 dead; 2,344 wounded; 1,994 missing. Coast Guard: 51 dead; 19 wounded; 174 missing. Chinese troops frustrate Japanese attempts in Western Yunnan province. A. A. F. bombs Burma. Allies reported to have sunk 284 Axis ships between Sept. 1st and Jan. 1st in Mediterranean.
- 22 — R. A. F. and A. A. F. bomb Bremen.

- 23 — Axis advance halted in Tunisia. A. A. F. bombs Solomon Islands. Kiska hit by A. A. F.
- 25 — R. A. F. raids northern Germany. Allies striking hard at Rommel's forces in Tunisia.
- 26 — Axis armies retreat in Tunisia. Japanese begin push in Hupeh province of China.
- 27 — A. A. F. bombs Cologne. A. A. F. raids Solomon and Aleutian Islands. Russians break through German lines near Leningrad.

March, 1943

- 1 — Russians announce offensive in the Lake Ilmen sector together with the capture of 302 populated cities. Berlin bombed.
- 2 — Berlin devastated by R. A. F. raid. Americans retake Sbelta and advance toward Faid Pass (Tunisia).
- 3 — Russians claim advances in the Kursk-Kharkov region, the Upper Donets area and the Caucasus.
- 4 — Entire Japanese convoy of 12 troop transports and 10 warships is destroyed in the Bismarck Sea; 82 Jap planes downed. Navy reveals loss of 3 fighters and a bomber in battle.
- 5 — Russians retake Moscow-Valikiye Luki railway, advancing on Rzhev.
- 10 — Germans push Russians back 80 miles in Kharkov area.
- 13 — Essen bombed by R. A. F. The Germans batter Kharkov.
- 17 — Americans occupy Gafsa and continue advance. Germans push Russians back further in Kharkov area.
- 21 — Americans take Sened in central Tunisia. Churchill reveals the British Eighth Army is on the move against the Mareth line.
- 22 — Belgorad falls to the Germans.
- 28 — Combined R. A. F.-American bombers blast Berlin.
- 29 — Mareth line's main positions occupied by British.
- 30 — Berlin hit again by bombs dropped from R. A. F. and Canadian planes. Gafes seized by the British Eighth Army. Fortresses pound Cagliari harbor and Sardinian airfields.

April, 1943

- 3 — Essen bombed by R. A. F. Allies preparing for final drive in Tunisia.
- 4 — Gen. Douglas A. MacArthur announces the destruction of 2 Jap cruisers, 2 destroyers and 3 other destroyers hit, and 5 merchant vessels sunk or damaged. Allied Air Force strikes at German industrial centers. Naples bombed.
- 5 — Air raids made over Germany and Naples.
- 6 — British Eighth Army on the move again north of Gabes.
- 7 — British Eighth Army advances northward in Tunisia taking 6,000 Nazi prisoners. American soldiers join with British Eighth Army. British in Burma retire to better positions. Over Guadalcanal 39 Jap planes are shot down out of 98; our losses, 3 ships.
- 9 — R. A. F. strikes at Ruhr Valley, losing 21 bombers. A. A. F. bombs Jap bases in Solomons.
- 10 — Sfax taken by British Eighth Army. R. A. F. raids Ruhr Valley. Russians repel German attacks. A. A. F. hits two Italian cruisers.
- 11 — R. A. F. raids Germany. U. S. claims 23 Jap planes shot down out of 45 off Oro Bay, while Japs claim that 21 U. S. planes were shot down with only a loss of 6 of their own.
- 12 — Sousse taken by British Eighth Army. Kairouan taken by American troops. Over 20,000 prisoners of war taken by Allies since March 20th in Tunisia. A. A. F. makes widespread raids in Pacific. British submarines sink 15 Axis vessels in the Mediterranean. U. S. claims 53 Jap planes shot down out of 100, attacking off Port Moresby, while Japs claim 28 U. S. planes destroyed.

- 13—A. A. F. bombs Kiska. R. A. F. sweeps over occupied territory of Europe.
- 14—Allies bomb northern and southern Italy. Axis evacuating technicians from Tunisia. U. S. reports attack by a strong force at Milne Bay.
- 15—A. A. F. makes heavy raid on Kiska. Russians bomb Danzig and other German cities.
- 16—Allies take sight overlooking Tunis and Bizerte. Allied Air Force bombs targets in Germany. Kiska bombed by A. A. F. Jap convoy intercepted off New Guinea with a loss of 4 vessels.
- 17—Pilsen bombed by R. A. F. while A. A. F. strikes at Bremen. R. A. F. bombs targets in Burma.
- 18—Allies shell Axis mountain positions in Tunisia. Air raids made over Germany and occupied territory. Allied Air Force in Tunisia bags 85 Axis planes.
- 19—Allied Air Force increases its bag of Axis planes in two days to 96. Spezia bombed by R. A. F. Two Jap vessels hit in Solomons. A. A. F. bombs Kiska.
- 20—British Eighth Army penetrates Enfidaville fortifications. Kiska bombed by A. A. F.
- 21—Roosevelt announces that the Japs have executed a number of American flyers captured in Doolittle raid on Tokyo. British Eighth Army advances west of Enfidaville. R. A. F. bombs western Germany. American bombers strike at Kiska. U. S. submarine reports sinking 8 Jap vessels.
- 22—Navy announces the occupation of Ellice Island group 1,100 miles east of Solomons. A. A. F. raids Bangkok.
- 23—Russian Air Force raids Prussian industrial centers. Germans announce sinking of 121,500 tons of Allied shipping. Lt. Gen. Lesley McNair wounded in action in Tunisia.
- 24—American troops aid British and French troops in effort to close around Bizerte. U. S. announces new casualty list since Pearl Harbor, which totals 78,235—an increase of 12,855 over the number in February: 12,123 dead; 15,049 wounded; 40,435 missing; and 10,628 prisoners of war.
- 29—U. S. Navy shells Attu. R. A. F. raids Germany.
- 30—R. A. F. bombs Germany. Knox reveals in a press conference that Allied shipping losses were much lower in April than in March. MacArthur announces that Japs have begun a submarine attack east of Australia.

May, 1943

- 3—Moscow reveals that Nazi six-day-old offensive has halted with the loss of 7,000 Axis troops. Port Darwin raided by Japs. Germany claims sinking of 63 merchant ships totalling 423,000 tons during April. Mateur captured by U. S.
- 4—German bridge-head over the Kuban River shelled heavily by Russian artillery fire. The Navy announces that Jap-held Kiska was raided 145 times in April and 34 times in March.
- 6—American bombers operating from Chinese bases raided French Indo-China and Hainan Island. Massicault, 15 miles from Tunis, captured by the British.
- 7—British and American armies seize Tunis and Bizerte.
- 10—Russians reveal the collapse of German counter-blows in the Novorossiisk area. British halt Burma campaign until after monsoon season.

- 12 — Organized resistance, except in a few isolated places, ceases in North Africa. Gen. Von Arnim is a prisoner of the victorious Allied army.
- 14 — Navy reveals American foothold is made on Attu.
- 16 — R. A. F. attacks and cripples two large dams in the Ruhr.
- 18 — Dams in the Ruhr and Weser Valley mined by 19 British bombers. Heavy industrial and flood damage. American bombers strike submarine bases along the French coast.
- 19 — Churchill reveals great progress being made against subs in Atlantic. Russian front is characterized by patrol and air action.
- 20 — Allied Headquarters announces the Axis casualties in the Tunisian campaign totalled 324,000, including 267,000 prisoners. American bombers blast Sicily and Sardinia, destroying 73 Axis planes.
- 21 — Knox reveals Americans are mopping up on Attu. Allies bomb Italian soil over a wide area, bagging 113 Axis planes. Emden, Berlin and Wilhelmshaven are bombed.
- 22 — The international Communist party is dissolved in Moscow. Japs admit American victory on Attu. Allies in Mediterranean raid roll up another heavy toll of Axis planes.
- 25 — Dortmund hit by 2,000 tons of explosives delivered by British bombers.
- 26 — Duisburg receives Dortmund treatment. Italian objectives are pounded by 400 British-American bombers.
- 28 — The Krupp works in Essen smeltered by 1,000 tons of bombs.
- 29 — St. Nazaire and La Pallice, U-boat bases, are raided heavily by American planes.
- 30 — Chinese report the crushing of Jap forces advancing up the Yangtze.

June, 1943

- 1 — U. S. subs credited with seven Jap ships in the Pacific.
- 5 — 100 Fortresses bomb and damage three battleships and a cruiser at Spezia.
- 8 — Pantelleria and Sicily pounded by Allies.
- 11 — Pantelleria surrenders. Ruhr Valley and the Rhineland hammered by R. A. F. bombers.
- 12 — Lampedusa surrenders.
- 13 — Linosa surrenders. Düsseldorf receives 2,000 tons of bombs via the R. A. F., which suffers the loss of 43 bombers.
- 14 — Navy reveals a U. S. sub sank 12 Jap ships in the Pacific.
- 15 — Combined British-American raid over the Ruhr Valley.
- 22 — Naples blasted by British and American bombers.
- 23 — R. A. F. hits the Krefeld steel and chemical works, rendering it virtually nil.
- 24 — Wuppertal hit from the air. Navy announces Allied submarines sank 13 Axis ships in the Mediterranean over the period of a week.
- 25 — Muelheim raided destructively by British.
- 26 — Americans bomb Messina.
- 28 — Navy announces U. S. submarines sank 8 Jap vessels in two weeks. Cologne blasted by 2,000-ton block busters. Hamburg also hit by R. A. F. Athens, Leghorn, points in Sicily and Sardinia are also bombed.
- 29 — An amphibious offensive commences in the central Solomons.
- 30 — MacArthur forges on to Salamaua.

July, 1943

- 5 — Navy reveals the loss of the cruiser Helena in the battle of Kula Gulf, but Jap losses were far heavier.
- 10 — Allies land on Sicily.
- 12 — Syracuse falls to Allies. New naval battle of Kula Gulf increases Jap losses to 13-17 ships sunk.
- 13 — Augusta falls to Allies.
- 14 — Allies storm city of Catania.
- 17 — U. S. Air Forces down 49 enemy planes and 7 Nippon ships (1 cruiser and 2 destroyers) over Northern Solomons; U. S. losses, 6 planes.
- 18 — Yanks seize Agrigento. American bombers raid Paramushiru, Jap naval base in the Kuriles, for the first time. Naples scorched by Allied bombers.
- 19 — Two railroad yards and an airport in Rome hit by American precision bombing.
- 21 — Americans and Canadians take Enna.
- 23 — Palermo yields to Yanks.
- 25 — Mussolini resigns. Badoglio succeeds. Italy in confusion. Essen, Hamburg and Cologne bombed by R. A. F. Fortresses hit Bologna.
- 26 — British linked with American Seventh Army hit the Etna Line.
- 27 — Jap-occupied Wake Island bombed.
- 28 — Roosevelt re-dictates terms of unconditional surrender to Italian government.
- 29 — American Pacific Sub units reported to have sunk 10 Jap ships of various calibre.
- 30 — 23,000 tons pour down over Hamburg from Allied air force. Americans bomb Kiel, German U-base.
- 31 — Americans bomb Andaman Islands.

August, 1943

- 1 — 175 Liberators set fire to Ploesti oil fields (Rumania) in greatest low-level mass raid in history.
- 3 — Allies break through Mt. Etna line.
- 5 — War Department discloses American casualties in Sicily up to July 22: 501 killed, 3,870 injured, 2,370 missing. Catania surrenders to British-Canadian forces after 21-day seige. Soviets take Belgorod.
- 7 — U. S. naval victory over Japs at Vella Gulf. Troina on western slope of Mt. Etna falls to U. S. First Division.
- 16 — Japs suffer loss of 48 planes, including 23 bombers; Allies, 4 airships. Since Pearl Harbor 684 Allied and neutral ships have been sunk in western Atlantic.
- 17 — American Seventh Army enters Messina. Sicilian 38-day campaign ends.
- 18 — Allied raid on Wewak, New Guinea, destroys 125 Jap planes on ground.
- 19 — U. S. warships blast Italy for first time.

- 21 — Americans and Canadians retake Kiska.
- 23 — R. A. F. drops 2,000 tons of bombs on Berlin; 58 British bombers lost. Red Army retakes Kharkov.
- 28 — Americans capture Bairoko harbor, last Jap possession on New Georgia Island.
- 29 — Danes rebel; scuttle greater part of Navy in Copenhagen harbor.
- 31 — Raid on Wedak nets 37 Jap planes. German central front totters before Russian onslaught.

September, 1943

- 1 — Jap-held Marcus Isle hit by naval gunfire and planes from carriers.
- 3 — Eighth Army invades Italy (Calabria).
- 6 — British-Canadians advance 30 miles in southern Italy. San Stefano seized.
- 7 — American Parachutists descend in Markham River valley west of Lae, thereby trapping 20,000 Japs along northeastern corner of New Guinea. Russians swarm through broken German lines, capturing 300 towns and villages.
- 8 — Italy surrenders unconditionally to Allies. Badoglio urges Italians to resist Germans. Russians recapture Stalino. Nazis fall back to Dneiper River.
- 9 — American and Allied troops land south of Naples. Key Italian cities seized by the Germans in northern Italy. Italian troops occupy Brenner Pass.
- 10 — Rome occupied by Nazis. Nazis to "protect Vatican." Taranto, Italian naval base, captured by Allies. Occupation of Italian "toe" completed. Iran declares war on Germany.
- 11 — Salerno seized by American Fifth Army. Italian Armistice text revealed. Summarily includes: (1) use of bases against common foe; (2) yield of all Italy's territories; (3) surrender of Italian fleet and Air Force to the Allies; (4) recall of Army from battle.
- 12 — Entire Italian "boot" in Allied hands with the capture of Brindisi.
- 13 — Salerno scene of severe fighting. Bari and Cosenza seized by Eighth Army bent on linking itself with Allied forces at Salerno. Salamana falls to Allies. Paramushiru battered by Allied airmen.
- 14 — American Fifth Army forced to give ground at Salerno.
- 15 — Historic Salerno battle ends as American Fifth Army, aided by planes and warships, surges forward.
- 16 — Eighth Army joins with American Fifth Army in a concerted drive "on to Naples and Rome." Berlin stung by R. A. F. mosquitos. Fall of Lae imminent.
- 17 — Lae collapses to American-Australian troops. Ichia and Procida within range of Naples seized by Allied Naval force. White Russia within grasp of Red Army.
- 19 — Sardinia freed of Nazis by Italian forces. Tarawa and Nauru Islands raided by carrier-based dive and torpedo bombers.

- 21 — Naples sacked by Nazis preparing to evacuate. Red Army at gates of Kiev and Smolensk.
- 24 — Soviets take Smolensk.
- 25 — Fifth Army on the hills overlooking Naples.
- 28 — Foggia falls to British. Hanover, Emden and Brunswick bombed.
- 30 — Badoglio and Eisenhower meet aboard H. M. S. Nelson.

October, 1943

- 1 — American planes bomb Munich from African bases. American Fifth Army occupies Naples.
- 3 — Finschhafen falls to Americans.
- 4 — British Eighth Army seizes Termoli. American Fifth Army crosses Calore River.
- 5 — American Fifth Army captures Montesarchio. Japs attempting to evacuate Kolombangara receive set-back as U. S. warships wreck their barge fleet.
- 6 — American Fifth Army crosses Volturno and captures Aversa and Maddaloni. Germans recapture Leros Island and land on Samos.
- 7 — Wake Island hit by American warships.
- 8 — Japs flee central Solomons. Americans take Capua and Castel Volturno. Bremen rocked by R. A. F. and American Fortresses.
- 9 — Americans 95 miles away from Rome. Three Jap warships sunk in the central Solomons area by U. S. Naval Force. Reported 20,000 Germans dead and Crimea threatened as Soviets drive last of the Nazis out of the Caucasus.
- 11 — Ponteldandolfo captured by American Fifth Army. Three-day total of Nazi plan losses mounts to 300 as Muenster and Coesfeld are hit by Flying Fortresses.
- 12 — Portugal grants Great Britain naval and air bases in Azores.
- 13 — Formal declaration of war on Germany made by Badoglio government.
- 14 — Japs' base at Rabaul blasted; 177 enemy planes and 123 ships wrecked.
- 15 — Schweinfurt war plant levelled by heavy bomber assault; 60 American planes and 104 German planes downed.
- 16 — Germans in full retreat toward Rome.
- 18 — About 130 Jap planes destroyed over New Guinea area while only two Allied aircraft are missing. Nazis set up new line at Garigliano River.
- 19 — Entire Volturno River line in American Fifth Army control. Hull-Eden-Molotov Conference begins in Moscow.
- 23 — Melitopol, gateway to Crimea, falls to Soviet Army after fierce battle of 11 days.
- 26 — Rabaul battered by Allied raid. Allies seize 8 Italian towns and surge forward five miles. Germans routed in southern Ukraine.
- 29 — U. S. occupation of Treasury Islands in Southwest Pacific.
- 30 — Axis-held Genoa bombed.

November, 1943

- 1 — MacArthur's Flyers destroy 44 Jap planes at Rabaul.
- 2 — Japanese stronghold of Bougainville invaded by Marines. U. S. Navy blasts Shortland and Buka islands.
- 3 — U. S. bombers blast Paris and Brest. U. S. Navy repulses Jap attempt to smash Marine landings on Bougainville.
- 4 — Southwest Pacific Flyers smash heavy Jap convoy moored at Rabaul; 3 warships and 8 transports sunk. Final stronghold on Mt. Massico yields to American Fifth Army. British Eighth Army takes Isernia.
- 5 — San Salvo, important railway station, seized by British Eighth Army.
- 6 — Red Army takes Kiev.
- 10 — Sixty U-Boats reported sunk in three months.
- 11 — Army and Marines liquidate half of Japs attempting flank movement at Bougainville.
- 12 — Berlin, Hanover and Ruhr Valley hit by American and British bombers.
- 15 — Allies bomb Sofia. Jap-held Mandang blasted.
- 16 — Americans withdraw in Venafrò sector. Marshall Islands' raid revealed.
- 17 — Anglo-Italian forces on Leros Island surrender to Nazis.
- 19 — Berlin and Ludwigshafen bombed. Red Army takes Korosten.
- 20 — Perano yields to the British Eighth Army. Zhitomir yields to the Nazis.
- 21 — U. S. Marines and soldiers invade Makin and Tarawa of Gilbert Islands, marking the initial blow at an originally held Jap position.
- 22 — Cerro, Rocchetta and San Vincenzo fall to American Fifth Army.
- 23 — 1,000-plane R. A. F. armada pulverizes Berlin under an avalanche of 2,000 tons of explosives; 26 planes lost. Abemama, third of Gilbert Island chain, stormed by Marines. Bitter fighting continues at Makin and Tarawa.
- 24 — Berlin bombed again; 20 R. A. F. bombers lost. Makin, Tarawa and Abemama secured. Red Army shoved back toward Kiev.
- 26 — U. S. bombs Marshall Islands. Jap drive on Bougainville smashed. Berlin and Frankfurt battered by R. A. F. Germans evacuate Gomel. U. S. undersea raiders boost Japanese shipping deaths to 505.
- 27 — R. A. F. pummels Berlin. Bremen and Stuttgart bombed.
- 30 — Fortresses bomb Bremen; Germany loses 45 planes; Allies, 31. British Eighth Army pierces Nazi line as heavy fighting mounts.

GREAT WARS AND THEIR CAUSES

To come to any solution of the problem of reaching the ideal of enduring peace, and of outlawing war, it is essential to know the causes of war. Great wars of history with their causes are here tabulated:

Trojan War (1200 B. C.). The Greeks avenge the capture of Helen of Troy by Paris.

First Messenian War (800 B. C.). The Spartans take Messenian land.

Second Messenian War (630-600 B. C.). The Messenians of southern Greece revolt against Spartan oppression. Sparta is victorious and further degrades the Messenians by making them serfs.

First Sacred War (590 B. C.). The Greek cities unite in the Amphictyonic League against citizens of Crisa who oppress pilgrims enroute to the oracle at Delphi.

Third and Fourth Persian Wars (481-479 B. C.). The Persians under Xerxes desire to avenge former defeats at the hands of the Greeks. The Greeks are victorious and put an end to Persian invasions.

Third Messenian War (464-456 B. C.). The Messenians again revolt against Spartan oppression. They are crushed and banished from their homes in southern Greece.

Peloponnesian War (431-404 B. C.). Envious Spartans crush Athens.

Second Sacred War (356-346 B. C.). Phocians seize and plunder Delphi because the Amphictyonic league claims hegemony and imposes fines. Members of Amphictyonic league seek the aid of Philip of Macedon, who takes their place.

Third Sacred War (339-338 B.C.). Philip of Macedon, feeling powerful after settling religious disputes, takes over Greece as his own.

Samnite Wars (343-290 B.C.). The Samnites and Romans fight for supremacy in Italy. The Romans win.

Wars of Alexander the Great (334-328 B. C.). Alexander conquers Asia as far as Indus River and spreads Western civilization to the East. At his death his empire breaks up.

Rome vs. Tarentum and Epirus (282-272 B. C.). Rome resents the insults of Tarentum and her ally, Epirus, and takes over their government.

First Punic War (264-241 B. C.). The Romans and Carthaginians struggle for supremacy in Sicily. Carthage is forced to give up Sicily and pay a war indemnity.

Second Punic War (218-201 B.C.). The Romans and Carthaginians fight to the finish. Carthage is forced to give up Spain, pay tribute, surrender her fleet and agree not to fight without Rome's permission.

Macedonian Wars (214-146 B. C.). Philip of Macedon becomes an ally of Carthage and Macedonia is conquered by Rome.

Third Punic War (149-146 B. C.). Carthage wages war with Massinissa, whereupon Rome destroys Carthage and makes her territory a Roman province.

Jugurthine War (111-105 B. C.). Jugurtha of Numidia shows contempt for Roman intervention, whereupon his country is divided.

Social War (91-88 B. C.). Italian Allies demand Roman citizenship and fight for it.

Mithradatic Wars (88-64 B. C.). Rome interferes with the ambition of Mithradites VI and makes Pontus, Syria and Cilicia Roman provinces.

Gladiatorial War (73-71 B. C.). A band of gladiators revolt against Rome.

Gallie War (58-51 B. C.). Caesar conquers Gaul and enlarges the Roman Empire.

Roman Civil War (49-41 B. C.). Caesar, conqueror of Gaul, and Pompey struggle for supremacy in Rome. Caesar is appointed dictator and is assassinated. His friends conquer Caesar's enemies and place Octavius, Caesar's grand-nephew, on the throne as emperor.

Jewish War (66-70 A. D.). The Jews revolt against Roman domination. Jerusalem and the temple are destroyed.

Dacian Wars (86-107 A. D.). Rome desires to conquer and rule Dacia.

Civil Wars of Roman Empire (193-194 A. D.). The Roman Bar-

rack Emperors fight for the throne until Diocletian arranges for a method of succession.

Wars of Constantine (310-323 A. D.). Constantine establishes himself as sole ruler of Rome.

Wars of Justinian (527-564 A. D.). Justinian, Emperor of the East, tries to restore the West under his rule.

Wars of the Franks (486-814 A. D.). The Franks desire to extend their territory ending with the restoration of the Holy Roman Empire under Charlemagne.

Heptarchic Wars in England (588-828 A. D.). The struggle among seven Teutonic kingdoms for supremacy in England, ending with rule of Egbert, King of Wessex.

Mohammedan Wars (622 A. D.—). The Mohammedans try unsuccessfully to conquer and convert the Western world.

The Crusades (1096-1270 A. D.). The oppressions of Mohammedans and Turks caused Christian nations to fight for the restoration of the Holy Places.

War of the Empire (1158-1183). Barbarossa unsuccessfully attempts to restore his rule over north Italy.

Wars of the English Barons (1215-1265). The misrule of the English king reduces his authority.

Hundred Years' War (1339-1453). England engages France in a contest for the title of French land.

Austro-Swiss War (1315-1388). The Hapsburgs oppress Switzerland; the Swiss gain their freedom.

Wars of the Roses (1455-1485). Two families fight for the throne in England.

Italian Wars (1494-1529). Claimants for thrones of Naples and Milan fight for them.

French Religious Wars (1562-1598). Oppressed Protestants seek and gain equality.

Liberation of the Netherlands (1568-1648). The tyranny of Spain is overthrown.

Thirty Years' War (1618-1648). Protestants and Catholics fight for supremacy in Europe.

English Civil War (1642-1649). The oppression of Charles I is contested by Parliament, resulting in

his death and the establishment of a commonwealth under Cromwell.

Wars of Louis XIV (1667-1697). The French king is desirous of fame and more power.

War of the Spanish Succession (1701-1714). A contest over the successor to the Spanish throne.

Northern War (1700-1701). Russia joins Poland, Denmark and Saxony in taking Baltic Sea lands from Sweden.

War of the Austrian Succession (1740-1748). Austria, Hungary, England and Holland unite against Prussia, France, Spain, and Bavaria for sea power.

Seven Years' War, or French and Indian War (1756-1763). England fights for Canada, for supremacy in India and in the West Indies.

American Revolution (1775-1783). Infringements on local rights cause the colonies to revolt against England. They are aided by France.

French Revolution (1792-1802). The deposition of the French king gives control to the people, who, glutted with blood, finally accept Napoleon as their ruler.

Napoleonic Wars (1802-1815). The ambition of Napoleon leads him to seek world dominion. At his defeat, France is restored to its former boundaries.

War of 1812 (1812-1814). The United States and Great Britain fight over neutral trade aggressions.

War of Grecian Independence (1821-1829). Turkey is forced to acknowledge independence of Greece.

Mexican War (1846-1848). A boundary dispute with Mexico gives the United States territory north of the Rio Grande and Gila Rivers.

Crimean War (1854-1856). Turkey, aided by Great Britain, France and Sardinia, prevents a Russian protectorate over Greek Christians.

Sepoy Mutiny (1857-1858). The Sepoy mutiny causes India to pass under British rule.

War of Italian Liberation (1859). Italy is unified under Victor Emmanuel.

American Civil War (1861-1865). The Union is preserved and slaves freed under President Lincoln.

Danish War (1864). Denmark is forced to give up Schleswig Holstein to Austria and Prussia.

Austro-Prussian War (1866). Austria is forced to give up German territories.

Franco-Prussian War (1870-1871). France engages Prussia in war and loses Alsace-Lorraine.

Russo-Turkish War (1877-1878). Because of Turkish barbarism, Russia fights Turkey and secures indemnity as well as the formation of the independent states, Montenegro, Serbia, Rumania, and the recognition of a Christian Bulgaria.

Chinese - Japanese War (1894-1895). A dispute over claims to Korea ends with Japan taking Korea and Formosa.

Spanish-American War (1898). Inhuman Spanish tactics in Cuba cause United States to assume sovereignty in Cuba, Philippines, Puerto Rico and Guam.

Boer War (1899-1902). The Boers rebel against the British government in Transvaal but join in Union of South Africa under Britain.

Russo-Japanese War (1904-1905). Russian encroachments cause a war which ends with Korea going to Japan, Manchuria back to China,

and Japan receiving railroad rights.

Balkan War (1912-1913). Turkish misrule causes the loss of more territory.

World War (1914-1918). Assassination of Austrian heir to Serbia brings Europe, long tense, into open conflict. German invasion of Belgium a large factor in aligning forces.

Russian Revolution (1917). The culmination of a long series of efforts to obtain rights for the less privileged classes.

Spanish Civil War (1936-1939). Spaniards under leadership of General Franco succeed in ousting Communists who had usurped power.

Sino-Japanese Incident (1937-). Not called a war because of military and economic difficulties which would arise in a war, but nevertheless a major conflict with the independence of China at stake.

Second World War (1939-). Hitler conquers most of Europe. Great Britain fights on and supports Russia, invaded by Nazis. Italy and Japan are allied with Germany. The United States declares war when attacked by Japan. The world is involved.

LINCOLN'S GETTYSBURG SPEECH

Address at the Dedication of Gettysburg Cemetery, November 19, 1863

(Verbatim text as recorded by Massachusetts Commissioner's Report)

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We are met to dedicate a portion of it as the final resting-place of those who here gave their lives that the nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here have consecrated it far above our power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work that they have thus far so nobly carried on. It is rather for us to be here dedicated to the great task remaining before us; that from these honored dead we take increased devotion to the cause for which they here gave the last full measure of devotion; that we here highly resolve that the dead shall not have died in vain; that the nation shall, under God, have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.

COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Afghanistan	Kabul	Kingdom	Mohammed Zahir, Shah	1933
Albania*	Tirana		Formerly under Italian King	
Andorra	Andorra	Republic	Bishop of Urgel	1940
Argentina	Buenos Aires	Republic	Gen. Pedro P. Ramirez	1943
Belgian Congo	Leopoldville	Colony		
Belgium*	Brussels	Kingdom	Leopold III	1934
Bhutan	Punakha	Kingdom	Sir Uggan Wangechuck, Maharajah	1926
Bolivia	La Paz & Sucre	Republic	Gen. Enrique Pefaranda	1940
Brazil	Rio de Janeiro	Republic	Dr. Getúlio Vargas	1930
British Empire				
Aden	Aden	Colony	Sir John Hathorn Hall	1940
Australia	Canberra	Dominion	Lord Gowrie of Ruthven	1936
Bahama Is.	Nassau	Colony	H. R. H. The Duke of Windsor	1940
Barbados	Bridgetown	Colony	Sir Henry Grattan Bushe	1941
Basutoland	Maseru	Colony	Vacant (Dep. Comm., D. W. How)	
Bechuanaland	Serowe	Colony	C. N. Arden Clarke	
Bermuda	Hamilton	Colony	David G. B. Cecil, Lord Burchley	1943
Br. Cameroons	Buea	Mandate	(Administered as part of Nigeria)	
Br. Guiana	Georgetown	Colony	Sir Gordon James Lethem	1941
Br. Honduras	Belize	Colony	Sir John Adams Hunter	1939
Br. No. Borneo*	Sandakan	Colony	Maj. Gen. Sir Neill Malcom	
Burma*	Rangoon	Part Self-Governing	Sir Reginald Hugh Dorman-Smith	1941
Canada	Ottawa	Dominion	Earl of Athlone	1940
Ceylon	Colombo	Colony	Sir Andrew Caldecott	1937
Cyprus	Nicosia	Colony	Charles Campbell Woolley	1941
Falkland Is.	Stanley	Colony	Allen Wolsey Cardinall	1941
Fiji Is.	Suva	Colony	Maj. Gen. Sir Philip E. Mitchell	1942
Gambia	Bathurst	Col. & Prot.	Hilary R. R. Blood	1942
Gibraltar	Gibraltar	Colony	Lt. Gen. F. N. Mason MacFarlane	1942
Gold Coast	Accra	Colony	Sir Alan C. M. Burns	1941
Gt. Britain	London	United Kingdom	George VI	1937
India	New Delhi	Dominion	Viscount Wavell, Viceroy & Gov. Gen.	1943

COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Ireland, Northern ..	Belfast ..	United Kingdom ..	Duke of Abercorn ..	
Jamaica ..	Kingston ..	Colony ..	Sir John Huggins ..	1943
Kenya ..	Nairobi ..	Col. & Prot.	Sir Henry M. Moore ..	1939
Malaya* ..			Japanese Occupation ..	
Malta ..	Valletta ..	Colony ..	Gen. The Viscount Gort ..	1942
Mauritius ..	Port Louis ..	Colony ..	Sir Henry Mackenzie-Kennedy ..	1942
Newfoundland ..	St. John's ..	Commission ..	V. Admiral Humphrey T. Walwyn ..	1936
New Guinea ..	Lae ..	Mandate ..	Brig.-Gen. Sir Walter R. McNicoll ..	
New Zealand ..	Wellington ..	Dominion ..	Sir Cyril L. N. Newall ..	1940
Nigeria ..	Lagos ..	Colony ..	Sir Arthur Richards ..	1943
Nyasaland ..	Zomba ..	Protectorate ..	Sir Edmund C. Richards ..	1942
Palestine ..	Jerusalem ..	Mandate ..	Sir Harold A. MacMichael ..	1938
Rhodesia, No.	Lusaka ..	Colony ..	Sir John Waddington ..	1941
Rhodesia, So.	Salisbury ..	Colony ..	Sir Evelyn Baring ..	1942
Sarawak* ..	Kinchling ..	Protectorate ..	Rajah, Sir Charles V. Brooke ..	1917
Seychelles ..	Victoria ..	Colony ..	William Marston Logan ..	1942
Sierra Leone ..	Freetown ..	Colony ..	Maj. Sir Hubert C. Stevenson ..	1941
Somaland ..	Berbera ..	Protectorate ..	Sir Vincent G. Glenday ..	1942
Soudan, Ang.-Egy. ..	Khartoum ..	Condominium ..	Sir Hubert Huddleston ..	1940
So. West Africa ..	Windhoek ..	Mandate ..	Dr. D. G. Conradie ..	
Tanganyika ..	Dar-es-Salaam ..	Mandate ..	Sir Wilfred E. F. Jackson ..	1942
Trinidad ..	Port of Spain ..	Colony ..	Sir Bede Clifford ..	1942
Uganda ..	Entebbe ..	Protectorate ..	Hon. Sir Charles C. F. Dundas ..	1940
Union of So. Africa ..	Pretoria ..	Dominion ..	Justice DeWet, Acting Gov. Gen.	1943
Zanzibar ..	Zanzibar ..	Protectorate ..	Seyyid Khalifa bin Harub ..	1911
Bulgaria ..	Sofia ..	Kingdom ..	Simion II (under Regency Council) ..	1943
Chile ..	Santiago ..	Republic ..	Don Juan Antonio Rios Morales ..	1942
China ..	Chungking ..	Republic ..	Chiang Kai-shek ..	1943

COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Colombia	Bogotá	Republic	Dr. Alfonso López Pumarejo	1942
Costa Rica	San José	Republic	Dr. Rafael Calderón-Guardia	1940
Cuba	Havana	Republic	Gen. Fulgencio Batista y Zaldívar	1940
Czechoslovakia*	Praha	Republic	Dr. Eduard Benes	1941
Denmark*	Copenhagen	Kingdom	Christian X	1912
Dominican Republic	Ciudad Trujillo	Republic	Gen. Rafael Leonidas Trujillo Molina	1942
Ecuador	Quito	Republic	Don Carlos Arroyo del Río	1939
Egypt	Cairo	Kingdom	Farouk I	1936
El Salvador	San Salvador	Republic	Gen. Maximiliano Martínez	1931
Estonia*	Tallinn	Republic		
Ethiopia	Addis Abeba	Empire		
Finland	Helsinki	Republic		
France*	Vichy	Republic	Haile Selassie I	1930
			Risto Rytö	1940
			Marshal Henri P. Petain. Chief of State	
French Possessions				
Algeria	Algiers	Colony		
Dahomey	Porto Novo	Colony		
Fr. Cameroon	Yaounde	Colony		
Fr. Equatorial Africa	Brazzaville	Colony		
Fr. Guiana	Cayenne	Colony		
Fr. Guinea	Konakry	Colony		
Fr. Indo-China*	Hanoi	Colony		
Fr. West Africa	Dakar	Colony		
Guadeloupe	Basse Terre	Colony		
Ivory Coast	Bingerville	Colony		
Madagascar	Tananarive	Colony		
Morocco	Rabat	Protectorate		
Martinique	Fort de France	Colony		
New Caledonia	Noumea	Colony		
Senegal	St. Louis	Colony		
			Sidi Mohammed, Sultan	1927

COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Somaliand	Jibuti	Colony		
Sudan	Bamako	Colony		
Tunisia	Tunis	Protectorate	Sidi Lamine Pasha Bey	1943
Germany	Berlin	Dictatorship	Adolph Hitler	1933
Greece*	Athens	Kingdom	George II	1935
Guatemala	Guatemala City	Republic	Gen. Jorge Ubico	1931
Haiti	Port-au-Prince	Republic	Elie Lescot	1941
Honduras	Tegucigalpa	Republic	Gen. Tiburcio Carías Andino	1933
Hungary	Budapest	Regency	Admiral Nicholas von Horthy	1920
Iceland	Reykjavik	Kingdom	Christian X	1918
Iran (Persia)	Tehran	Empire	Mohammed Riza Pahlavi	1941
Iraq (Mesopotamia)	Baghdad	Kingdom	Faisal II	1939
Ireland	Dublin	Republic	Dr. Douglas Hyde	1938
Italy	Rome	Kingdom	Victor Emmanuel III	1900
Italian Possessions				
Eritrea	Asmara	Colony		
Libya	Tripoli	Colony		
Somaliand	Mogadisho	Colony		
Japan	Tokyo	Empire	Hirohito	1926
Japanese Possessions				
Formosa	Taihoku	Colony		
Korea (Chosen)	Seoul (Keijo)	Colony		
Kwantung	Darien	Colony		
Kuwait	Kuwait	Sheikhdom	Ahmed ibn Jabir al Suban, Sheikh	1921
Latvia*	Riga	Republic		
Lebanon	Beirut	Republic	Beshara Khoury	1943
Liberia	Monrovia	Republic	Edwin Barclay	1936
Liechtenstein	Vaduz	Principality	Francis Joseph II	1938

COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Lithuania*	Kaunas	Republic	Charlotte	1919
Luxembourg*	Luxembourg	Grand Duchy	Henry Pu Yi	1934
Manchukuo	Hsinking	Empire	Manuel Avila Camacho	1940
Mexico	Mexico, D. F.	Republic	Louis II	1922
Monaco	Monaco	Principality	Tribhubana Bir Bikram Jung	1911
Nepal	Kathmandu	Kingdom	Banadur Shum Shere Jung	
			Deva, Maharaja	
Netherlands*	The Hague	Kingdom	Wilhelmina	1890
Netherland Possessions				
Curacao	Willemstad	Colony		
Neth. East Indies*:				
(Java, Sumatra	Batavia	Colony		
Borneo & Celebes)				
Nicaragua	Managua	Republic	Gen. Anastasio Somoza	1937
Norway*	Oslo	Kingdom	Haakon VII	1905
Oman	Muscat	Sultanate	Salyid Said bin Talmur	1932
Panama	Panama City	Republic	Señor Ricardo de la Guardia	1941
Paraguay	Asuncion	Republic	Gen. Higinio Morinigo	1940
Peru	Lima	Republic	Dr. Manuel Prado y Ugarteche	1939
Philippine Is.*	Manila	Commonwealth	Manuel Quezon	1935
Poland*	Warsaw	Republic	Wladislaw Raczkiewicz	1939
Portugal	Lisbon	Republic	Gen. Antonio Carnona	1926
Portuguese Possessions				
Angola	Nova-Lisboa	Colony		
Goa	New Goa	Colony		
Mozambique	Lourenco-Marques	Colony		
Port. Guinea	Bolama	Colony		
Rumania	Bucharest	Kingdom	Mihai (Michael)	1940
Saudi Arabia	Mecca & Riyadh	Kingdom	Abdul Aziz ibn Saud	1926

COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capitol	Type of Government	Name of Ruler	Date of Accession
Spain	Madrid	Republic	Gen. Francisco Franco	1936
Spanish Possessions				
Rio de Oro	Villa Cisneros	Colony		
Sp. Guinea	Santa Isabel	Colony		
Sp. Morocco	Tetuan	Protectorate		
Sweden	Stockholm	Kingdom	Gustaf V	1907
Switzerland	Bern	Republic	Dr. Enrico Celio	1943
Syria	Damascus	Republic	Shukri Kuwaty	1943
Thailand (Siam)	Bangkok	Kingdom	Ananda Mahidol	1935
Trans-Jordan	Amman	Emirate	Abdullah ibn Hussein	1921
Turkey	Ankara	Republic	Gen. Ismet Inonu	1938
U. S. S. R.	Moscow	Republic	M. L. Kalinin, Pres. of Supreme Soviet	1938
United States	Washington, D. C.	Republic	Franklin D. Roosevelt	1933
U. S. Possessions				
Alaska	Juneau	Territory	Ernest Gruening	
Guam*	Agana	Territory	Capt. George J. McMillin, U. S. N.	
Hawaiian Is.	Honolulu	Territory	Ingram M. Stainback	
Puerto Rico	San Juan	Territory	Rexford Tugwell	
Samoa	Pago-Pago	Territory	Capt. John Gould Moyer, U. S. N.	
Virgin Is.	Charlotte-Amalie	Territory	Charles Harwood	
Uruguay	Montevideo	Republic	Dr. Juan José Amézaga	1943
Vatican City	Vatican City	Papal State	Pius XII	1939
Venezuela	Caracas	Republic	Gen. Isaias Medina Angarita	1941
Yemen	Sanaa	Kingdom	Yahya b. Muhammad b. Hamid ed. Din, Imam	
Yugoslavia*	Belgrade	Kingdom	Peter II	1934

* Occupied by Axis Forces.

The Nine Worthies of the World

1. Hector of Troy.
 2. Alexander the Great.
 3. Julius Caesar.
 4. Joshua.
 5. King David.
 6. Judas Machabaeus.
 7. King Arthur (of England).
 8. Charlemagne.
 9. Godfrey of Bouillon.
-

The Seven Celestial Sciences

1. Civil Law.
 2. Christian Law.
 3. Practical Theology.
 4. Devotional Theology.
 5. Dogmatic Theology.
 6. Mystic Theology.
 7. Polemical Theology.
-

The Seven Terrestrial Sciences

1. Grammar.
 2. Rhetoric.
 3. Logic.
 4. Music.
 5. Astronomy.
 6. Geometry.
 7. Arithmetic.
-

The Seven Sleepers

According to a legend of early Christianity, seven noble youths of Ephesus, having fled from persecution to a certain cavern for refuge, where they were discovered and walled in for a cruel death, were made to fall asleep, and in that state lived for two centuries. Their names are said to have been: Maximian, Malchus, Martinian, Denis, John, Serapion, and Constantine.

Seven Wonders of the World

(Ancient)

Pyramids of Egypt.
Pharaohs of Alexandria.
Walls and Hanging Gardens of Babylon.
Temple of Diana at Ephesus.
The Statue of the Olympian Jupiter.
Mausoleum of Artemisia.
Colossus of Rhodes.

Seven Wonders of the World

(Medieval)

Colosseum at Rome.
Catacombs at Rome.
Great Wall of China.
Stonehenge in England.
Leaning Tower of Pisa.
Porcelain Tower of Nanking.
Mosque of St. Sophia.

Seven Wonders of the World

(Modern)

Wireless telegraphy and telephony.
Automobile and locomotive.
Airplane.
Discovery of radium.
Discovery of anaesthetics, antiseptics and antitoxins.
Spectrum analysis.
Discovery of X-ray and ultra-violet rays.

Seven Hills of Rome

Rome is built on the Aventine, Capitoline, Coelian, Esquiline, Palatine, Quirinal and Viminal hills. Their altitude above the Tiber is only about 150 feet.

Seven Wise Men of Greece

Solon, Chilon, Pittacus, Bias, Periander, Cleobulus, and Thales.

Events of Catholic Interest in 1943

(Compiled from the N. C. W. C. News)

JANUARY 1-9

New Year's Day was observed in the Dominican Republic as a Day of Retreat and Prayer for the purpose of obtaining from God "peace in a condition of freedom and of better human well-being." Archbishop Pittini of Santo Domingo pontificated at a solemn Mass, at which President Trujillo and government officials assisted, and prayers for peace were offered in all churches of the nation.

On Jan. 4 a solemn pontifical Mass of Requiem was offered in St. Aloysius' Church, Washington, D. C., for the repose of the soul of the Very Rev. Vladimir Ledochowski, Superior General of the Society of Jesus, who died in Rome on Dec. 13, at the age of 76, after an illness of two months. Archbishop Curley of Baltimore and Washington officiated, and the Apostolic Delegate, Archbishop Cicognani, presided; the funeral sermon was preached by the Rev. James J. McLarney, O. P. Fr. Ledochowski had been head of the Society of Jesus for 27 years during which time he had defended it against persecution in Mexico, Spain and Germany, and with the invasion of Poland had spoken in defense of his native land. His funeral took place at the Church of the Gesu on Dec. 17, the celebrant of the Requiem Mass, according to a tradition dating from 1600, being the Master General of the Dominicans, the Most Rev. Martin S. Gillet, O. P. Burial was in the Verano Cemetery. On Dec. 14 an envelope containing the name of the Vicar General, selected by the late Superior General, was opened in the presence of the entire community of the Generalate. The document named the Rev. Alessio Ambrogio Magni, who will govern the Society until

the election of a new General, which probably will not take place until after the war.

On Jan. 5 announcement was made from the Apostolic Delegation of the appointment by Pope Pius XII of the Very Rev. William T. McCarty, C. Ss. R., Provincial of the Baltimore Province of the Redemptorist Fathers, as Military Delegate to the Most Rev. Francis J. Spellman, Military Vicar of the Army and Navy Diocese of the United States.

The Victor M. Cutter estate at Newton, Mass., was purchased by the Archdiocese of Boston for a home for the aged blind, to be conducted by the Sisters of St. Joseph, under the direction of the Rev. John J. Connolly, Director of the Catholic Guild for the Blind, founded by Cardinal O'Connell six years ago and caring for some 1,700 blind in the archdiocese.

The annual services commemorating the Feast of the Holy Name were held Jan. 3, in the Cathedral of the Holy Cross, Boston, with many members of the armed forces among the Holy Name men present. Cardinal O'Connell presided and preached the sermon.

The Rt. Rev. Msgr. Albert E. Smith, for 22 years editor-in-chief of the "Catholic Review," diocesan paper of Baltimore, died suddenly on Jan. 4 at the age of 64. Archbishop Curley pontificated at the Requiem Mass at St. Mary Star of the Sea Church, Baltimore, which was attended by Auxiliary Bishop McNamara of Baltimore and Washington, Coadjutor Bishop Ireton of Richmond, Governor O'Connor of Maryland, Mayor Jackson of Baltimore, and hundreds of priests, religious and laymen.

A luncheon in honor of the six-

tieth birthday of Jacques Maritain, noted French scholar and writer, was held at the Waldorf-Astoria, Jan. 9, under the sponsorship of a distinguished committee of philosophers and representatives of literature and the arts. Archbishop Spellman of New York was represented by the Very Rev. John J. Hartigan, president of Cathedral College, and the Chairman of the luncheon was Dr. George N. Shuster, president of Hunter College. A volume of essays compiled for the occasion, in tribute to M. Maritain, and published as a special edition of "The Thomist," was presented to Professor Maritain by Dr. William O'Meara, who with Dr. Mortimer Adler and Dr. Yves Simon had planned the volume.

The Rev. Edgar Schmiedeler, O. S. B., Director of the Family Life Bureau of the National Catholic Welfare Conference, declared in a statement issued on Jan. 8 that relief from the great evil of divorce in the United States is to be found only in complete uniformity of standards in the divorce laws of all the states.

Three decrees of the Sacred Congregation of Rites in causes for beatification were read and promulgated on Jan. 4 in the presence of Pope Pius XII. The first completed the cause for beatification of Ven. Contardo Ferrini, Italian university professor who died in 1902; the second by proving the martyrdom and dispensing with the proof of miracles of 29 persons killed during the Boxer Rebellion in China opened the way for their beatification; the third reported a detailed account of the life of Kateri Tekakwitha and her reputation for sanctity, thus advancing her cause.

Publication of the 1943 edition of the "Diario Romano" revealed that the number of parishes in Rome has increased since 1930, from 64 to 105; in the same period 45 churches, 17 chapels and 25 temporary chapels have been built.

Establishment of a sterilization

law in Norway was announced over the Nazi radio, the law providing for sterilization of persons "whose offspring are bound to be weak in body and mind" and of criminals who are likely to repeat their crimes.

A chapel in memory of Poland's dead, interned Polish soldiers who have died during the war, was solemnly blessed at Zuchwil, near Bern, Switzerland, by Bishop von Streng of Basle.

It was reported that the pastor at Grodno, Poland, and 15 Sisters of Nazareth had been seized by the Nazis and were held as hostages.

The Catholicism of Falangists in Spain was vigorously asserted in an article in the Spanish paper, "El Espanol," which likewise denied their belief in racism or state absolutism.

A golden heart, mounted on the Salvadorean national emblem, was sent to the Holy Father by the people of El Salvador, on the occasion of their First National Eucharistic Congress, "as a symbol of filial love and unswerving devotion."

Five new bishops were named for Spain, and the nominations were considered as a hopeful sign for the early provision for the 15 Spanish dioceses remaining vacant.

The constitutionality of a law passed by the 1941 Legislature permitting all students in Washington to ride school buses was argued in the State Supreme Court, and decision rested with the judges. A brief in support of the law was filed by Bishop Shaughnessy of Seattle and an opposition brief was filed by the Episcopalian Bishop Huston of Olympia and others.

Driving to Mass and other religious services was excluded by the O. P. A. from the ban on "pleasure driving."

Among those receiving decorations in the King's New Year's honors list in Great Britain were several Catholics, including the Rev. J. A. Sabourin, heroic chaplain of the Les Fusiliers Mont

Royal, and the Rev. Jules George Cote, Senior Catholic Chaplain of the Second Canadian Division Overseas, who were named Members of the Most Excellent Order of the British Empire. The rank of Knight Commander of the Order of St. Michael and St. George was given to George William Rendel, R. H. Bruce Lockhart and Sir Edward Jackson, and Sir Wilfrid Jackson was made a Grand Cross Knight of the same order.

According to a statement issued by the Office of War Information, the Rumanian government on Dec. 31st dissolved all religious groups and confiscated their property.

From nearly 200 Catholic authors all over the world proposed for membership in the Gallery of Living Catholic Authors, the Board of Governors of the Gallery in 1942 elected twenty-two new members:

Simon A. Baldus; the Rev. John Louis Bonn, S.J.; the Rev. Robert E. Brennan, O.P.; Fray Angelico Chavez, O.F.M.; Herbert Ellsworth Cory; August Derleth; Edward Doherty; the Rev. Gerald Fitzgerald, C.S.C.; Miecislau Haiman; Helen Isowsky; the Rev. Andrew Krzesinski; Patrick Lawlor; the Rev. John W. Lynch; the Rev. David McAstocker, S.J.; Helene Magaret; the Rev. James A. Magner; the Rev. Isidore O'Brien, O.F.M.; Yves Simon; the Most Rev. Francis J. Spellman; Sigmund Uminski; Mother Margaret Williams, R. S. C. J.; and Thomas Woodlock.

Dr. Enrico Celio took office as President of the Swiss Confederation. He is a Catholic, a lawyer, former editor of the newspaper "Popolo e Liberta," and an accomplished organist.

JANUARY 10-16

Ex-President Augustin P. Justo of Argentina died on Jan. 10 of a cerebral hemorrhage, at the age of 66. Solemn funeral ceremonies were held Jan. 12, Archbishop Copello of Buenos Aires officiating at the solemn Mass of Requiem which was attended by President Castillo and other government officials, and a ten-day period of national mourning was decreed.

Cardinal Suhard, Archbishop of Paris, who has been courageous in his intervention with the occupation authorities in France and saved the lives of many hostages, went to Rome on his ad limina visit and was received in private audience by the Holy Father.

It was reported that 75 Catholic churches had been damaged as the result of enemy air raids on Great Britain, according to figures computed up to the fall of 1942.

The Jesuits in the Philippines were continuing their missionary work throughout the islands except in certain parts of Mindanao, according to reports received by the Jesuit Philippine Bureau in New York.

Five White Sisters, who were surgeons and specialized in eye operations, were reported killed in the bombing of Algiers, when Allied forces landed in November.

A solemn Mass of Requiem was offered at the Church of St. Vincent de Paul, New York City, for the repose of the soul of Admiral Francois Darlan, assassinated on Christmas eve in Algiers. Many French officials and other dignitaries were present.

A letter received from Hongkong, from the Rev. John Toomey, Maryknoll Superior there, said the Maryknoll Fathers had been released from internment, but two had returned to the concentration camp to minister to the 300 Catholics held there. All were in dire need of assistance, and starvation and poverty were spreading.

The Most Rev. Leo Binz was installed as Coadjutor Bishop of Winona and Apostolic Administrator of the diocese at solemn ceremonies in St. Thomas' Pro-Cathedral. Bishop Binz was celebrant of the pontifical High Mass at which Archbishop Murray of St. Paul

preached the sermon. A dinner for prelates and priests followed.

An article in the "Indian Sentinel" by the Rev. Joseph A. Zimmerman, S.J., said that hundreds of Sioux Indians of the Pine Ridge Reservation in South Dakota, most of them former pupils of the Holy Rosary Mission School, were in the armed forces of the United States in scattered places of the world.

Edward J. Lynett, publisher of the Scranton "Times" and a benefactor of the diocese in charitable and educational endeavors, died in Scranton, Pa. The Most Rev. Martin J. O'Connor, Auxiliary Bishop-elect of Scranton, officiated at the Requiem Mass and Bishop Hafey preached the sermon.

The British Broadcasting Company was forming a religious "brain trust" of "resident" and guest speakers, the program to be launched as "The Anvil." The Catholic "resident" member is the Rev. Agnellus Andrew, O.F.M., secretary of the central committee of Catholic Action in the Salford Diocese.

Sister Immaculata, a Carmelite nun, granddaughter of an Anglican clergyman, died at Burgess Hill, Sussex, leaving an estate of more than \$400,000, of which the major part was bequeathed to the Mother Superior.

Five sons missing in action, and later reported dead, were the great sacrifice of Mr. and Mrs. Thomas E. Sullivan, of Waterloo, Iowa, whose boys were all educated at St. Mary's parochial school and enlisted in the Navy a year ago. They all went down when the cruiser Juneau was sunk.

Sinarchism, an organization which strives by peaceful means to re-establish the Christian Social Order in Mexico, was defended by the Rev. Alcuin Heibel, O.S.B., of Mount Angel College, St. Benedict, Ore., against misrepresentation in

an article appearing in the Jan. 11 issue of "Time" magazine.

New Vatican City stamps were issued commemorating the silver jubilee of the consecration of Pope Pius XII as bishop. They bear representations of the Sistine Chapel where the consecration took place.

The Munich newspaper, "Muencher Neueste Nachrichten," disclosed that war prisoners in the Reich were forbidden to attend church. The statement revealed by the Office of War Information reads: "The prisoners are forbidden to enter German shops, inns, amusement places, theaters, railway stations, or churches, and trade with them is prohibited."

The Holy Father sent \$20,000 to the Bishop of Malta, Archbishop Caruana, to help rebuild the ruined churches of Malta.

Part of the text of a sermon of Bishop Dietz of Fulda and a summary of the remainder were broadcast over the Vatican Radio in German for Germany and heard in London. In it the Bishop deplored "propaganda in our nation against the Christian faith and the Christian order of life."

A Marian Art Exhibit was opened in Santiago, Chile, assembling the most interesting works of art of the capital honoring the Blessed Virgin. Ecclesiastical authorities, members of the diplomatic corps and many artists attended.

Sister St. Frederic, one of the five nuns of the "Blue Convent" of Castres, mobilized in September, 1939, to serve with the French forces, was cited for heroism and awarded the Croix de Guerre with palms.

The Sacred Congregation of Rites met on Jan. 12 to discuss the heroic virtues of Vicente Maria Lopez Vicuna, foundress of the Spanish Institute of the Daughters of Mary Immaculate, who died in 1890 and whose cause of beatification is under consideration.

At the U. S. Naval Air Station, Jacksonville, Fla., St. Edward's Chapel, in memory of the late Florida philosopher and educator, Msgr. Edward A. Pace, was dedicated on Jan. 14 by the Military Vicar, Archbishop Spellman of New York. Also present were Bishop Hurley of St. Augustine and Bishop Ryan of Omaha, who preached the sermon.

A notable pastoral of the Bishop of Berlin, the Most Rev. Conrad Count von Preysing, issued at Christmas to the faithful of his diocese, was called to the attention of the U. S. Senate by Senator James M. Mead of New York. Bishop von Preysing severely condemned the Nazi doctrine of racism and totalitarianism, and defended the rights of the individual.

The annual Red Mass in the National Shrine of the Immaculate Conception, Washington, D. C., was celebrated on Jan. 17 by Msgr. Edward B. Jordan and the sermon was preached by the Very Rev. Ignatius Smith, O. P. Among government dignitaries present were Vice-President Wallace and Associate Justice Murphy, Senators, members of the House of Representatives and members of the diplomatic corps.

A history of Notre Dame University by the Rev. Arthur J. Hope, C. S. C., was released from the University press, chronicling Notre Dame's first one hundred years, on the occasion of its centenary.

The Church Unity Octave, Jan. 18-25, was widely observed, 400 churches in the New York archdiocese alone offering an octave of prayer for church unity, and from Vatican city radio station daily broadcasts by prominent prelates and members of the Curia were given.

To prevent hasty marriages Cardinal O'Connell, Archbishop of Boston, in a communication to all priests in his archdiocese stated that beginning March 1 those contemplating marriage must announce

their intentions to their parish priest one month in advance.

Because of the difficulties of transportation in wartime, the Executive Board of the National Catholic Educational Association voted to cancel the 1943 meeting of the N. C. E. A., which was to have been held in Buffalo in Easter week.

It was announced by the Rev. George C. Murdock, rector of the Catholic Chapel of the Most Holy Trinity at West Point, that during the year sixteen cadets had been received into the Church and fourteen enlisted men had been baptized.

The first North American named bishop in South America was Msgr. Alonso Escalante, M. M., superior of the new Maryknoll mission in Bolivia, who was named Bishop of the Vicariate Apostolic of the Pando.

The Sword of the Spirit, English Catholic Action group, through its Sub-Committee on Industrial Democracy, drafted a plan of action as "a first step towards the realization of a new social industrial order based on Christian principles."

The American Catholic Historical Association elected new officers and due to transportation difficulties cancelled its 23rd annual meeting, scheduled for a three-day period in Columbus, Ohio. Richard F. Pattee, Assistant Chief of the Division of Cultural Relations of the Department of State, was elected president.

It was reported from the Netherlands that the Mill Hill Fathers' chief house there, at Rosendaal, had been taken over by the Germans.

A Nazi raider over the Isle of Wight, on Sunday, Jan. 17, bombed a Catholic church during afternoon services, a nun, Sister Clare, and several other members of the congregation being killed, and the priest suffering head injuries from which he was recovering.

The Netherlands University League of America sponsored a three-

day program at Harvard University. Part of the discussion was an explanation by the Rev. P. J. M. H. Mommersteeg of the principles involved in the policy which the Dutch Bishops employed in 1934 when they delivered their celebrated pastoral against Nazism and Fascism.

On Jan. 19 the Sacred Congregation of Rites discussed the introduction of the cause of beatification of Pope Pius X. Preliminary investigations had been conducted after the cause was proposed in 1923.

At Tracadie, N. B., fire destroyed the Lazaretto, a Dominion government hospital, and the Hotel Dieu hospital, both operated by the Hospitaller Sisters of St. Joseph.

Special faculties for afternoon Mass were granted all Catholic chaplains of the Canadian Navy, Army and Air Force.

According to regulations issued governing the marriage of U. S. soldiers serving in Great Britain, a written application for marriage had to be submitted to the commanding officer by the military personnel two months beforehand, no special privileges or living arrangements were to be allowed, the wives were entitled to monetary allowances, insurances and other benefits authorized by American law for wives of military personnel, but they would not become United States citizens by virtue of the marriage though exempted from immigration quotas and entitled to speedier naturalization.

Bishop Walsh of Charleston celebrated solemn pontifical Mass in St. Peter's Church, Jan. 17, commemorating the 75th anniversary of the founding of the oldest Colored parish in Charleston, N. C.

"The Catholic Mind" in its 40th anniversary issue appeared in a new format and announced publication thereafter monthly instead of fortnightly as previously.

The National Sinarchist Union of Mexico, in defense against attack by extreme Leftists, clarified

its position as "unconditionally disposed to be instructed in military service to defend the integrity of the national territory and to reject anyone who attempts to attack it; but we do not agree that Mexicans should go to fight away from Mexican soil."

The Most Rev. Edward Francis Hoban was solemnly installed as Coadjutor Bishop of Cleveland at ceremonies in St. John's Cathedral, Cleveland, Jan. 21. Due to serious illness Archbishop Schrembs was unable to be present but Auxiliary Bishop McFadden of Cleveland read a message of greeting from him. Present in the sanctuary were Archbishop McNicholas of Cincinnati and Archbishop Stritch of Chicago. A luncheon attended by 750 members of the clergy and laity was followed by a civic reception at the Hotel Cleveland. A resolution introduced by Representative Michael P. O'Brien in the Ohio House of Representatives felicitating Bishop Hoban was unanimously adopted.

At commencement exercises at John Carroll University, the Most Rev. James A. McFadden, Auxiliary Bishop of Cleveland, was given the honorary degree of Doctor of Laws.

Word was received that the founder of the Jocists, Canon Joseph Cardijn, had been again arrested by the Nazis in Belgium.

It was reported from Breslau, Germany, that a priest there was slain for hearing the confession of a French prisoner, and that from that archdiocese there were more than 200 priests in Gestapo prisons.

A survey by the Rev. Edgar Schmiedeler, O.S.B., of motor mission work in the United States gave evidence of "generally gratifying results" despite war conditions.

Solemn pontifical Mass was celebrated by Bishop Kearney of Rochester in thanksgiving for the completion of the new St. Mary's Hospital, which was opened to the

public following dedicatory ceremonies. The hospital dates from the Civil War days when the Sisters

of Charity of St. Vincent de Paul there undertook the care of the sick and wounded.

JANUARY 24-30

Navy Church Week End was observed in New York with solemn Mass at St. Patrick's Cathedral, Jan. 24, celebrated by Lt. Comm. Herbert P. McNally, with an attendance of more than 500 Navy officers and enlisted men in a congregation of 3,000. Archbishop Spellman presided, and the sermon was preached by Rear Admiral John J. Brady, U. S. N., retired, who warned that "those on the home front must be on the alert lest all the worth-while things for which our soldiers, sailors and marines are fighting may be lost through treachery in the rear."

The Most Rev. William T. McCarty, C. Ss. R., newly named Military Delegate, was consecrated Titular Bishop of Anea in St. Patrick's Cathedral, New York, Jan. 25. The Military Vicar, Archbishop Spellman of New York, was the consecrator, and co-consecrators were Bishop Molloy of Brooklyn and the Most Rev. John F. O'Hara, C. S. C., also a Military Delegate. The sermon was preached by the Redemptorist, Bishop Murray of Saskatoon. The chosen motto of the new Military Delegate is "May God grant us Peace," and the dove, emblem of peace, is in the shield of his coat-of-arms. An impressive ecclesiastical procession preceded the ceremonies, which were followed by a luncheon at which nearly 800 members of the hierarchy and clergy were present.

A group of 26 more Maryknoll missionaries left for mission work in Latin America. Bishop Walsh, Superior General, presided at the departure ceremony.

Word was received that the Most Rev. William T. Finneemann, S.V.D., Titular Bishop of Sora and Prefect Apostolic of Mindoro, P. I., had died on Christmas eve, 1942. Born in Germany in 1882, Bishop Finneemann entered the Society of the

Divine Word in 1900 and was ordained in 1911. Assigned to mission work in the Philippines, he became Auxiliary Bishop of Manila in 1929, leaving this post for Mindoro in 1936.

A testimonial dinner was given on Jan. 25 in Butte, Mont., by leaders of industry, business, labor, civic affairs, the armed forces, and Catholic and Protestant faiths, to the Rev. M. M. English, through whose efforts a copper-mining crisis had been averted. Bishop English of Helena was present and delivered the principal address, and more than 700 Montanans honored the priest.

On Jan. 25, President Manuel L. Quezon of the Philippines broadcast from the United States a message of birthday greetings to Gen. Douglas MacArthur in Australia. "To the Filipino people," he said, "Douglas MacArthur is our hero."

China's envoy to the Vatican, Dr. Cheou Kang Sie, arrived in Vatican City on Jan. 26.

Lt. (j.g.) Thomas Sergeant LaFarge, widely known as an artist, was reportedly lost at sea. He was commander of the Coast Guard Cutter Natsek, overdue for several weeks and presumed to be lost. Prominent among his latest art works are the murals in the St. Francis Chapel, of St. Matthew's Cathedral, Washington, D. C.

Msgr. Thomas J. McDonnell, National Director of the Society for the Propagation of the Faith, announced the organization of an Advisory Committee for the Academia for the Study of the Missions, to be introduced into the major seminaries of the United States, with a view to post-war missionary work. A syllabus of studies covers a six-year course with eight lectures a year, lectures and round-table discussions being extra curricular.

Publicity was given a gift of \$50,000 by A. D. Lasker, former chairman of the United States Shipping Board, to the Planned Parenthood Federation of America (formerly Birth Control Federation), to be used "to get all public health agencies to include child-spacing agencies in their regular programs," and the press announced the usual annual campaign for funds to carry on birth control or child-spacing activities. Thus, according to the Rev. Edgar Schmiedeler, O. S. B., Director of the N. C. W. C. Family Life Bureau, "the birth-controllers' program of national decay and destruction" was being carried forward.

A letter from Dom F. Clougherty, O. S. B., chairman of the International Relief Committee, at Kaifeng, Honan, China, dated Nov. 26, 1941, and fourteen months en route, was received by the N. C. W. C. News Service, telling of the brutal killing of four missionaries in China, members of the Foreign Mission Society of Milan. Msgr. Anthony Barosi, Vicar Apostolic of Kaifeng, and three of his priests, Frs. Zanardi, Zanella and Lazzaroni, were gagged and strangled by Japanese bandits who threw their bodies into a well, Nov. 19, 1942. The church and mission house were robbed but the Blessed Sacrament remained untouched.

The Luxembourg Commissioner of Information in New York reported that he had been advised that on Sept. 7, 1942, Msgr. Jean Origer, former Vicar General of the Diocese of Luxembourg, died in a concentration camp, the victim of physical and mental ill-treatment, and ten days later the death occurred at Dachau of the Rev. J. B. Esch, the prelate's closest collaborator. It was also reported that Luxembourg children in senior classes were being placed in Nazi training camps.

Contrary to previous reports, of his departure for Saragossa, Spain, at the time of the Nazi invasion of all France, word was received that Cardinal Hlond, Primate of Po-

land, had refused to leave Lourdes.

The Rev. F. H. P. van der Kroon, a priest in the Netherlands, was arrested for aiding his co-religionists who refused to join the German-sponsored labor front.

In conformity with the desires of the Holy See, as announced in a pastoral letter of Archbishop Gerken, the custom of infant Confirmation was discontinued in the Archdiocese of Santa Fe, and instruction in the essentials of the catechism and attainment of the age of nine years were made requisite for reception of the sacrament.

The subject of cooperation between Protestant groups was under discussion at the biennial meeting in Cleveland of the Federal Council of Churches, in joint session with six other interdenominational agencies.

Dr. George Speri Sperti, Director of the Institutum Divi Thomae, completed plans to lead an expedition into the Florida Everglades in search of rare plants which may yield a rich supply of vital fever drugs.

On Jan. 24 Catholic churches joined with those of other faiths in Quebec in observing Aid to Russia Sunday.

The third annual Christian Culture Award of Assumption College, Windsor, Ont., to an "outstanding exponent of Christian lay ideals," was bestowed on Philip Murray, president of the Congress of Industrial Organizations. In presenting the medal, the Very Rev. V. J. Guinan, C. S. B., president of Assumption College, said that Mr. Murray "recognizes not only the rights of labor but also its responsibilities."

A Mass for servicemen was being celebrated each Saturday in St. Patrick's Church, Wichita, Kan., and members of the families and friends attended in large numbers, the majority receiving Holy Communion. A formulary of prayer and petition composed by the assistant pastor, the Rev. Thomas M. Ryan, preceded the Mass and a prayer for peace followed.

In Jerusalem the Tomb of the Saviour was closed for the first time in more than a century to permit reenforcing of wooden beams by steel-beam supports at the arches of the rotunda of the Basilica, which was in danger of partial collapse.

Some thirty members of the hierarchy and hundreds of clergy and laity attended the ceremonies of consecration of the Most Rev. Martin J. O'Connor as Titular Bishop of Thespieae and Auxiliary of Scranton, on Jan. 27. Bishop Hafey of Scranton was the consecrator, and the co-consecrators were Bishop O'Hara of Savannah-Atlanta and Bishop Leech of Harrisburg. Msgr. Fulton Sheen preached the sermon.

A campaign for the purchase of one ambulance to be donated for war use was successfully completed by the Cleveland Diocesan Council of Catholic Women, with the presentation of nine ambulances to the government.

Prince Ladislau Lubomirski, former President of the Municipal Council of Warsaw, and now about eighty years old, was reported arrested by the Germans and deported to a Nazi concentration camp.

JANUARY 31 — FEBRUARY 6

In observance of February as Catholic Press Month members of the hierarchy throughout the United States addressed letters to their priests and people emphasizing the necessity and importance of a vigorous Catholic press in the light of present-day conditions. The Most Rev. John M. Gannon, Episcopal Chairman of the N. C. W. C. Press Department, in his Press Month message said: "The press will have a powerful influence in shaping the new program to govern the nations and territories of the world. Our Catholic Press of the United States, never before possessing such vigor, vision and intelligent programs, now enjoys the golden opportunity to bring all its influence to bear on keeping the new reconstructed civilization, Christian and moral." The president of the Catholic Press As-

A convert to the Church in 1895, Sir Edward Lewis Brockman, former Acting Resident General and Chief Secretary of the Federated Malay States, died in London.

The annual meeting of the Catholic Medical Mission Board was held in New York, and its founder, the Rev. Edward F. Garesche, S. J., was reelected president. The annual report stated missions in Africa, India, Alaska, Vancouver, South America and British West Indies were aided in 1942.

At an impressive ceremony at St. Joseph's Oratory, Montreal, sixty young men and women had their betrothals blessed.

Preparatory discussion of the cause of beatification of the Ven. Placido Baccher, Italian Dominican Tertiary who died in 1851, was held by the Sacred Congregation of Rites on Jan. 26.

On Jan. 27, in the Sacred Heart Church, Casablanca, Morocco, Bishop Henri Vielle, Vicar Apostolic of Rabat, administered Confirmation to members of the U. S. armed forces: 13 enlisted men, one warrant officer, one officer, five navy men and one army nurse.

sociation said that war was the job of the Catholic Press of America in 1943.

Charity Sunday was observed on Jan. 31 in the Archdiocese of Dubuque, and Archbishop Beckman in his pastoral letter said, "The annual charity appeal to our people is a precious opportunity... to make heaven more secure for us."

John Francis Dockweiler, who served three terms in the House of Representatives and was District Attorney of Los Angeles County, died in Los Angeles at the age of 47. Archbishop Cantwell presided at the Requiem Mass.

The U. S. Supreme Court ruled that members of the medical profession had no legal right to attack the anti-contraceptive law of the state of Connecticut, having no legal standing in the matter since their

own lives were in no way involved.

A bill was introduced in Congress by Senator David I. Walsh of Massachusetts which would extend social security benefits to all lay employees of tax-exempt charitable, religious and educational agencies.

After months of investigative work it was reported that at least 40 nuns held by the Nazis were American citizens.

It was reported that in an air raid in southern Italy Archbishop Montalbetti of Reggio-Calabria and his Chancellor, Msgr. Rocco Trapani, had been killed.

Information was received from Red Cross headquarters in Washington of thousands of Polish refugees in Africa, who after tragic wanderings were establishing themselves in Kenya, Uganda and Tanganyika.

Cardinal Gerlier, Archbishop of Lyons, counseled a pilgrimage of men at Fourvierre, France, to "Work, be silent, pray." The highlight of the pilgrimage was celebration of a Mass of the Repatriated.

A group of Australians in the Holy Land accidentally discovered a fourth-century B. C. cemetery near Gebal in the Lebanon, which the Romans called the oldest city in the world.

Senator Arthur Vandenberg of Michigan introduced a resolution in Congress proposing a new Child Labor Amendment to the U. S. Constitution. That of 1924 states that Congress shall have the power to "limit, regulate and prohibit the labor of persons under 18 years of age." The new Amendment would read: "The Congress shall have power to limit and prohibit the employment for hire of persons under 16 years of age."

Reports of mass deportations of Poles from the Lubelski district and the settling of Germans in their places were confirmed by the German paper, "Krakauer Zeitung," published in Cracow.

Archbishop Chavez y Gonzalez of San Salvador, Secretary of the Episcopal Committee of Central Ameri-

can Bishops, addressed a letter to Archbishop Mooney of Detroit, Chairman of the N. C. W. C. Administrative Board, asking "effective action to prohibit the immigration into our countries of Protestant pastors who, ordinarily, come armed with hatred, calumny, falsehood and contempt for our holy Catholic religion and our clergy." He also asked that shipment be prevented of "motion picture films, so conducive to sin, which are de-Christianizing our faithful people."

"The Western Catholic," weekly newspaper of the Diocese of Springfield, Ill., was combined with "Our Sunday Visitor," to be known hereafter as "The Western Catholic Edition of Our Sunday Visitor." Separate editions of "Our Sunday Visitor" were already issued for the Dioceses of Fort Wayne, Omaha and Rockford.

"Good Housekeeping" magazine expressed regret over its publication of the poem, "The Neighbors" which had been criticized for its offensive references to the Saviour.

Congregational singing introduced at the Sunday mid-day Mass attended by many visitors, at St. Patrick's Cathedral, New York, had brought increased attendance.

Msgr. Patrick J. McCormick, acting rector of the Catholic University, announced that 41 graduate fellowships and scholarships would be offered to qualified undergraduates for the academic year 1943-44.

The Rev. William J. Kelly, O.M.I., of the Holy Angels Church, Buffalo, was appointed by Governor Thomas E. Dewey as a member of the N. Y. State Labor Relations Board to succeed the Rev. John P. Boland, resigned.

In a message written by Gen. Henri Giraud to Marshall Petain, upon his escape to Switzerland from the German prison fortress of Konigstein, he listed birth control and atheism as the prime causes of France's fall. A condensed statement of the message appeared in the February issue of "Life."

More than 2,000,000 prayer leaf-

lets prepared under the direction of the Rev. Edward F. Garesche, S. J., were sent to chaplains for distribution to the armed forces. Good be-

ing accomplished by them was reported in numerous letters, the leaflets being welcomed by those outside the Church as well as Catholics.

FEBRUARY 7-13

The Catholic Conference on Industrial Problems held sessions in Atlanta, Ga., under the sponsorship of Bishop O'Hara of Savannah-Atlanta, who made a stirring defense of labor's right to a living wage and of "the age-old and time-honored institution of private ownership."

William Green, president of the American Federation of Labor, issued a formal statement announcing that the Federation would oppose enactment by Congress of proposed legislation to provide "equal rights" for women, which he said "would place in jeopardy all laws protecting women in industry."

Bishop Shaughnessy of Seattle praised a decision of the Washington State Supreme Court upholding the right of Jehovah's Witnesses to freedom of conscience in refusing to salute the flag at school.

Five French Canadian Assumptionists — three priests and two Brothers — having safely fled France at the time of the total occupation by Germany, arrived at the order's house at Bergeville, near Quebec.

Boy Scout Sunday was observed in New York, Feb. 7, when 4,000 uniformed Catholic Boy Scouts from all councils in the archdiocese paraded down Fifth Avenue to attend Benediction of the Blessed Sacrament at St. Patrick's Cathedral.

Dr. A. H. Giannini, banker, motion picture executive and civic leader, died suddenly in Los Angeles. Archbishop Cantwell of Los Angeles presided at the solemn Requiem Mass.

In an air raid on Palermo the episcopal residence was struck by a bomb and damaged and the Archbishop, Cardinal Lavitrano, was slightly injured.

The Most Rev. Joseph Gawlina, Bishop Ordinary of the Polish Military Forces and to all Poles in exile, arrived in the United States.

On Feb. 9 Archbishop Beckman of Dubuque pontificated at a memorial Requiem High Mass for the repose of the five Sullivans lost at sea with the sinking of the Juneau, and delivered a sermon lauding their heroism. The parents, Mr. and Mrs. Thomas F. Sullivan, were unable to be present as they were on a morale mission for the U. S. Navy to war plants and shipyards, exhorting war workers to "pray and work hard." At Mass in St. Patrick's Cathedral, New York, they were greeted from the pulpit by Msgr. Joseph F. Flannelly, and were received after Mass by Archbishop Spellman. Mrs. Sullivan was invited to sponsor a destroyer to be named U. S. S. The Sullivans and launched at the San Francisco yard of the Bethlehem Steel Co.

Haitian Independence Day was observed with religious and patriotic ceremonies, the President, Elie Lescot, his Cabinet and Staff, and other government officials attending the chanting of a solemn "Te Deum" in the cathedral, at Port-au-Prince.

Headquarters of "The Oblate World," a review of the Oblates of Mary Immaculate, were transferred from Holy Wood, Essex, N. Y., to Buffalo.

The 24th annual convention of the New York Province of the Newman Club Federation was held in New York, with 600 members representing 23 colleges in New York and New Jersey in attendance. Archbishop Spellman of New York celebrated Mass for the members in St. Patrick's Cathedral, and at their Communion breakfast they were addressed by Bishop Kearney of Rochester, who awarded the John Henry Newman Society Key to Msgr. William A. Scully, their spiritual director, describing him as "a leader not only in the archdiocese

but throughout the United States."

Francis P. Matthews, Supreme Knight of the Knights of Columbus, and Chairman of the Executive Committee of the National Catholic Community Service in the United States, completed his tour of inspection of work being done by sister Catholic organizations for American servicemen in the British Isles. He was received everywhere by high government and church dignitaries.

Following rupture of diplomatic and consular relations between Chile and the Axis nations, the Most Rev. Maurilio Silvani, Papal Nuncio to Chile, addressed an important circular letter to the Superiors of all religious congregations in the republic counseling that all members refrain from any comment critical of the government.

Phonograph records had been made of their church bells before yielding them to the Nazis when they were requisitioned in the Netherlands, and installation of an amplifying apparatus in the church steeple to play the records required special permit from the Nazi authorities.

The Rev. Robert Regout, S. J., professor of international law at the Catholic University of Nijmegen, died in the German concentration camp at Dachau where he had been interned since 1940.

A society called Our Lady's Knights of the Skies, formed among army aviation cadets by army chaplain, Rev. William J. Clasby, was flourishing at the West Coast Air Corps Training Center at Santa Ana, Calif. The more than 1,600 members recited the rosary daily and most of them received Holy Communion at least once a week.

Canon Joseph Cardijn, founder of the Jocists, arrested by the Nazis, charged with organizing distribution of the protest against work in the coal mines on Sunday addressed by Cardinal Van Roey to Governor General von Falckenhausen, was placed at liberty. Great physical hardships suffered during incar-

ceration had seriously impaired his health.

Observance of its centenary year by the University of Notre Dame was halted midway, to be completed after the war.

Preparatory hearings were held before the respective Cardinals Ponenti and Relatori on Feb. 9, when miracles were considered in the canonization process of Bl. Francis Xavier Maria Bianchi, Barnabite, who died in 1815 and was beatified by Pope Leo XIII.

Introduction of the cause of beatification of Fr. Arnold Janssen, founder of the Society of the Divine Word, was approved by Pope Pius XII. The miracles introduced in the cause of beatification of the Ven. Alice Clerc, who with St. Peter Fourier founded the Canonesses Regular of St. Augustine and the Congregation of Notre Dame, were discussed at a meeting of the Sacred Congregation of Rites in the presence of the Pope.

A commission was set up by Generalissimo Franco for the construction of new churches in the newly created suburbs of cities in Spain, for the restoration of churches destroyed in the Spanish Civil War and to found certain seminaries. An issue of interest-bearing bonds was to make available 40,000,000 pesetas for this purpose.

Dr. Frederick Gardiner Rose, recognized authority on leprosy and devoted worker for the Georgetown missions, died at Georgetown, British Guiana, at the age of 57. In the latest New Year's honors he received the O. B. E.

It was announced that the Congregation of the Holy Cross would assume operation of the Colegio San Jorge in Santiago, Chile, at the invitation of Archbishop Rodriguez.

According to the annual report of the Lockheed Aircraft Corporation to Archbishop Cantwell of Los Angeles and other members of the Board of Directors, they had 50 blind workers in the aircraft factory. Guided in and out of the fac-

tory by seeing-eye dogs they worked by the sense of touch.

Trappists in Japan had been forced to move their monasteries twice due to the war, first from Sendai to Fukuoka, Japan, and then to Tongking, French Indo-China.

Catholic activities no longer existed at Mandalay, and the cathedral and episcopal residence had been destroyed by fire.

The clergy of France were being compelled by the Nazi authorities to submit their sermons for censorship.

In the Dominican Republic, the Feast of Nuestra Senora de la Alta-gracia, January 21, was made a national holiday, thus officially honoring the protectress of the Dominican people.

A literary and music contest was planned for May, 1943, in Lujan, Argentina, on the 56th anniversary of the crowning of the image of Our Lady of Lujan, Patroness of Argentina, Uruguay and Paraguay. All Catholics were asked to participate.

The three major religious groups were represented in a pilgrimage to the Lincoln Memorial in Washington, D. C., on Lincoln's Birthday. It was a symbolic act to show interfaith and interracial unity in the United States. Speakers were the Rev. John M. Hayes of the N. C. W. C. Social Action Department, the Rev. W. H. J. Jernagin, chairman of the Executive Board of the Fraternal Council of Negro Churches in America, and Rabbi Sidney E. Goldstein.

On Feb. 17 the Most Rev. John J. Boylan was consecrated third Bishop of Rockford at Des Moines, Ia., by Archbishop Beckman of Dubuque. Co-consecrators were Bishop Rohlman of Davenport and Bishop Heelan of Sioux City. Bishop Boylan had been Vicar General of the Diocese of Des Moines and President of Dowling College.

Beginning with the mid-year se-

The National Catholic Community Service gave food, shelter and medical treatment at Victorville, Calif., to more than 500 victims of a flood in California which inundated the Mojave River Valley.

Dr. Max Jordan, Catholic European journalist, and formerly European correspondent of the National Broadcasting Company, was named director of the religious programs department of the N. B. C.

The National Council of Catholic Women and the National Council of Catholic Nurses were aiding in recruiting home nurses, with 3,000 nurses a month being inducted into the military forces.

Catholic Indians in the U. S. Army included graduates of Catholic Mission Schools from reservations in Arizona, Wyoming, North Dakota and South Dakota, and Oliver La Farge, president of the American Association on Indian Affairs, reported that Indians led the rest of the country in the percentage of volunteers for the armed forces.

Msr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, asked that the War Manpower Commission give just recognition to the "essential activities" of religious facilities and services, including hospitals, schools, orphanages, asylums, cemeteries, the press, etc.

The anniversary of the Lateran Pact between the Holy See and the Italian Government was noted throughout Italy on Feb. 11, receiving much attention from the Italian press.

FEBRUARY 14-20

mester, February, 1943, the courses at Fordham University were reduced from the three-year-accelerated plan to two and a half years.

The Rev. Paul Doncouer, S. J., French Catholic youth leader, was reported arrested in France by the German invaders in the Lyons region.

The Board of Directors of the Commission for Catholic Missions

among the Colored People and the Indians issued their annual report and appealed for support. Out of 13,000,000 Negroes in the country, only 306,831 were Catholics, a gain of 6,384 over the previous year, and of 350,000 Indians only 91,604 were Catholics, a gain of 2,040 during the year. With enlistment and induction into the armed forces, Catholic Indian Missions had lost most of their able-bodied men.

Under date of Feb. 17 the hierarchy of the Netherlands addressed a joint pastoral letter to the priests and people forbidding their cooperation with Nazi oppression, voicing sympathy with their sufferings and urging faithful fulfillment of their duty to God.

Following approval by the Holy Father and the favorable action of the Cardinalatial Commission, the cause of beatification of Pope Pius X was definitely introduced.

President Quezon of the Philippines issued a statement from his headquarters in Washington, D. C., denouncing the Japanese policy of anti-Semitism in the occupied islands.

It was revealed by a relative now in the United States that Kurt Schuschnigg, the twelve-year-old son of the Chancellor of Austria, had not been heard from since the Anschluss, his disappearance being a mystery.

Solemn ceremonies marked the installation of the first American Bishop in Haiti, when the Most Rev. Louis Collignon, O. M. I., formerly of Lowell, Mass., was installed as Bishop of Las Cayes. His first Mass on Haitian soil was offered in the chapel of the National Palace, and he was the guest of honor of President Elie Lescot at a dinner and garden party.

Returned from a two-months' air journey abroad, visiting United States troops in England and Northern Ireland, Francis P. Matthews, Supreme Knight of the Knights of Columbus, and Executive Secretary of the National Catholic Community Service, reported need for services

there of the N. C. C. S. and other U. S. O. organizations.

About twenty Catholic laymen prominent in labor and industry were appointed to positions on regional War Labor Boards throughout the United States, and the following bishop and priests: the Most Rev. Augustine Danglmayr, Auxiliary Bishop of Dallas; the Rt. Rev. Msgr. Peter M. H. Wynhoven, of New Orleans; the Revs. Walter J. McGuinn, S. J., of Boston College, Thomas F. Divine, S. J., of Marquette University, and John C. Friedl, S. J., of Rockhurst College, Kansas City.

The Most Rev. Vicente Maria Camacho y Mora, Bishop of Tabasco, died at Guadalupe, Mexico, Feb. 18. Archbishop Martinez of Mexico pontificated at the funeral Mass, at which Archbishop Rivera of Guadalupe preached the sermon. Many other prelates attended, and a long procession followed the remains to Tepeyac Cemetery.

In an interview Bishop Eustace of Camden declared his opposition to the drafting of women for war work, as "prejudicial to the interests not only of women but of the nation at large."

Count Galeazzo Ciano, formerly Italian Minister of Foreign Affairs, was appointed Italy's Ambassador to the Holy See.

Mrs. Bradford Whitney, of Upland, Calif., a convert to Catholicism four years ago and instrumental in bringing nine others into the Church, died in an automobile accident.

The sessions of both houses of the Iowa State Legislature were opened with prayer by Archbishop Beckman of Dubuque.

Dr. Tadeusz Szydlowski, Polish professor of history at the University of Cracow, was reported to have died of a "heart attack." He was the 104th Polish professor to die because of German persecutions.

The "mercy death" program of the Euthanasia Society was favored by Dr. Charles F. Potter, minister of the First Humanist Society, and

opposed by Dr. A. A. Brill, psychiatrist and physician, in a debate at Town Hall, New York City, Feb. 16. Dr. Brill pointed out that the whole moral fabric of civilization would be destroyed by breaking the commandment, "Thou shalt not kill," and no disease can positively be declared incurable, since what is in-

curable at one time can be curable later.

The Most Rev. Francis J. Spellman, Archbishop of New York, spent a week in Spain, en route to Vatican City. He conferred with Generalissimo Franco, the U. S. Ambassador to Spain, Carlton Hayes, and Spanish prelates.

FEBRUARY 21-27

The third annual observance of Biblical Sunday took place on Feb. 21 in all parts of the United States, and coincided with the fiftieth anniversary of Leo XIII's encyclical, "Providentissimus Deus," urging study and reading of the Scriptures. Copies of the encyclical were distributed to the clergy, and pastoral letters on Biblical Sunday were read in many archdioceses and dioceses. The Catholic program on the Church of the Air, Feb. 28, was by Bishop O'Hara of Kansas City, who spoke on "The Message of the Scriptures in Today's World."

A training institute for the National Catholic Community Service was opened at the Catholic University of America, Feb. 23, to continue through March 9.

A Soviet document, "The Truth concerning Religion in Russia," to be circulated strictly for propaganda outside Russia, was published with a preface signed by "Serge, Guardian of the Patriarchal Throne, Metropolitan of Moscow and Kolomenskoe." A counter-preface written by a person intimately conversant with the whole situation, came to light in Lisbon, Portugal, stating that the "Moscow Patriarchate," actually defunct since 1925, "has suddenly been brought back to life in Soviet Russia with the publication of this book." The book was carefully concealed from the knowledge of the Russian people, no review appearing in any Russian-language paper, though a full page was devoted to it in the English-language "Moscow News." Both Russia and Germany were seeking to use the Orthodox Church as a pawn, a Russian Orthodox Cathed-

ral having been erected in Berlin at Hitler's personal expense, and the Nazi trump of "religious liberation" was being used to enlist the sympathy and support of the Russian Orthodox. The book purporting to give the "truth" about religion in Russia then emanated from the Soviet. To the writer of the "counter-preface," it constitutes a superlative offense to the very concept of truth, in view of Russia's 25-year policy of absolute atheism.

The Most Rev. Francis J. Spellman, Archbishop of New York, and Military Vicar of the United States, arrived in Vatican City, Feb. 20, after flight from the United States, to Portugal, to Spain and thence to Italy. He was met at the Littoria airport in Rome by representatives of the Papal Secretariate of State, and on his way to residence at the Villa Gabrielli, Vatican extraterritorial property belonging to the North American College, in Rome, he visited the Basilica of St. Peter, praying there before the altar of the Blessed Sacrament, the tomb of St. Peter and the altar at which he was consecrated Bishop. On Feb. 21 he celebrated Mass at the altar nearest the tomb of St. Peter in the Basilica, and then attended the meeting of the Pontifical Academy of Sciences, at which he was greeted by Pope Pius XII, who later received him in private audience. On Feb. 22 he attended a reception for diplomats from North and South America accredited to the Holy See, given by Harold Tittmann, Charge d'Affaires of the United States at the Vatican. During the following week he conferred with representatives of religious orders and con-

gregations in his Archdiocese of New York, with other ecclesiastical dignitaries and with lay officials. He was several times received in audience by the Holy Father. Rumors of negotiations toward peace mediation were declared unfounded by Vatican sources which emphasized the religious character of the Archbishop's visit.

Bishop Molloy of Brooklyn issued a pastoral letter exhorting parents to send their children to Catholic schools to prepare them for life in a democracy.

A convert to Catholicism in November, 1942, William Madison Fulton, of Elton, La., had been a Baptist minister for thirty years and was then eighty years old. He died in February, 1943.

At the meeting of the Pontifical Academy of Sciences, inaugurating its seventh academic year, Pope Pius XII welcomed the academicians and delivered a profound scientific treatise, in conclusion calling upon them to contemplate in admiration the greatness of man at the centre of the material universe, and pointing out how contemplation of the marvels of the universe raises the soul above the physical, material world to that of the spirit, "to praise the Love that moves the sun and stars and governs the universe."

President Roosevelt delivered a Washington's Birthday radio message to the nation, in which he quoted the Beatitudes, saying, "Those are the truths which are the eternal heritage of our nation... a guiding light to all. We shall follow that light, as our forefathers did, to the fulfilment of our hopes for victory, for freedom and for peace." At the annual Knights of Columbus Memorial Mass in St. Patrick's Cathedral, New York, on Feb. 22, Auxiliary Bishop McIntyre in his sermon spoke of the "enemies of the yet unborn peace." The Most Rev. William T. McCarty, C. Ss. R., Military Delegate, was celebrant of the Mass, at which 4,000 representatives of 40 Councils were present.

Archbishop Skvireckas of Kaunas, Lithuania, in an address in the Lithuanian capital denounced the Nazis as murderers of Jews and persecutors of the Poles. The Stockholm correspondent of the "London Times" reported the address and praised the "extraordinarily courageous attitude" of the Archbishop.

Bishop Rodriguez of Ibague, Colombia, devoted his Lenten pastoral to education of the child, stressing the duty of parents to give their children religious education, through which they will become "genuine Christians, exceptional citizens and the best patriots."

The 8th anniversary conference of the Catholic Interracial Council, in New York City, adopted a resolution calling upon Catholic employers as well as leaders and members of labor unions "to make every effort to remove all existing barriers" against the admission of colored workers in industry and in labor unions. The Rev. Basil Matthews, O. S. B., celebrated Vespers in St. Peter's Church and the Rev. John LaFarge, S. J., preached the sermon.

An anonymous donor presented an important collection of Revolutionary and early Federal Americana, consisting of 127 items — books, records, letters and original manuscripts — to Fordham University. In honor of the late editor of the "Scientific American" it is known as the Charles Allen Munn Collection.

In an article in the February issue of "The Ecclesiastical Review," Luis Torres, of San Juan, Puerto Rico, exposed Washington Irving's account of the Salamanca trial of Columbus as fiction.

The Most Rev. Josef Gawlina, Bishop of the Polish Armed Forces, on a visit to the United States, was received by Archbishop Mooney of Detroit, Bishop Rhode of Green Bay, Archbishop Kiley of Milwaukee and Archbishop Stritch of Chicago, in their respective see cities.

The Sinarchists in Mexico informed the authorities that efforts were being made in the states of Guanajuata and Michoacan to discredit them and by provoking them to defense to accuse them of sedition.

Fifteen priests of the Diocese of Buffalo were invested as Domestic Prelates and two as Papal Chamberlains.

Dominic Walsh, Catholic architectural sculptor, known for his work on Sacred Heart Cathedral, Newark, N. J., the Congressional Library and Corcoran Art Gallery, Washington, D. C., Stanford University, California., and the Post Office in Honolulu, died in Newark, N. J.

Cardinal Dougherty, Archbishop of Philadelphia, arrived in Havana, where at the invitation of the Very Rev. John T. Sheehan, Provincial of the Augustinians, he dedicated the Church of St. Rita, in the Miramar residential section of the Cuban capital.

The second annual Conference on Religion, at Columbia University, New York City, was addressed by Cardinal Hinsley in a radio broadcast from London, in which he envisioned the opportunity of the American and British Commonwealth of Nations to build a new world which will assure freedom and lasting peace based upon universal justice.

On Feb. 26, China's first Minister to the Holy See, Dr. Cheou Kang Sie, was received by Pope Pius XII, to whom he presented his credentials.

Under the inter-American health and sanitation program a nursing school at Quito was opened in Ecuador. Tuition and living quarters, under the supervision of the Sisters of Charity, were free, and the curriculum was planned to meet requirements of the International Council of Nurses.

Italy's mission contributions, despite the war, had increased steadily, 1942 contributions being reported as more than 8,000,000 lire.

The Rev. Paul L. Blakely, S. J., associate editor of "America" since 1914, died in New York, Feb. 26, at the age of 62. He was particularly interested in sociological and economic questions, and had written more than 1,100 signed articles and 3,000 editorials for "America." He was also the author of three books, of which the last was "We Wish to See Jesus," and was a member of the Gallery of Living Catholic Authors.

On Feb. 24, the Most Rev. John J. Boylan was installed as third Bishop of Rockford. Archbishop Stritch of Chicago presided at the ceremonies in St. James' Pro-Cathedral, at which several other members of the hierarchy were present. Visiting prelates and clergy attended the dinner which followed.

Grover C. Whelan, prominent Catholic, was appointed by Mayor La Guardia chairman of the Greater New York Civilian Defense Volunteer Office.

Mother Margaret Bolton, R. C., died at St. Regis Cenacle, New York, on Feb. 27, at the age of 70. She was well known in the field of teaching of religion, as the author of many books, including the catechetical series, "The Spiritual Way," and she was a member of the Gallery of Living Catholic Authors.

Rosaries for servicemen included many discarded rosaries which were mended and reconditioned and sent to chaplains, through a campaign for this purpose conducted by "The Witness," archdiocesan paper of Dubuque.

The Sacred Congregation of Rites met on Feb. 23 to discuss the heroic virtues of Innocenzo da Berzo (Giovanni Scalvinoni), a Capuchin who died in 1890 and whose cause of beatification is under consideration.

In a formal presentation ceremony Cardinal O'Connell gave to the Boston Metropolitan Chapter of the American Red Cross a mobile-kitchen canteen and imparted his blessing to the eight volunteers who were to staff it.

Cardinal Hinsley, Archbishop of Westminster, was gravely ill and received the last Sacraments. He was visited by the Apostolic Delegate, Msgr. William Godfrey, who imparted a special blessing from Pope Pius XII, and from King George VI he received a message of sympathy. By the end of the week his condition was improved.

With the issue of March 5th "The Catholic Review," official organ of the Archdiocese of Baltimore and Washington, began publication in tabloid form.

The Most Rev. Georges Leon Pelletier was consecrated Titular Bishop of Ephesus and second Auxiliary Bishop of Quebec.

Twenty-nine persons lost their lives in a bomber crash in Seattle, Wash. Five priests heroically ministered to the dying and injured.

With the arrival of seven Maryknoll Sisters in the interior of Free China, and four others on the Portuguese Island of Macao, all 26 of the Sisters in Hong Kong at the outbreak of the war were safely evacuated after internment and many dangers.

Mother Mary Elias, C. C. D., prioress of the Monastery of Our Lady of Guadalupe, Grand Rapids, Mich., and foundress of eight houses of Discalced Carmelites in the United States, Mexico and Peru, died in Grand Rapids at the age of 62, having spent 36 years in religious life. Bishop Plagens of Grand Rapids officiated at the funeral services.

Mrs. Beatrice Houdini, widow of the famous magician, Harry Houdini, died at Needles, Calif., aboard a train en route for New York. She returned to the Catholic faith of her childhood two days before she began her journey East. A Requiem Mass was celebrated at the Paulist Church of the Good Shepherd, New York City.

Capt. P. J. Deramond and about 100 officers and men from his ship, the French naval vessel, Richelieu, and from the French tanker, Eloun, attended Solemn Mass in St. Pat-

rick's Cathedral, New York, Feb. 28, after reaching this port to join the Allied forces. The Most Rev. John F. O'Hara, C. S. C., Military Delegate, pontificated, and the sermon was preached in French by the Rev. John J. O'Brien, of Our Lady of the Rosary Church, Yonkers.

A movement proposed in New York schools to expunge from "text books, from catechisms and Bible histories, prophetic and historical references, not because they are untrue or unfounded in Scripture, but because today they are construed as having anti-Semitic implication." was denounced by the Most Rev. J. Francis A. McIntyre, Auxiliary Bishop of New York, as "a new form of religious persecution."

A shocking increase in juvenile crime in 1942 was attributed by J. Edgar Hoover, Director of the Federal Bureau of Investigation, to "a deplorable lack of personal guidance and discipline in many homes." Boys of 18 were arrested more frequently than those of any other age group, and arrests of girls under 21 increased 55.7 per cent in 1942 over the 1941 figure. Delinquency of teen-age girls in the neighborhoods of troop concentrations was a subject of serious consideration. Drafting of fathers and working mothers were disrupting influences in the homes, and lack of religious education was a primary cause of lax morals among the young.

On the 25th anniversary of the Red Army Stalin said in his commemorative message that "the Red Army alone is bearing the whole weight of the war." American papers commented on his disregard of the aid given Russia by more than 5,000 planes and 5,600 tanks from the United States and Great Britain, as well as by air raids over Germany, the North African campaign and other activities of the United Nations.

Establishment of the War Relief Services of the National Catholic Welfare Conference was announced on March 5th by Archbishop Mooney

of Detroit, chairman of the N. C. W. C. Administrative Board. Msgr. Bryan J. McEntegart was named executive director of the Services, which is a movement apart from the Bishops' War Emergency and Relief Committee. Post-war aid to the despoiled peoples of Europe, with the assistance of Catholic agencies here and abroad, was a primary consideration.

The Most Rev. Richard J. Cushing, Auxiliary Bishop of Boston and Archdiocesan Director of the Society for the Propagation of the Faith, announced a campaign to collect a fund of \$50,000 to be known as "The Solomon Islands Mission Fund," to aid in the reconstruction of the mission stations which were almost completely destroyed in the Solomons. The missionaries, numbering approximately 22 in the North Solomons Vicariate, had been taken prisoners.

The Most Rev. Francis J. Spellman, after ten days in Vatican City, was received in farewell audience by Pope Pius XII on March 2nd, and departed for Seville, Spain. While in Vatican City he received from the Sovereign Order of Malta the Grand Cross of Honor and Devotion, in recognition of his charitable works. From Spain he flew to North Africa, to visit the United States armed forces. President Roosevelt stated that Archbishop Spellman had made the trip abroad in his capacity of Military Vicar.

A group of young people in Alsace-Lorraine, who were aiding French refugees in their return to France, were arrested by the Nazis and five of the group, including two girls of well-known Catholic families, were sentenced to death, six others being sentenced to life imprisonment. The population of Alsace-Lorraine were greatly incensed.

Victims of air raids in Milan were aided by a comprehensive relief program organized by Cardinal Schuster, Archbishop of Milan.

In a Lenten pastoral, Cardinal Bertram, Archbishop of Breslau, praised those German people who

profess their Catholic faith while surrounded by infidels in the labor camps and in the army. He declared that Christian soldiers were fighting also that their homeland may remain Christian.

From the provincial house of the Holy Ghost Fathers, in Washington, D. C., it was announced that 79 members of the French Province of the order were Nazi prisoners: 11 priests, 20 Brothers and 48 seminarians.

A seven-part marriage seminar, devoted to the spiritual, moral and physiological aspects of marriage, for the seniors of the College of New Rochelle, was being conducted by the Rev. George Ehardt, chaplain, and Dr. Francis Conway, physician.

Sister Mary Xavier Flanagan, oldest member of the Sisters of Mercy in Chicago, died at the age of 90. She was one of the founders of St. Xavier's College.

Brother Basil, O. F. M., died after serving for two decades as a porter at St. Joseph's Friary, Los Angeles, Calif. Previously he had been known for more than 20 years as one of the most prominent practising physicians on the Pacific coast, and was noted for his charitable work in San Francisco and Los Angeles. Upon the death of his mother, Dr. John V. Hughes became a Franciscan lay Brother, in 1921.

The Most Rev. Josef Gawlina, Ordinary of the Polish Armed Forces, on a visit to the United States, to confer with clerical and lay leaders on matters pertaining to the relief of the suffering people of Poland, was received by President Roosevelt, at the White House and also conferred with Under-Secretary of State Sumner Welles and with Norman Davis, Chairman of the Red Cross.

Parachutists dropped in Eastern Poland were spreading propaganda charging the Polish Government with imperialistic aims and seeking to foment subversive activities among the Poles. They were assigned to establish Communistic

centers and set up printing presses.

The first word received since December, 1941, of the whereabouts of the Rev. Francis Mittendorf, O. F. M., for 24 years engaged in mission work in China, came through the Red Cross, to his brothers, Ted and Frank Mittendorf, of Quincy, Ill., stating that he was interned by the Japanese in a prison camp.

An executive committee of the Committee on Mission Education of the National Catholic Educational Association, was selected to formulate a comprehensive plan of mission education in the Catholic schools. The members of the committee were: Revs. Thomas J. Quigley, John J. Considine, M. M., and James T. Hurley.

The Most Rev. Rudolph A. Gerken, seventh Archbishop of Santa Fe, died March 2, after being stricken with a cerebral thrombosis. He was born in Dyersville, Iowa, on March 7, 1887, and following a brilliant scholastic career at Pio Nono College, St. Francis, Wis., and St. Joseph's College, Rensselaer, Ind., taught at the age of 19 in public schools of Muenster and Windthorst, Texas. He was aided in his desire to study for the priesthood by Bishop Lynch, who sent him to the University of Dallas and later to Kenrick Seminary, St. Louis, and ordained him in the Cathedral of the Sacred Heart, Dallas, in 1917. Following active parochial duties, Fr. Gerken was named the first Bishop of Amarillo in 1923, and consecrated in 1927. After six years he was elevated to the archiepiscopal See of Santa Fe, which he administered until his sudden death just previous to his 56th birthday. The pontifical Mass of Requiem was offered by Archbishop Vehr of Denver. Bishop Lynch of Dallas preached the English sermon, and Coadjutor Bishop Metzger of El Paso preached the Spanish sermon. Archbishop Gerken was buried in a crypt beneath St. Francis Cathedral.

The United States Catholic Historical Society held its annual meeting on March 2, in New York City.

Dr. Arthur F. J. Remy was elected president to succeed the late Thomas F. Meehan. The speaker of the evening was the Rev. Eugene Shiels, S. J., whose subject was "The Church in South America."

Instances of the arrests of priests in Norway were cited in a British Broadcasting Corporation message, which named: Fr. Tact of Bergen and his brother, also a priest, of Oslo; Fr. Van der Vlught, formerly of Hamar, deported to a concentration camp in Germany; and the curate of Harstad, sent to a concentration camp near Tromsø. The broadcaster reported too that a Nazi sterilization decree was being enforced in Norway against not only those incurably diseased but also loyal Norwegians condemned to jail.

The Rev. John P. Washington, U. S. Army chaplain, reported missing, had gone down at sea when his ship was torpedoed and he sacrificed his life-belt to a soldier unable to find his own. Survivors saw him kneeling in prayer as the ship sank. He was formerly assistant pastor of St. Stephen's Church, Arlington, N. J.

Christian A. Zabinski presented to Manhattan College a signed Wordsworth manuscript, "Stanzas Sent to a Girl of Thirteen on the Morning after the Longest Day. Having Been Composed on the Preceding Evening." It is dated September 5, 1817.

Advocates of birth control, meeting in Washington, D. C., March 3, were addressed by Dr. Allen F. Guttmacher of Johns Hopkins University, who recommended birth control as "the best preventive of abortions." According to the Rev. Edgar Schmiedeler, O. S. B., director of the N. C. W. C. Family Life Bureau, this was an echo of the "customary refrain of anti-babyites of the nation" that birth control should be a means of stopping absenteeism among women workers.

The Catholic Writer's Guild of America elected Edwin P. Kilroe, lawyer specializing in the study of rights of writers, as its president.

In many dioceses Lenten regulations were altered due to war conditions, to release priests and people from the laws of fast and abstinence. In each instance the Ordinary urged increased devotions to emphasize the penitential spirit of the season.

Bishop Gannon of Erie and Coadjutor Bishop Garriga of Corpus Christi were among the 13 members of the hierarchy who attended the consecration of the Most Rev. Fortino Gomez Leon, as Archbishop of Oaxaca, Mexico. The consecration was followed by a series of ceremonies observing the sesquicentennial of the founding of the Archdiocesan Seminary of Monterrey.

The Very Rev. Paul M. Regan, American Provincial of the Missionaries of La Salette, died on March 2, in Detroit, Mich., where he had gone to fulfil a speaking engagement. Auxiliary Bishop O'Brien of Hartford officiated at the funeral services in Our Lady of Sorrows Church, Hartford, Conn., on March 5. Fr. Regan had dedicated his entire life to aiding the missions, both in the foreign field and at home, and was prominently identified with Pax Romana.

A National Labor Congress was held in Ecuador upon the initiative of Vincente Lombardo Toledano, who according to the December issue of the Mexican monthly, "El Orden," had begun "a tour of the Ibero-American countries for the deliberate purpose of laying the foundations of a continental communist revolution." This was quoted by Archbishop della Torre of Quito,

in a statement confirming the reports that Catholic labor groups were counseled by their ecclesiastical superiors not to attend the Congress. The Ecuadorian Confederation of Catholic Workers (C. E. D. O. C.), the most important labor organization in the country, refused the invitation to attend, saying it would have no dealings with an organization "subject to external directives" or "in contradiction with the principles of Catholic sociology."

At a meeting of the executive council of the American-Irish Historical Society, in New York City, James McGurkin was reelected president general.

A ceremony in observance of the 25th anniversary of the episcopal consecration of Pope Pius XII was held in Propaganda College, March 4, and attended by cardinals, prelates and members of the diplomatic corps. On the occasion a letter from the Pope expressing his appreciation of the publication of a book entitled "Tu Es Petrus," attesting the Primacy of the Pope, was read by Cardinal Fumasoni-Biondi. There were present students of Propaganda College representing 27 different nationalities, who read brief texts in their respective languages. Church hymns were sung in Chinese, Japanese, Hindu, Ethiopian and the Uganda language.

Press dispatches from Italy quoted an article from "Avvenire de Italia," entitled "A Cry of Pain," in which Cardinal Lavitrano, Archbishop of Palermo, deplored the great suffering and the destruction caused by enemy air raids on Sicily.

MARCH 7-13

A regional conference of the National Federation of Catholic College Students, concluded at Marygrove College, March 7, was attended by 600 students who discussed "Post-War Rehabilitation: Moral, Social and Cultural." The three principal speakers were Archbishop Mooney of Detroit, Governor Kelly of Michigan and the Rev. Paul Tan-

ner, director of the N. C. W. C. Youth Department.

The Rev. R. A. McGowan, assistant director of the N. C. W. C. Department of Social Action, was named by President Roosevelt to a committee of eight who will advise on changes in the Organic Law of Puerto Rico that will permit the people of the island to elect their

own governor and will redefine the functions and powers of the government of the United States and the Government of Puerto Rico. Four committee members were from Puerto Rico and four from the United States, the latter including besides Fr. McGowan, Secretary of the Interior Ickes, Undersecretary Fortas and Governor Tugwell.

Redemptorist Fathers of the St. Louis Province accepted two foreign mission foundations in central Brazil, the towns of Codajaz and Coari, in the heart of the jungles, with respective populations of 11,000 and 14,000 natives. Their aid was requested by Bishop Amaral of Amazoni o Manaos, and permission obtained from the Holy See.

Stations of the Cross depicting in detail the scenes of Christ's Passion, in 14 panels, each 10 by 3 feet, were dedicated in St. Gregory's Church, Los Angeles, by Archbishop Cantwell. The mural decorations were done under the direction of George W. Sotter and Forrest C. Crooks, who with Fr. Victor J. Follen, pastor of St. Gregory's, spent nearly four years in research preparatory to their work, aided by motion pictures made by Fr. Follen of the original Way of the Cross in Jerusalem.

The Mark Twain Medal for 1943 was awarded to Jacques Maritain, French philosopher and Academy member of the Gallery of Living Catholic Authors, for his outstanding contribution to modern thought.

Rt. Rev. Msgr. Alfred Wroblewski, Polish orator and author, died in Rome in his 82nd year. He was in recent years a Canon of the Basilica of St. John Lateran and had previously been a pastor in Shendoah, Pa.

According to the "Corriere della Sera" of Milan, Italy, St. Hedwig's Cathedral in Berlin had been destroyed in a British air raid. Only the walls remained; its dome, which was the largest in diameter of any such structure in Europe, had collapsed.

New regulations governing mar-

riage were promulgated in the Diocese of St. Augustine by Bishop Hurley, to become effective Easter Sunday, April 25. A month's advance notice must be given the pastor; Catholic parties to a contemplated marriage must take at least three instructions; non-Catholic parties must take six instructions, these to be attended also by the Catholic party to the marriage; mixed marriages must be performed in the parish rectory; Catholic marriages should be solemnized by a Nuptial Mass.

The duties of the Very Rev. Robert I. Gannon, S. J., as president of Fordham University, were assigned to the Rev. Charles J. Deane, vice-president, during Fr. Gannon's absence in London, where he was to give a series of Lenten sermons at Westminster Cathedral.

The ninth unit of the Institutum Divi Thomae was formally installed at St. Mary's Dominican College in New Orleans. Archbishop Rummel of New Orleans, Msgr. Cletus A. Miller, dean of the Institutum, and Dr. George Sperti Sperti, director, attended the exercises. Bidyne, cancer and agar research were to be the first works of the new unit.

In a speech before the Conference on Christian Bases of World Order, held under the auspices of the Church Extension of the Methodist Church at Wesleyan University, Vice President Henry A. Wallace stressed the need for "democratic Christian philosophy" which holds all men are brothers under God their Father, and stated that Christianity is "intensely practical."

The Most Rev. William T. McCarty, C. Ss. R., Military Delegate, stated that during February, 60 Catholic chaplains had been placed on duty with the armed forces: 32 with the Army; 25 with the Navy; and 3 with the Merchant Marine.

The fourth anniversary of the coronation of Pope Pius XII was solemnly observed at a Mass celebrated in the Sistine Chapel, in the presence of the Holy Father, members of the Sacred College of Car-

dinals, the Roman Curia, the hierarchy, the diplomatic corps and Superiors of religious communities. Following the Mass, groups of the laity were greeted by Pope Pius in the Sala Ducale. Many felicitations were received from all parts of the world. In Dublin the anniversary was commemorated by a solemn Votive Mass in the Pro-Cathedral at which the Papal Nuncio to Ireland, the Most Rev. Paschal Robinson, presided. In the United States Archbishop Cicognani, Apostolic Delegate, presided at a solemn Mass in the National Shrine of the Immaculate Conception, Washington, D. C. The celebrant was Msgr. Patrick J. McCormick, acting rector of the Catholic University, and the sermon was preached by Coadjutor Bishop Ireton of Richmond. High government officials and members of the diplomatic corps were present, as well as ecclesiastical dignitaries.

A joint pastoral letter of the hierarchy of the Netherlands was read in all churches, according to advices received in New York. The pastoral denounced the harsh treatment of both Christians and Jews and the drafting of Dutch youth for forced labor in Germany.

Recounting his experiences in a German prison camp, a recently released French officer said that in the camps for officers "there is a chaplain-general who is a voluntary prisoner," and that groups of prisoners are constituted as parishes, with priest-prisoners in charge of each, and that daily Mass is well attended. But in the war camps for rank and file soldiers some had been unable to receive the sacraments since the Battle of France.

Six persons were killed in a bombing of the Isle of Wight which wrecked the Sacred Heart Church, Shanklin, where the Holy Hour was being observed, and pinned the pastor, the Rev. Edward H. Clark, under the debris, but did not seriously injure him.

It was learned that the Apostolic Administrator of Esthonia, the

Most Rev. Edward Profitlich, S. J., taken prisoner by the Russians in 1941, was still alive in a Ural Mountain prison camp.

The Most Rev. Joseph Kolb, Auxiliary Archbishop of Bamberg, Germany, was appointed Archbishop to succeed the Most Rev. John von Hauck, who died in January.

At San Diego, Calif., Barney Ross, former boxing champion of the world, recuperating from wounds received in Guadalcanal as a corporal in the United States Marines, called on Bishop Buddy to express his praise for Fr. Frederic P. Gehring, chaplain, to whom all the men went with their troubles, and who rendered them innumerable kindnesses. He had played the organ at midnight Mass celebrated by Fr. Gehring, during which a Japanese plane dropped bombs but not a man left the service. With his Jewish medal, Corporal Ross was wearing a Catholic medal blessed by the chaplain.

From Mexico City Msgr. Augustin de la Cueva, director of the hospice for priests established at the beginning of the year, in a renovated ranch house and named for the Archbishop of Los Angeles, the Hospederia Sacerdotal John J. Cantwell, issued an invitation to Catholic prelates and priests from the United States to make the house their headquarters while visiting the city.

The Military Cross was awarded Regimental Sergeant Major C. W. Gudgeon for conspicuous bravery at Tobruk, at the age of 60. He is the nephew of the late Msgr. Basil Gudgeon, former national director of the Pontifical Mission Aid Society in England.

Dom Charles Norris, O. S. B., serving as a chaplain with the Eighth Army, offered a Victory Mass of thanksgiving in Tripoli cathedral, when the British took the city. The first foot soldier to enter Tripoli was a Lancashire Catholic, Pvt. Thomas Foster, and the driver of the first tank was another Lancashire Catholic, Trooper

Peter Dignum. The Vicar Apostolic of Tripoli, the Most Rev. Camillo Facchinetti, spoke of the devotion of soldiers of all nations at Mass in the cathedral, British victors kneeling side by side with Italian worshippers.

James J. (Jimmy) Collins, one of the greatest third basemen in the history of baseball, died at the age of 73, in Buffalo, N. Y. Requiem Mass was offered in the Holy Spirit Church.

The convert son of an Anglican clergyman, Joseph Paul Farron-Smith, a member of the private bands of Queen Victoria and King Edward VII, died in Devonshire at the age of 78.

Nearly 100 priests of the Diocese of Hartford attended seminars in New Haven and Bridgeport to rally support for new labor schools to be opened in those cities.

Excerpts from a notable address made by Cardinal Seregi, O. S. B., Primate of Hungary, at St. Stephen Academy, Budapest, were given in the German language in a broadcast to Germany by Radio Vatican. The Cardinal stressed the rights of peoples and individuals, and said, "We demand the protection of our State for all who are menaced on account of their beliefs or their race. Hungary must remain a State based on her own justice. She must not bow to alien injustice."

The Sacred Congregation of Seminaries and Universities decided to postpone the appointment of a rector of the Catholic Institute of Paris due to prevailing circumstances, and the Rt. Rev. Msgr. Jean Antoine Calvet, named Pro-Rector following the death of Cardinal Baudrillart in 1942, was to remain at the head of the pontifical university.

A mission in Haiti was accepted by the Sisters of Charity of the Hotel Dieu of St. Hyacinthe, Que. Their work was to include teaching and care of the sick.

The Society of Foreign Missions of Quebec Province was to organize new missions in Cuba.

In the first of a series of lectures

on "Christian Values," sponsored by various Catholic women's organizations in Switzerland, Bishop Beson of Lausanne, Geneva and Fribourg spoke at Berne, saying that Christian truth, evangelical morals, liberty and religious peace are the four great spiritual and moral treasures which Switzerland must preserve at any cost if she is to remain what she is.

According to a report received from the Most Rev. Louis Le Hunsic, Superior General of the Holy Ghost Fathers, the mission work of the congregation was continuing even in such ravished nations as France, Belgium and Holland. In France a new provincial house, novitiate and rest house for returned missionaries had been opened, and 829 students and novices were preparing for the missions. At Louvain 29 students were completing their theology course, and elsewhere in Belgium 116 students were in training.

A proposal before Congress to acquire the birthplace in Missouri of the late George Washington Carver, great colored scientist, as a monument, was indorsed by church and civic leaders, prominent educators and welfare workers, including several Catholics, among them Archbishop Glennon of St. Louis, Msgr. John A. Ryan, the Rev. Daniel A. Lord, S. J., Dr. George Donovan, President of Webster College, and George Hunton, editor of "Interracial Review."

German novices in Swiss monasteries were being conscripted by the Nazis.

Religious freedom was upheld in two opinions of the United States Supreme Court, reversing convictions of Jehovah's Witnesses under municipal ordinances of Texas, for distributing handbills and literature of the sect.

In Mexico the student body of the Autonomous University of San Nicolas de Hidalgo, at Morelia, were on strike in protest against the ousting by Michoacan politicians of Dr. Victoriano Anguiano

from his position as rector of the university, and President Avila Camacho withheld federal funds from the University of San Nicolas, making them available to students who wished to continue their studies elsewhere. The President's action was a rebuke to Governor Felix Ireta of Michoacan, and confirmed his announced policy that the social and cultural forces of the country are not to be subjected to political captiousness and the arbitrariness of government officials. The rector of San Nicolas had advocated amendment of Article 3 of the Federal Constitution at the recent National Education Congress.

Alice Nielsen, former light opera singer, died in New York City at the age of 67. The Requiem Mass was offered in the Church of St. Paul the Apostle.

The Seminary of Our Lady Queen of the Apostles, American headquarters and provincial house of the Society of African Missions, at Hillendale, Md., was almost completely destroyed by fire with an estimated loss of \$20,000.

The Society of White Fathers of Africa reported 11 priests, 4 Brothers and some 40 students as prisoners in occupied territories and the death of an English student in a German concentration camp near Paris. The Society has a membership of 1,713 priests and 489 Brothers.

St. Francis Xavier University established a radio broadcasting station CJFX at Antigonish, N. S., in connection with the university, to be used largely in development of the cooperative movement.

A hotel for seamen was planned in the Los Angeles harbor area by the Brothers of St. John of God, to be opened within a few weeks.

J. Pierpont Morgan, famous financier and philanthropist, died at Boca Grande, Fla., of a heart ailment, at the age of 75. He was not a Catholic but had received from Pope Pius XI in 1938 the Grand Cross of St. Gregory the Great. At a private audience with the late

Pontiff in 1922 he presented to him the first volume of the restored Coptic manuscripts, containing parts of the Sacred Scriptures, lives of the saints and homilies. The restoration, translation and photographing of all the 56 manuscripts were done at the Vatican Library under the supervision of Msgr. Henry Hyvernat, who was responsible for getting the priceless works into the hands of the Morgans after their discovery in 1910 by a party of Arabs in Hamouli, upper Egypt. Subsequent first volumes were presented to other great libraries.

A national convention of Catholic Youth Leaders was held in Lima, Peru, under the auspices of the Peruvian National Catholic Youth Council, to formulate plans for organization of Catholic Action Youth groups throughout the republic.

Msgr. T. Reginek, returned to London from Palestine, in an interview with the Polish Catholic Press Agency, described the pitiful plight of 20,000 Polish children who came to the Holy Land from Russia, "They were in rags, skeletons covered from head to foot with sores." Their parents had died or disappeared and the children's release from Russia had been obtained, but 500,000 still remained there facing slow death.

The Most Rev. Francis J. Spellman, in his capacity of Military Vicar, visited the U. S. armed forces in North Africa early in March, traveling more than 2,000 miles over the battlefield from Egypt to Morocco, Algeria and Tunisia. He donated \$2,000 for the restoration of North African churches damaged by war. On March 13 he celebrated Mass at a small French cemetery in Morocco, above the grave of the first U. S. Army chaplain killed in the war, the Rev. Clement Falter. He afterwards spoke collectively and personally to those present, taking their names so that he might write to their families back home.

On March 9 the Sacred Congregation of Rites held preparatory discussions in the cause of beatification of the Ven. Modestino di Gesu

e Maria, an Italian Franciscan who died in 1854.

The Nazi order of compulsory work on Sundays and holy days in

Belgium was protested in a letter sent by the Bishops to General Von Falkenhausen, Military Commander of Belgium and Northern France.

MARCH 14-20

On March 14 the Military Vicar of the U. S. Armed Forces, the Most Rev. Francis J. Spellman, celebrated Mass in the cathedral at Algiers and addressed our men under arms as "the sacred instruments of the triumph of our cause," speaking on the aims of the war and the cost of victory. On March 17, he celebrated Mass for the soldiers at the front. From North Africa he flew to England, arriving in London on March 20.

The Bishops' War Emergency and Relief Committee announced distribution of \$1,322,493 to victims of war during 1942, more than \$600,000 of this amount having been disbursed by the Holy Father for relief work where American agencies ordinarily are unable to function.

A week-long mission for the entire Catholic personnel at Fort Benning, Ga., was conducted by twelve Redemptorist missionaries beginning March 14, daily services including afternoon Mass lasting 45 minutes. Statistics for the week were: Mass attendance, 17,695; evening attendance, 14,511; confessions, 4,027; Communion, 5,423. Many non-Catholics attended the services.

The Very Rev. Robert I. Gannon, S. J., president of Fordham University, began a series of Lenten sermons at Westminster Cathedral, London, at the invitation of Cardinal Hinsley.

A solemn Mass was offered in the National Shrine of the Immaculate Conception, Washington, D. C., by the Rev. Thomas Michels, O. S. B., formerly dean of the University of Salzburg, on the occasion of the fifth anniversary of the German occupation of Austria, to petition an early Allied victory and the liberation of Austria. Among those attending was the Archduke Otto.

The Sacred Heart Program, estab-

lished in Toronto a central office for its broadcasting activities in Canada, where the program was to be known as the Voice of the Apostleship of Prayer.

Private and parochial school pupils in Washington were denied the use of public school buses by a decision of the State Supreme Court which declared unconstitutional the 1941 statute granting them this right.

Brother Vincent, O. S. F., former president of St. Francis College, Brooklyn, N. Y., died at the age of 83.

In a pastoral letter Bishop Morris of Little Rock announced the centennial of his diocese, of which there would be no elaborate celebration due to war conditions; these, however, would not hamper the spiritual observance, and he recommended especially family prayer to sanctify the homes.

A letter from Maryknoll Sisters in Macao, where they had taken refuge from South China, told of the home they were conducting there for destitute children, victims of the ravages of war.

The Fort Wayne Regional Congress of the National Federation of Catholic College Students was held at the University of Notre Dame, and attended by 200 students from four states. The general theme was "Peace and Prayer and Action through Oneness in Christ."

The Institutional Food Supply and Rationing Committee of the National Catholic Welfare Conference formulated an appeal to the O. P. A. making four specific recommendations on food rationing for charitable institutions.

His Eminence Arthur Cardinal Hinsley, Archbishop of Westminster, after an illness of three weeks died in London on March 17, at the age of 77. News of his death was

received with profound grief at the Vatican, in ecclesiastical circles in Rome and throughout England, where according to the "Daily Mail" he had "the love and respect of all denominations" and was "one of the acknowledged leaders of his country." Pope Pius XII sent a special message of sympathy to the hierarchy and faithful of England. A graduate of Ushaw College and the English College, Rome, and ordained in 1894, Cardinal Hinsley had been translated to the Archbishopric of Westminster in 1935 and created cardinal in 1937, after several years in Africa, as Apostolic Visitor to African Missions in British Territory and as Apostolic Delegate for British Africa, 1927-34.

Concern was expressed in official circles of Switzerland over a revival of Communist activities in the country, resulting from reports of Soviet successes on the eastern front and increasing economic and living difficulties at home.

"Christliche Einheit im Zeichen des Kreuzes" (Christian Unity in the Sign of the Cross) by Johannes Stephanos was placed on the Index of Prohibited Books, by the Sacred Congregation of the Holy Office.

More than 150,000 persons were reported in concentration camps in Czechoslovakia, a large proportion of them so-called intellectuals, all universities and most secondary schools having been closed and laboratories and libraries transferred to Germany or scrapped. It was estimated that six per cent of the population of Slovakia, about 200,000, were employed in Germany chiefly as farm laborers.

Food cargoes from Canada were announced to have arrived in Greece, on Swedish ships.

Fr. Szembek, a Polish Salesian, and Baron Louis Puszet, sculptor, were reported slain in the Nazi camp of Oswiecim.

In France guerilla fighting was in progress in the Haute Savoie Mountains, and priests were serving as chaplains with the revolt units.

The Gaelic Association of Southern California gave its annual awards of statues of St. Brigid and of St. Patrick to six-year-old Margaret O'Brien and to Lt. George O'Brien, U. S. N., respectively, as the outstanding Irish film stars of the year.

The Most Rev. Paul Marella, Apostolic Delegate to Japan, visited U. S. prisoners in Japan and in the name of Pope Pius XII distributed to the prisoners money sent by the Bishops of the United States to the Holy Father for their relief.

The first word received from St. Columban's Missionaries on the Island of Mindanao, P. I., since the Japanese occupation, reported all priests and nuns safe.

Statistics from Rome, by way of Lisbon, showed the total number of affiliated sodalities in the world to be 68,700 at the beginning of 1942, and more than 69,000 a year later.

From November to March 1, a total of 221 American prisoners in Italian camps were listed; during the first week of March, 284 were added to the list, and 108 were later hospitalized. The Vatican Information Office for War Prisoners maintained close contact, and it was reported that Catholic soldiers constituted 35 per cent of the total U. S. prisoners, and by the devout practice of their religion had created an excellent impression.

Bishop Arnold F. Diepen of s'Hertogenbosch, Dutch prelate who opposed the Nazis, died at the age of 83. He was succeeded by Coadjutor Bishop William P. A. Mutsaerts.

The need for 959 additional Catholic chaplains, out of a total of 4,056 chaplains wanted for the U. S. Army by October, was announced by Brig. Gen. William R. Arnold, Chief of Chaplains; among Army casualties thus far reported, including wounded, killed, prisoners and missing in action, there were 42 chaplains.

The printing of hymnals and prayer-books was forbidden in the Nazi-occupied Netherlands.

Archbishop Mitty of San Fran-

cisco, visiting Honolulu, presided at an impressive Holy Name rally which crowded the Cathedral of Our Lady of Peace with soldiers and sailors and their more than 30 chaplains on the Gospel side and hundreds of civilian Holy Name men on the Epistle side.

Word was received through the Red Cross, at the Provincial House of the Franciscan Fathers at Cincinnati, O., that eleven members of the community had been interned by the Japanese at Hankow, China.

Edward J. Heffron, executive secretary of the National Council of Catholic Men, in a broadcast in the interest of the American Red Cross War Fund campaign, said that Catholics "regard it both as a patriotic duty and a Christian responsibility to participate in the work of the Red Cross."

Dr. Raszeja, noted Polish surgeon killed by the Gestapo, had practiced at the Hospital of the Infant Jesus in Warsaw, after expulsion from Posen, and when he visited the

Ghetto on a mission of mercy was sentenced to death, execution taking place immediately by a firing squad; his body was claimed for burial in a Catholic cemetery but no services were permitted.

At the Catholic University translations of Spanish-American literature were being prepared for use in secondary schools and colleges and for general reading, to cement the tie between the Americas. Educators from Latin America were welcomed as lecturers at the University, and students were given every courtesy.

A vocational exhibit, designed to give information on the lives and purposes of various religious communities, attracted many visitors at La Salle College, Philadelphia.

The novena to St. Joseph, at St. Joseph's Oratory, Montreal, was participated in by 20,000 at the closing exercises. Each day there was a pontifical Mass, and midnight Mass was celebrated on the eve of the feast.

MARCH 21-27

A letter giving news of the Jesuits in the Philippines said that the Rev. Thomas J. Rocks, S.J., had been slain by outlaws, when escaping from the Japanese in Mindanao. The Most Rev. James T. G. Hayes, Bishop of Cagayan, and several American priests acting as chaplains were taken by the Japanese from Mindanao and interned.

The fourth centenary of the death of Nicolaus Copernicus, great Polish astronomer, was celebrated at the Catholic University by a commemorative program of addresses, the principal speaker being the Rev. Paul A. McNally, S.J., director of the Georgetown University observatory.

Five magazines were denied postal privileges under the statute forbidding obscenity in the mails.

Msgr. Edward A. Freking, national secretary, announced postponement of the biennial national convention of the Catholic Students' Mission Crusade, because of diffi-

culties of transportation in wartime.

A capacity congregation of 8,000 filled Westminster Cathedral, London, on March 23, for the Requiem Mass for Cardinal Hinsley, sung by Archbishop Amigo of Southwark. Present in the sanctuary were the Apostolic Delegate, the Most Rev. William Godfrey, Archbishop Spellman of New York, and twenty members of the hierarchy of Great Britain and Ireland. Some 700 priests in choir dress were in seats facing inward toward the catafalque. Present were representatives of the British government and foreign governments in London, and Anglican and Orthodox Bishops. Archbishop Downey of Liverpool preached the panegyric. After the Mass, the body lay in state for three days before interment, on March 26, in a vault in the floor of St. Joseph's Chapel, in the cathedral. A steady stream of visitors paid tribute to the deceased cardinal.

A parish school boy's opera debut took place on March 27, when Robert Oberding, 11-year-old pupil in St. Mary of the Lake School, sang the solo parts in the children's chorus of "Carmen," at the performance given by the Metropolitan Opera Company in Chicago.

Pope Pius XII was suffering from a mild attack of influenza.

The 1943 edition of the "Directory of Latin-American Students and Scholarship Offerings" revealed that for the academic year 1943-44 Catholic colleges in the United States would offer 151 scholarships to Latin-American students.

To save it from possible destruction in an air raid, the body of St. John Bosco was removed from the Salesian Basilica in Turin and taken to Becchi, birthplace of the Saint.

Word was received from the Columban Fathers in Mindanao that the Japanese had interned 14 Oblate Fathers, in Mindanao, P. I.

The annual meeting of the Catholic Association for International Peace was cancelled to cooperate with the Office of Defense Transportation.

Priests were being arrested in the Netherlands for urging their congregations to oppose the Nazi forced labor draft.

Opposition to the German labor mobilization policy in Alsace-Lorraine brought the Nazi threat to execute ten hostages for every German killed in the struggle. Religious pilgrimages and the use of the French language were forbidden.

A documentary film, "Our Lady of Paris," giving a pictorial record of Notre Dame Cathedral, Paris, was shown in New York. It had its first showing at the Vatican, where the film is kept in the archives so that there may be preserved a record of Notre Dame, should war bring destruction to the cathedral. The recitative is by the Rev. Robert W. Gardner, M. M.

Sister Mary Theodosia, historian and musician, died at the mother-

house of the Sisters of Providence at St. Mary-of-the-Woods, Ind., at the age of 82, having completed 65 years in religion. Her writings are on the Sisters of Providence.

The Most Rev. Stephen S. Woźnicki, Auxiliary Bishop of Detroit, and the Most Rev. Josef Gawlina, Chaplain of the Polish Armed Forces, in radio addresses heard in the United States and Canada broadcast an appeal for the Polish war sufferers, especially the youth, of whom 500,000 were homeless and starving in Russia.

Students of the English College, Valladolid, Spain, were transferred to the English College, Lisbon, Portugal, "owing to the position created by the war."

In a statement published in "The Witness," Archbishop Beckman of Dubuque condemned unequivocally the National War Service Act of 1943, which he called "a totalitarian blueprint for forced labor."

The first Franciscan Superior in the United States to enter the armed forces during the war was the Very Rev. Celsus Wheeler, O. F. M., professor of aeronautics at St. Bonaventure's College and guardian of the monastery, who was serving as a chaplain at Fort Warren, Wyo. Known as the "Flying Superior," he had conducted a Civilian Pilot Training program at the university.

The Congregation of Jesus and Mary, known as the Eudist Fathers, began the celebration of their tercentenary on March 25, the date in 1643 when St. John Eudes with a small band of volunteers, at the Shrine of Our Lady near Caen, Normandy, called down upon his nascent society the protection of her whom he called "the All Good." The first establishment of the Eudist Fathers in Canada was St. Anne's College, founded at Church Point, Nova Scotia, in 1890.

President Lescot of Haiti consecrated that republic to Our Lady of Perpetual Help.

The Catholic Conference on Industrial Problems held a meeting at

Wheeling, W. Va., March 23-24. In the closing address Bishop Swint of Wheeling said that an informed and effective Christian conscience is the only power which can bring capital and labor to a realization of their respective moral rights.

In a radio address heard throughout the world, March 22, Prime Minister Churchill of England was critical of Britain's dwindling birth rate, asserting "our people must be encouraged by every means to have large families," and declared also that religion "must never be taken from our schools."

In a collective pastoral, the hierarchy of France manifested deep concern over the lot of French workers sent into forced labor in Germany and set aside March 29 as the day on which France was to be dedicated to the Immaculate Heart of Mary.

While in England the Most Rev.

Francis J. Spellman was entertained at luncheon by Prime Minister Churchill and at the United States Embassy. He visited U. S. troops in various parts of the country and donated a substantial sum of money in support of welfare services.

In a joint pastoral letter, dated March 21, the hierarchy of Belgium vigorously opposed as "a flagrant violation of international law" Nazi confiscation of church bells to transform them "into machines of war and instruments of death," and warned that all collaboration in the seizure is "gravely illicit in conscience." The so-called Mobilization of Belgian Labor was branded as "iniquitous."

The Sacred Congregation of Rites met on March 23 to discuss the heroism of the virtues of the Dutch Redemptorist, Peter Donders, who died in 1887, and whose cause of beatification is being considered.

MARCH 28—APRIL 3

Religious Book Week was observed throughout the United States under the auspices of the National Conference of Christians and Jews, with the objective of encouraging the reading of religious literature. Fifty books each were chosen by Jews, Catholics, Protestants and a Good Will group as representative of their best books, and these were listed for general information, and placed on exhibition in various cities. A special program was held in New York, April 1, under the chairmanship of Henry Seidel Canby, editor of the "Saturday Review of Literature," and the speakers were: Rabbi Milton Steinberg, of the Park Avenue Synagogue, author of "The Making of a Modern Jew"; Princess Sapieha, author of "Polish Profile"; and Dr. George N. Shuster, president of Hunter College, member of the Gallery of Living Catholic Authors, and editor of "The World's Great Catholic Literature."

A bill to permit public school children in New Hampshire to take an hour off each week for religious

education, was killed in the House of Representatives.

Msgr. Patrick J. McCormick, acting rector of the Catholic University, announced the initial volume of an annual publication under the title, "Traditio," to contain authentic writings on ancient and medieval history, thought and religion. Contributors to the first volume of ten articles in English, French and German are educators of four universities and members of four religious communities.

The best available figures indicated that there were between 3,000,000 and 4,000,000 foreign civilian workers in Germany, with an additional 1,500,000 to 2,000,000 working prisoners.

The Catholic Students Mission Crusade held their annual rally in Washington, D. C. More than 1,000 members were addressed by Auxiliary Bishop McNamara of Baltimore and Washington, reminding them that the work of the missionaries had sown seeds of friendship for American soldiers and sailors now in foreign lands.

The Midwest Region, College and University Department of the National Educational Association held its eighth annual meeting in Chicago, with about 800 Catholic educators in attendance.

His Eminence Ermenegildo Cardinal Pellegrinetti died in Vatican City, March 29, at the age of 67, following an attack of peritonitis. Born in Camaloro, Italy, in 1876, he was ordained to the priesthood in 1898, and in 1918 was secretary to Msgr. Achille Ratti in Warsaw. When the latter became Pope Pius XI he appointed Pellegrinetti Papal Nuncio to Yugoslavia, and he was consecrated Titular Archbishop of Adana. Archbishop Pellegrinetti facilitated the Concordat between the Holy See and Yugoslavia and was created cardinal in 1937. Funeral services were held in the Church of St. Ignatius in Rome, with sixteen Cardinals of the Curia, members of the Papal Court, the Diplomatic Corps accredited to the Holy See, the Royal House of Italy and the Italian Government attending. The Most Rev. Antonio Torricini, Bishop of Lucca, the Cardinal's native see, was the celebrant of the Requiem.

The Most Rev. Francis J. Spellman, Military Vicar of the U. S. Armed Forces, visited Eire and Northern Ireland. He celebrated Mass on the First Friday in St. Andrew's Church, in Dublin, and he officiated at Benediction of the Blessed Sacrament in the open air at Armagh, before a large assembly of American troops from the various stations. Church and State dignitaries welcomed him.

The fourth centenary of the founding of the "Most Noble and Loyal City of Santiago of the Cavaliers of Guatemala" was celebrated by Mass on the site of the original cathedral of the first see to be founded in Central America, the See of Guatemala, in the present town of Antigua. The Most Rev. Giuseppe Beltrami, Papal Nuncio to Guatemala and El Salvador, pontificated. During a week's observance of the quadricentennial speak-

ers paid tribute to the spiritual, artistic and scientific achievements of the Church in colonial times. Archbishop Arellano of Guatemala attended the commemorative congress organized by the Municipality of Antigua in collaboration with the Guatemalan Geographia and Historical Society. A solemn "Te Deum" was chanted in the Plaza.

The Most Rev. Alberto Levame, Papal Nuncio to Uruguay and Dean of the Diplomatic Corps, delivered the farewell message to retiring President Alfredo Baldomir, stressing the Christian principles which had actuated his government of Uruguay, "conforming to the dictates of the founders of the country." These same principles were stressed by the incoming chief executive, President Juan Jose de Amezaga, when he addressed the joint session of Congress.

Bishop Noll of Fort Wayne replied to the article by Drew Pearson which appeared in several newspapers, denying his implication that there was collusion between the Post Office Department and the National Organization for Decent Literature in withholding second-class mailing privileges from a number of nationally circulated magazines. The Bishop's statement was inserted in the "Congressional Record" at the suggestion of Representative George W. Gillia of Indiana.

Many Catholic doctors in the Netherlands were refusing to join the Physicians Chamber and thus comply with Nazi medical ethics, which countenance murder of the insane and sterilization.

Antonio Cardoso, Argentine member of the Pontifical Academy of Sciences, died in Rio de Janeiro on March 28.

Reliable reports indicated that U. S. prisoners in Italy were generally in good health and received good care.

Under the auspices of the Committee of 250, representing the A. F. of L. and the C. I. O., a memorial and indignation meeting was held

in New York City in protest against the Soviet Government's execution of the Polish-Jewish labor leaders, Henryk Ehrlich and Victor Alter, which they declared was a political assassination and murder on fabricated charges.

In Cuba, Bishop Serantes of Camaguey warned his people against a proposed "soul clinic," instructing them not to contribute "in any way or for any motive" to its establishment or support.

The Most Rev. Joseph C. Plagens, fifth Bishop of Grand Rapids, died on March 31, at the age of 63. A native of Posen, Poland, he spent most of his life in Michigan, where he graduated from the University of Detroit in 1899. He then attended St. Mary's Seminary, Baltimore, and was ordained in 1903. As pastor and from 1924 to 1935 as Auxiliary Bishop in Detroit he became widely known for his Americanism activities among the Polish residents of the city. He was transferred to the See of Marquette in 1935 and to Grand Rapids in 1940. Archbishop Mooney of Detroit celebrated the pontifical Requiem Mass.

The fifth annual Conference on Oriental Rites and Liturgies spon-

sored by Fordham University was held in New York, April 2. Auxiliary Bishop McIntyre presided and speakers on the subject, "One Bread, One Body," were the Rev. Thomas J. McMahon, Rev. Joseph I. Ledit, S. J., and Msgr. James H. Griffiths. Three Melkite priests chanted the Divine Liturgy of St. John Chrysostom in the Arabic language at the concelebration in St. Patrick's Cathedral, April 3.

A Confraternity of Pilgrims was incorporated under the spiritual direction of Archbishop Beckman of Dubuque to spread the fame of certain shrines and their holy heroes, and "to assist the sick poor to make their pilgrimages to these hallowed places of favor and hope." The shrines include St. Anne de Beaupre and Auriesville.

The forgery of a letter attributed to Cardinal Van Roey, Archbishop of Malines and Primate of Belgium, calling upon Belgians to support the Nazis in a crusade against Communism, was exposed.

It was reported that five Catholic churches in various parts of England had been damaged from enemy bombs within a few days.

APRIL 4-10

On Laetare Sunday, April 4, it was announced that the Laetare Medal for 1943 would be awarded to Thomas F. Woodlock, associate editor of the "Wall Street Journal" and author of "The Catholic Pattern." The Very Rev. Hugh O'Donnell, president of Notre Dame, said the University "honors Mr. Woodlock as one of the most vigorous and effective apologists among the Catholic laity of America over a long period of years."

It was reported that 100,000 Lithuanians, including many young girls, had been forced into labor battalions by the Nazis and deported to Germany.

The Very Rev. Hugh O'Donnell, C. S. C., president of Notre Dame University, was again named by President Roosevelt to the Naval

Academy Board of Visitors, to meet in Annapolis April 19-22.

On April 4 the Most Rev. Francis J. Spellman, Archbishop of New York, broadcast from London the 24th annual appeal of the New York Catholic Charities.

The 19th biennial convention of the Catholic Daughters of America was held in Atlantic City. Resolutions were adopted criticizing enticing mothers of school children into war industries, protesting the omission of freedom of religion from the National Resource Planning Board program, condemning birth control and commending a Catholic movement to safeguard marriage by more strict and standardized methods of obtaining divorce in the United States.

Mrs. Thomas E. Sullivan, mother

of the five young men lost at sea on the cruiser Juneau, christened a new destroyer launched in San Francisco bearing the name U. S. S. The Sullivans.

The Holy Shroud of Our Lord was removed from the cathedral in Turin, owing to danger from air raids, and taken to a place of safety known only to King Victor Emmanuel, Crown Prince Humbert and Cardinal Fossati, Archbishop of Turin.

It was announced that 80,000 messages had been dispatched to and from all parts of the world during the preceding two months by the Apostolic Delegation in Washington. Inquiries to and from the Vatican Office of Information are dispatched free of charge and regardless of nationality and religion through the chancery offices of the dioceses of the United States which relay the message to Washington.

The Vatican Office of Information on War Prisoners instituted a special service whereby American prisoners of war in Italy, utilizing special forms, could send messages by air mail to their families in the United States.

The Soviet Government was coercing the Polish Government into recognizing Russian sovereignty over territories of Eastern Poland, by recent Soviet decree declaring all Poles deported into Russia to be Russian citizens and using these people as virtual hostages to serve as a means of pressure to make the Polish Government agree to Soviet territorial claims. These "Soviet citizens" were also deprived of Polish-American relief by this citizenship and stores of goods sent from the United States for their benefit were being "sovietized" or confiscated. Numerous protests from the Polish Embassy in Russia had been disregarded.

The Military Ordinariate of the United States stated that the number of Holy Communion of servicemen reported to it in 1942 was 3,526,282, and the number had greatly increased since the priv-

ilege of Mass up to 7:30 p. m. and the reception of Communion after a four-hour fast had been granted to servicemen in June, 1942.

The Most Rev. Prosper Durand, Vicar Apostolic of Shantung, China, was reported interned by the Japanese.

Statistics on lepers throughout the world were compiled by Sister Marie Suzanne of the Missionaries of the Society of Mary. She estimated "hundreds of thousands" in Africa, millions in Asia with 100,000 in India and over 1,000,000 in China, and 5,000 in Europe, and gave specific figures for various countries.

Leopold Ruzicka, professor of organic chemistry at the University of Zurich, was named to the Pontifical Academy of Sciences, to occupy the seat left vacant by the death of the French physicist, Edouard Branley. His selection was announced at the inauguration of the seventh academic year by the president, the Very Rev. Agostino Gemelli, O. F. M., who also welcomed the new Academician, Garcia Sineriz, vice-president of the Institute of Spain. Emanuel de Margerie, recipient of the 1943 Pius XII award, was described as "one of the deans of students of geology since he was born November 11, 1862."

Reintroduction of the cause for canonization of Bl. Rose Philippine Duchesne, R. S. C. J., was considered at a meeting of the Sacred Congregation of Rites.

In Germany the Archbishops of Cologne and Paderborn issued a joint Lenten pastoral expounding the immutable principles of Christian morality, the sixth commandment being openly flouted under Nazi rule in their localities.

The Rev. John L. Curran, O. P., U. S. Army chaplain, missing since the fall of Bataan, was announced to be a prisoner of the Japanese.

John Degnan, pioneer settler in the Yosemite Valley in 1884, died at Fresno, Calif., at the age of 88. His home was a mecca for priests

and religious, his guest house for visitors being named St. Anthony's Cabin, and on its register were names of illustrious persons from all parts of the world. Among them was Bishop Grimes of Australia who celebrated Mass in Yosemite for the first time after it became a national park.

Representative Martin J. Kennedy of New York, in a speech in the House of Representatives, urged that a U. S.-Latin American student exchange fund be included in the 1943-44 fiscal year budget of the State Department.

Mme. Chiang Kai-shek arrived in Los Angeles, and was personally greeted by Archbishop Cantwell during her stay there. She delivered an address in the Hollywood Bowl and received an ovation, as she had also at her public appearances in New York and other cities. On April 10 the honorary degree of LL. D. was conferred on her by Loyola University. In her speech of acceptance she praised the Jesuits as "the torch-bearers of freedom and the fore-runners of democracy" and for their contributions "to the advancement of human knowledge and the service they have rendered to mankind." She said: "You know that the Catholics are particularly dear to me for a Hsu of the Imperial dynasty, a forebearer of mine, was a convert to the Catholic Church and studied under the Jesuits."

In replying to a letter from Msgr. Michael J. Ready, calling his attention to the fact that the War Manpower Commission had omitted from the Index of Essential Activities religious, charitable and educational occupations, Paul V. McNutt, chairman of the Commission, stated that church activities had been added to essential activities and "would encompass all those activities which are mentioned or discussed by churches."

The Rev. Thomas H. Kerr, chaplain with the Royal Australian Air Corps, revealed that a year previous, when Japanese invasion threat-

ened Australia, preparations were made for priests to remove the Blessed Sacrament from the tabernacles and to move out at a moment's notice, carrying their vestments and altar equipment in packs on their backs, and Catholic Sisters were provided with lay garb to facilitate their withdrawal to places of safety. He had warm praise for the way Catholics among the American troops practised their religion.

At Camp Maxey, Texas, Auxiliary Bishop Dangelmayr of Dallas administered the Sacrament of Confirmation to 89 men and 7 women, among whom 24 were recent converts.

The Vatican Radio broadcast in German to Germany a statement by Cardinal Schuster, Archbishop of Milan, declaring that Italy "must not be seduced by missions against Christ," which he said "derive from one source, which is easily recognized."

Archbishop Cantwell of Los Angeles gave formal approbation to the organization of a new society to be known as the Association of the Divine Infant of Consolation, members of which would make it a practice to visit the General Hospital and watch and pray at the bedside of those who have no relatives or friends to be with them in their last hours.

By reason of a series of deaths in the family, the John Murphy Company of Baltimore, which for more than a hundred years had published and distributed Catholic books, discontinued business. Their publications were taken over by P. J. Kennedy & Sons.

Capt. Edward Rickenbacker, famous in aviation, had a reunion with the "little girl" who had sent him in the First World War a tiny crucifix which he has since carried constantly. She is now Mrs. Alice LeCain Mitchell, mother of three children, and a resident of Manchester, N. H.

A program to establish branches of the American Victory Corps in all the Catholic high schools of the Diocese of Brooklyn was announced

by Msgr. Joseph V. S. McClancy, Diocesan Superintendent of Schools.

The War Department announced the detention in a Japanese prison camp of the Rev. Albert D. Talbot, a captain in the U. S. Army Corps.

A French nun, known simply as Soeur Helene, was reported to have aided thousands of men to freedom, carrying on her work on a much larger scale than did Nurse Edith Cavell in Belgium in the First World war. Her activities prompted a concerted drive by the Nazi authorities against all Catholic convents, especially the Sisters of Charity.

The site for a new church was donated in Tegucigalpa, Honduras, by Dona Elena de Carias Andino, wife of the President, and the cornerstone of the edifice was blessed.

A committee of churchmen, including Msgr. John A. Ryan, representing the Catholics, called on Paul V. McNutt, chairman of the War Manpower Commission, to make known their concern over racial discrimination in war jobs and to urge revival of the Fair Employment Practice Committee.

On April 9 Gen. Douglas Mac

Arthur issued a statement commemorating the first anniversary of the fall of Bataan, saying: "I was the leader of that lost cause and from the bottom of a seared and stricken heart I pray that a merciful God may not delay too long their redemption, that the day of salvation be not so far removed that they perish, that it be not again too late."

A country-wide movement was begun to enroll Catholic youth in the Novena Youth Legion, a unit of the Novena Hemispheric Crusade for Victory in 1943.

Persistent rumors that there were indications of religious nostalgia in Tomas Garrido Canabal during his last illness came to naught when he died in Los Angeles on April 8, and his body was cremated. He was the organizer of the "Red Shirts" in Mexico and as Governor of Tabasco had sought to remove every vestige of religion there.

On April 9 the heroic virtues of Ven. Vincenzo Morelli, C. R., Archbishop of Otranto, who died in 1899, were considered in the cause of his beatification.

APRIL 11-17

According to word received at the United China Relief Headquarters from the Most Rev. Paul Yu Pin, Vicar Apostolic of Hanking, there were 9,000,000 persons suffering from the famine prevailing in the province of Honan, China.

The Catholic War Veterans and their ladies' auxiliaries endorsed Mrs. Thomas Sullivan, mother of the five Sullivan boys who lost their lives with the sinking of the Juneau, as the Typical Mother for 1943.

John Spiller, Assistant Attorney General for the state of Washington, filed a petition for the State Supreme Court to reconsider its decision against the constitutionality of the law permitting private and parochial children to use public school buses.

Benjamin Marsh, executive secretary of the Peoples Lobby of which the Methodist Bishop Francis J. McConnell is president, appeared before the Senate Committee on Education and Labor in Washington, asking that pending legislation for the extension of Federal aid to education be amended so that "not one cent of funds appropriated for instruction, or construction of schools, shall go to Catholic schools, or any other private schools, or for assistance to pupils in such schools." He stated, moreover, that the present war "is narrowing down into a conflict between the Vatican and the Russian economy."

The Very Rev. Martin Knauff, O. F. M., Provincial of the Santa Barbara Province of the Order of

Friars Minor, and a native of Los Angeles, died in Santa Barbara, Calif., at the age of 55. Archbishop Cantwell of Los Angeles was celebrant of the solemn Requiem Mass at St. Anthony's Seraphic Seminary, April 13.

News was received of the death in a German concentration camp of the Very Rev. Maximilian Kolbe, O. M. C., known as "Mary's Crusader" and as founder of the "City of the Immaculate," the world's largest religious community, situated outside of Cracow, Poland. His body was cremated by the Nazis.

Accompanied by Cardinals, Apostolic Nuncios and other prelates, Pope Pius XII led the procession and ceremonies of the observance of the Lenten Station at St. Peter's Basilica on April 11. The entire nave was occupied by members of the nobility and the diplomatic corps accredited to the Holy See, and the edifice was crowded with clergy, religious and laymen including many of the military service. After the intoning of the "Magnificat" and the Litanies and recitation of the special Station prayers, the ceremonies concluded with the blessing with the sacred relics of the Passion.

His Eminence Federico Cardinal Cattani-Amadori was stricken with a heart attack after celebrating Mass on April 11 and died that evening. He was born in Maradi, Italy, in 1856, and after ordination, in 1879, became Apostolic Visitor in the Abruzzi. He was then stationed in Rome as Consultor of the Congregation of the Sacraments and in 1909 was appointed Judge of the College of the Auditors of the Rota and later Secretary of the Supreme Tribunal of the Apostolic Signatura. He was created cardinal in 1935. Funeral services were held in the Church of Santa Maria in Valliella, Rome, April 15.

The Vatican radio station inaugurated a new transmission to the Most Rev. Paul Marella, Apostolic Delegate to Japan, to aid the Vati-

can Information Office to obtain information on war prisoners.

The Croix de Guerre with silver star was conferred by General Dentz, president of the French commission charged with recognizing outstanding heroism in the war period of 1939-40, on four religious of the Blue Sisters of Castres for their courage and abnegation in caring for the wounded in the Zuitdcoote hospital during the siege of Dunkerque: Mother Liguori (Marie Georges), Sister St. Francis de Sales (Lucie Ganster), Sister Isabelle (Marie Therese Gernot) and Sister Paul Marie (Noelle Bernard).

Berlin Radio reported 41 Italian chaplains killed in action, 56 wounded and 18 missing.

The controversy over the Autonomous University of San Nicolas de Hidalgo in Morella, Mexico, was settled by a decision of the district Judge which restored "the full exercise of their rights to the Rector, the University Council, the Council of Schools, the heads of the Faculties and all the Faculties and Schools and teaching staff en masse," who had been removed and successors appointed by the State Legislature of Michoacan.

The first issue of the "Catholic Mission Digest," to increase mission interest and to serve as a publication organ for new religious and missionary communities of women, was published in Detroit, with Mary T. McManus as editor.

Word was received of the capture by Japanese troops near Shasi, Hupeh Province, China, of the Rev. Roche Knopke, O. F. M., a former resident of Denver, who went to China ten years ago. Strapped to the waist, he was led through the town and forced to witness the burning of his church, mission and school. He had since been detained at Hong Kong.

Cardinal Marchetti-Selvaggiani at the commemoration of the twenty-fifth anniversary of his consecration as bishop, on April 14, received

an autographed letter from Pope Pius XII praising his zeal.

An article on Planned Parenthood, by Nathaniel W. Hicks, which appeared in "America," was printed in the "Congressional Record," with the unanimous consent of the Senate to the suggestion of Senator David I. Walsh of Massachusetts. It was entitled, "By 'Planned Parenthood' the People May Perish."

An increase in divorce in Mexico was causing great concern. "El Universal," Mexico City daily, reported a constant increase since 1936. Judge Ignacio Villalobos, in whose court 700 divorces were granted in 1941, said the rate was approximately two divorces a day, and aggravating this was a decrease in marriages.

Information was received at the national headquarters of the Society for the Propagation of the Faith that an African King, Francis Bekawura, King of the Ijaw tribe in Western Africa, adjourned his court daily for the recitation of the rosary.

In a communication to the Senate Committee on Education and Labor, the National Catholic Educational Association expressed its opposition to the Victory Corps Bill, before Congress, which "would give the United States Office of Education the power to control the curricula and activities of the secondary schools of the country during wartime."

Insinuations in the secular press that the oath taken by Spanish Bishops of "fidelity to the Spanish State" pledged their distaste for democracy, were refuted by the Rev. Jerome D. Hannon, associate professor of Canon Law at the Catholic University. "It is but a solemn expression," he said, "to reassure secular authority, of an obligation to God and conscience that no Bishop can ignore. It proves, therefore, that Bishops are patriots. That is its message, distort it as the opportunist journalist may try."

Loras College, Dubuque, was named a Ground and Elementary

Flight School by the Navy Department.

"Best Love Magazine" and "Dan Turner, Hollywood Detective" were barred from the U. S. mails as obscene.

Word was received that all Maryknoll Sisters, formerly of Dairen, Manchukuo, were interned in Shanghai, and those who staffed the various missions in the Fushun area, Manchukuo, were at their central house in Fushun.

The Most Rev. Paul Yu Pin, Vicar Apostolic of Nanking, China, arrived in the United States, to report on general conditions there and China's needs. He warmly praised America's part in the war.

April 14 was observed as Pan-American Day. Bishop Hurley of St. Augustine spoke at a Solemn Mass at Barry College, Miami, Fla., and his sermon was broadcast throughout the Americas through the office of Coordinator of the Inter-American Cultural Relations. Dr. Hector David Castro, Ambassador of El Salvador, Bishop James E. Walsh, Superior General of the Maryknoll Fathers, and the Rev. Paul F. Tanner, director of the N. C. W. C. Youth Department, addressed a special commemorative observance at Immaculata College, Immaculata, Pa.

Several priests and laymen wrote a letter to the "Catholic Herald" of London with a view to forming a circle for the discussion of the use of English in the liturgy.

George Rodgers Wood, Episcopalian Dean of Dallas, Texas, until he became a convert to Catholicism, died at St. Paul's Priory, Keyport, N. J., where he was studying to enter the Catholic priesthood.

The Sacred Congregation of the Holy Office issued an instruction, dated April 17, regarding the denunciation of pernicious books and the prohibition of their being read, which it was said should not be delayed.

A national memorial to Thomas Jefferson was dedicated in Washington, D. C., on April 13. The

Most Rev. Peter L. Ireton, Coadjutor Bishop of Richmond, gave the Benediction.

The Most Rev. Francis J. Spellman, Military Vicar of the U. S. Armed Forces, arrived in Malta, April 14, to be the guest of Lord Gort, Governor. He was also welcomed by Archbishop Caruana of Malta and on April 15 celebrated Mass in St. John's Cathedral, Valletta. He toured the island and on April 16 celebrated Mass in a typical Malta village, Attard. His Excellency said his visit was "mov-

ing, stimulating and spiritually inspiring."

With the bombing of Algiers by the Nazis on April 16, the convent of the Institute of the Franciscan Missionaries of Mary was struck and 15 nuns were killed.

On April 13 the Sacred Congregation of Rites considered the miracles proposed in the cause of canonization of Bl. Michel Garicoits, founder of the Priests of the Sacred Heart, of Betharram, France, who died in 1863 and was beatified by Pope Pius XI in 1923.

APRIL 18-24

In a broadcast over WEAJ of the N. B. C.'s system, Walter Graebner, author of "Round Trip to Russia," gave an eyewitness account of the conditions of religion in that country, and stated that while anti-religious propaganda was eased with the start of the war, competent observers regard this as a wartime expedient and believe the Communist regime in Russia is basically just as anti-religious as it ever was.

The Rev. Joseph Bouniol, a missionary priest at Algiers, was appointed by the Most Rev. Francis J. Spellman, Military Vicar of the U. S. Armed Forces, as Military Vicar Delegate for American Catholic chaplains and troops in Africa.

Msgr. Joseph Aloysius Burke, pastor of St. Mark's Church, Buffalo, was named Titular Bishop of Vita and Auxiliary to the Most Rev. John A. Duffy, Bishop of Buffalo.

Vice-President Henry A. Wallace, on a tour of Latin American countries, made a special visit to the little Catholic village of Villa Victoria, a suburb of La Paz, Bolivia, to see the Maryknoll Fathers, stationed there since August, 1942. Frs. Frederick Walker and James Flaherty welcomed him, and to them he said, "You boys are certainly doing the work of Christ."

The Rev. Joseph V. Lafleur, of the Diocese of Lafayette, was reported safe somewhere in the

Southwest Pacific, after he had not been heard from for a year. He was decorated with the Distinguished Service Cross for exceptional heroism in aiding the wounded in the Philippines.

An unsuccessful attempt at pre-publication censorship of "The Fifth Seal" by Mark Aldanov, was made by those with Communist sympathies, who claimed the book was anti-Soviet and constituted a menace to Russo-American amity. It was the May choice of the Book-of-the-Month Club.

Word was received of the safety of nine Maryknoll Sisters in Baguio, Philippines.

In an interview with the Rev. Jerome P. Holland, associate editor of "The Tablet," official organ of the Diocese of Brooklyn, Archbishop Martinez of Mexico stated that "the situation of the Catholic Church in Mexico has greatly improved during the present administration."

Mrs. Louise Finley, a Catholic pioneer, who witnessed the beginning of Christianity in Montana, died at Polson, Mont., at the age of 112.

A resolution adopted by the Polish Roman Catholic Union of America, condemning the baseless claims of Soviet Russia to large sections of Poland, reciting the cruelties inflicted upon the Polish people by both Russians and Germans, and pledging unswerving faith to the

United States and the United Nations, was published in the "Congressional Record" under the extension of remarks of Representative Thomas S. Gordon, of Illinois.

Pope Pius XII arranged for English-speaking priests to visit U. S. prisoners in Italy at Easter time.

An exhibit held at the Fribourg headquarters of the Swiss Catholic Mission revealed the extensive work of the Mission in relieving war victims, in collaboration with the International Red Cross. Religious services were provided at 124 internment camps in Switzerland, aid was given to chaplains of prison camps in Germany, books were collected for prisoners, communications were established with their families and requests transmitted to the Vatican.

Plans were being made for the observance of the third centenary of the placing of the city of Lyons, France, under "the protection of the Blessed and Immaculate Virgin Mary."

In Nice, France, fortnightly meetings were being held by Bishop Paul Remond and some twenty priests of his diocese, for the discussion of Catholic Action.

An inter-confessional conference on the family was held in Geneva, Switzerland. Over a period of a month the "fundamental cell of every society" was discussed at daily conferences. The Catholic conception of marriage was presented by Bishop Besson of Lausanne.

A motion to permit divorce on the ground that a husband or wife was dead after an absence of seven years was defeated in the Senate in Canada.

The April issue of the "Congressional Record" printed opinions of opponents to the "Equal Rights" Amendment to the U. S. Constitution pending before Congress. These included views of individuals, Catholic organizations, labor and women's groups, and indicated strong opposition.

Schools of nursing with four-year

courses leading to the degree of bachelor of science in nursing were projected at the College of Mt. St. Vincent and Manhattanville College of the Sacred Heart, New York City, classes to begin immediately after the conclusion of the academic year.

Bishop Willging of Pueblo proposed that every Catholic woman "adopt" a soldier for whom she would recite the rosary at the same hour each day.

Pope Pius XII made a third gift, 800,000 francs, for the relief of French war prisoners in Germany.

Word was received at the Vatican that all Belgian and Dutch missionaries in Northern China, including six or seven Bishops, had been interned. All missionaries in Shanghai were interned at Zi-Ka-Wei.

The State Senate of Connecticut defeated a birth-control bill, which had passed the House, permitting hospitals and physicians to prescribe contraceptives for married women.

The Vatican Radio began on April 19 a series of regular weekly broadcasts to Russia, which will "mirror Catholic life the world over and will help to facilitate the return of Russia to the one true fold." They were to be prepared and spoken by Russians.

The United States Catholic Historical Society republished in facsimile the first American novel, "Adventures of Alonso: Containing Some Striking Anecdotes of the Present Prime Minister of Portugal," written by Thomas Atwood Digges, a Catholic, of Warburton, Md., and published anonymously in London in 1775.

Good Friday observances were held throughout the nation, by proclamation of governors of many states and mayors of many towns, at military posts and by private devotion elsewhere. All major radio stations carried Good Friday programs. In New York City a scriptural drama was presented in Times Square before the statue of Fr. Duffy, World War chaplain. In San

Francisco Archbishop Mitty presided at the Three Hours' Devotion in the Civic Auditorium, and a choir of 1,200 voices sang. In Washington, D. C., the Catholic Evidence Guild conducted Stations of the Cross outdoors, in Franklin Park.

Solemn Holy Week services with the traditional procession were held in Mexican cities, and attended by large crowds.

The Nazis were giving wide publicity to the finding of the corpses of 10,000 Polish officers in a common grave near Smolensk, where they claimed they were massacred by the Russians in 1940, and the Cabinet of the Polish government-in-exile instructed its representative in Switzerland to request the International Red Cross at Geneva to send a delegation to investigate

the Nazi claims. It was recalled that 10,000 officers were among 181,000 Polish prisoners of war taken by the Russians fighting in September, 1939. The Polish Cabinet's statement denied to the Nazis "the right to draw from a crime which they ascribe to others arguments in their own defense," and recalled massacres of Polish officers by Nazis for "political offenses." The Russian Government charged that the Poles were co-operating with Germany in making the request to the Red Cross for an investigation and suspended diplomatic relations between the Russian and Polish governments. The Allies patched the breach. The International Red Cross announced it would make the investigation only if all parties concerned asked it to do so.

APRIL 25—MAY 1

On Easter Sunday the Most Rev. Francis J. Spellman, Military Vicar of the U. S. Armed Forces, celebrated Mass in the Basilica of the Holy Sepulchre, Jerusalem. He had arrived in that city the preceding Wednesday. On Holy Thursday he participated in the Holy Hour in the Garden of Gethsemane and on Good Friday led the Way of the Cross over the Via Dolorosa. He broadcast an Easter message to his faithful of the Archdiocese of New York from Jerusalem. During Easter week he visited various places in the Holy Land, including Bethlehem, Thabor, Nazareth and the Sea of Galilee.

Mrs. T. P. Siu, wife of the official Delegate of Justice of the Chinese Government, was baptized in St. Therese's Chinese Catholic Mission, Chicago, Ill., on April 25. The children of Dr. and Mrs. Siu were baptized within the last few years and Mrs. Siu then became a convert.

The Catholic Association for International Peace held regional meetings in Washington, D. C., on April 26, and in New York City on May 1. At the former the theme was "Social Justice and the United

Nations." An international order and the papal peace plan was the general theme of the latter.

The Jesuit China Missions were suffering from the internment of American Jesuits, which meant the collapse of two flourishing high schools in Shanghai and Nanking, a large parish of several thousand Catholics and the complete isolation of the Haichow and Yangchow mission districts. Three Canadian Jesuit missionaries, the Revs. Alphonse Dube, Armand Lalonde and Prosper Bernard, were killed at Fenghsien, Kiangsu.

The Siena Medal presented each year by the Theta Phi Alpha, national sorority for Catholic women, was awarded to Mother M. Katherine Drexel, founder of the Sisters of the Blessed Sacrament for Indians and Colored People, as an outstanding woman of the year.

Dr. James von Bergen, German Ambassador to the Holy See since 1920, retired and was succeeded by Ernst von Weizsaecker.

Dollenberg Day was observed by students and alumni of St. Joseph's College, Philadelphia, Pa., to welcome Capt. Fred Dollenberg, an

alumnus and one of the Army Air Corps' most decorated heroes, home on furlough.

The Very Rev. James M. Drought, Vicar General of Maryknoll, died suddenly in New York City, May 1, at the age of 46. The Requiem Mass was celebrated at Maryknoll Seminary on May 2 by Bishop James E. Walsh, Superior General.

The Catholic Library Association cancelled its meeting to have been held in Buffalo, April 30, due to wartime travel restrictions. The Rev. Andrew Bouwhuis, S. J., librarian of Canisius College, Buffalo, was elected president of the Association.

Bishop Guilfoyle of Altoona called upon his priests and people to express opposition to a bill providing for sterilization, proposed in the State House of Representatives at Harrisburg, Pennsylvania.

The threat of invasion having been lifted, after a silence of three years, church bells in England once more called people to worship.

Msr. Patrick J. McCormick, acting rector of the Catholic University of America was appointed rector by Pope Pius XII.

The invitation of Pope Pius XII to join him in prayer during the month of May for the needs of humanity and for the attainment of a just peace met with response throughout the Catholic world. From China the Most Rev. Mario Zanin, Apostolic Delegate, cabled that 10,000 seminarians were offering special prayers for the Holy Father's intention during May. In the United States members of the hierarchy relayed to the faithful the Pontiff's appeal, especially for the prayers of school children.

The institution of two new Councils of the Knights of Columbus in Delaware was celebrated by a banquet in Wilmington, at which Bishop FitzMaurice and Supreme Knight Francis P. Matthews were speakers.

The Rev. John E. Steinmuller of the Catholic Biblical Association

The first issue appeared of a four-page monthly, "Our Lady of the Snows," publication of the Oblate Fathers of Mary Immaculate, Belleville, Ill.

The Rev. T. Lawrason Riggs, chaplain of Catholic students and in charge of Catholic activities at Yale University for twenty-one years, died at the age of 55. He was the founder of the St. Thomas More Club at Yale and influential in the construction of the St. Thomas More Chapel, and was the author of several publications. The pontifical Mass of Requiem was celebrated by Auxiliary Bishop O'Brien of Hartford.

Pvt. Vernon E. Eagle, Tunisian campaign hero, who was educated in the Catholic schools of Iowa, received a five-minute ovation at the closing banquet of the 57th annual convention of the American Newspaper Publishers' Association in New York City.

Premier Robert Menzies of Australia delivered a radio address calling attention to the unfair lack of support given to Catholic schools in the Commonwealth.

MAY 28

board of revisers and editors presented to Capt. Eddie Rickenbacker, American hero of two World Wars, a revised New Testament and companion volume, "A Commentary on the New Testament." In expressing his thanks Capt. Rickenbacker commented on the aid the Scriptures had given our fighting men.

William H. Albers, president of the National Catholic Laymen's Retreat Conference, announced that the annual meeting of the Conference had been cancelled because of the war emergency, and reported large increases in attendance at retreats despite the war.

Under the auspices of the Union Femenina Catolica Mexicana associated groups throughout Mexico sponsored a Mothers' Week from May 2-10, observances coinciding

with those of National Family Week in the United States.

A Joint Committee on the observance of National Family Week, May 2-9, was formed of the Rev. Edgar Schmiedeler, O.S.B., director of the N. C. W. C. Family Life Bureau, Dr. Harry C. Munro, of the International Council on Religious Education, and Rabbi Israel Goldstein, president of the Synagogue Council of America. A letter from President Roosevelt praising the aims of the observance stated that no more important task faces the American community today "than that of maintaining the home." The Catholic Committee, in conjunction with the celebration, issued a 13-point statement on marriage and the family, emphasizing the divine institution of marriage, the permanency of the union and its prime purpose of begetting children. Letters issued by members of the hierarchy and editorials in Catholic publications appealed for a return to the old ideals of Christian family relations and warned of the dangers which threaten the security and sanctity of the home. Dr. Schmiedeler delivered two addresses on "The Christian Family," on the Catholic Hour radio programs of May 2 and May 9, over a nationwide network of N. B. C.

The Supreme Court of the United States held unconstitutional municipal ordinances which require a license fee for the sale of religious literature. Justice Douglas wrote the majority opinion of the Court, and said that the dissemination of religious literature is a type of evangelism and has claim to the guarantee of freedom of speech and of the press.

Poland Day was observed throughout the United States, with religious and patriotic services. Marking the 152nd anniversary of the signing of the Polish Constitution, President Roosevelt dispatched a message to Polish President Wladyslaw Raczkiewicz, in London, expressing "sincere and heartfelt greetings," and admiration for the Polish people

and their valiant army. Premier General Sikorski in a broadcast from London to Poland referred to his country's desire for friendly relations with Russia and said that Poland asked Russia to release the Polish men fit to carry arms, members of Polish soldiers' families and Polish children and orphans now in Russia. Prime Minister Churchill, in a message read at a celebration in London, said the sacrifices of the Polish people will be crowned by the restoration of "a great and independent Poland."

Members of the Washington General Assembly, Fourth Degree, Knights of Columbus, held their 3rd annual observance of Pan-American Night on May 3rd. The speaker was Carlos A. Siri, editor of "Noticias Catolicas," who had just returned from a journey through 18 Latin American countries. He said when Catholics realize that they constitute an overwhelming majority in 21 nations of this hemisphere and "that they possess in common the only solution for all the problems of the present moment, the hour of collaboration through solidarity will be near." The chairman was Dr. Hector David Castro, Ambassador of El Salvador, and representatives of various other embassies and legations of Latin-American countries were present.

On May 4 a general assembly of the Sacred Congregation of Rites discussed the miracles proposed in the cause of canonization of Bl. Frances Cabrini, foundress of the Missionaries of the Sacred Heart, beatified in 1932. The same meeting also considered the issuance of a decree that it is safe to proceed with the cause of beatification of Ven. Alix Le Clerc, foundress of the Augustinian Regular Canonesses of the Congregation of Our Lady.

The Rev. Vincent McNabb, O. P., was reported seriously ill with cancer of the throat, but able to take liquid nourishment and say Mass almost daily. He continued his activities, including talks in Hyde Park for the Catholic Evidence

Guild, and said, "I am dying very cheerfully. . . . I have been preparing for this all my life."

The National War Service Act, which would employ Selective Service practices to draft men and women for compulsory labor in war industries, was vigorously opposed by the Administrative Board of the National Catholic Welfare Conference. A letter from William F. Montavon, director of the N. C. W. C. Legal Department, sent in behalf of the Board to the Senate and House Committees on Military Affairs, said: "To enact this bill would be an invasion of traditional civil liberties that is not supported by a consideration of the facts. It would destroy national morale and weaken, not aid, the war effort."

The Japanese-controlled radio in the Philippines announced in a broadcast that the present system of education in the Philippines was to be scrapped in favor of schooling according to the Japanese imperialist policy.

Three British prisoners of war escaped into Vatican City from the Celio hospital, Rome. They were taken to the papal police and negotiations were under way for their exchange. Previously Seaman Albert Penny, who escaped to Vatican territory from Italy, was formally exchanged for an Italian prisoner of war.

At a reception given in his honor by the Newman Association in London, the Very Rev. Robert I. Gannon, S. J., president of Fordham University, announced a Fordham scholarship for a British student. This will entitle a British student of either sex, at the end of a university course, to a two-year course at Fordham University School of Social Service.

Msgr. Michael Sullivan, pastor of St. Rose's Church, Paso Robles, received the approbation of twenty-six members of the hierarchy to his plan for the Blessed Virgin's "Army of Prayer," which he inaugurated in his parish during March, and which had since been adopted in

many dioceses. All that is required for enlistment is daily recitation of the rosary, at a specific time, for a member of the armed forces.

At an Australian Military Hospital, a 32-year-old wounded soldier told a Redemptorist priest that he had been a Communist and fought on the side of the Leftists in the Spanish Civil War, that he believed he was going to die and asked his help. The priest prayed for him to the Little Flower and before he died the soldier professed his belief in the Catholic faith and as a convert received conditional baptism.

The first New York Regional Convention of the American Catholic Historical Association was held in New York City, May 8. Discussion was on "The Catholic Historian and the Post-war World." The principal speakers were the Rev. G. G. Walsh, S. J., editor of "Thought," Ross J. S. Hoffman, of Fordham University, and Herbert C. F. Bell, of Wesleyan University.

In an article in the May issue of "The Sign," entitled "Second Front Menace," the Rev. John F. Cronin, S. S., authority on labor matters, gave evidence that the spread of Communist power in vital industries constituted a national menace, which "should not be hidden by a conspiracy of silence." He advocated a counterattack in the ranks of labor through "intelligent use of ordinary parish facilities" to install reliable leaders and effect decent union policies.

The annual award of the Corrections Committee of the Council of Social Agencies for outstanding services in the correctional field of criminal justice was given to Assistant Secretary of State G. Howland Shaw, president of the National Conference of Catholic Charities. Presentation was made by Attorney General Francis Biddle on May 8.

Lt. Peter G. C. Dickens, British naval officer, and Catholic great-great-grandson of Charles Dickens, was awarded the Distinguished Service Cross and Member of the Brit-

ish Empire for courage in daring sweeps off the coasts of Netherlands and Norway.

Bishop Sweeney of Honolulu presided at the annual Teachers' Institute held at Sacred Hearts Academy, Kaimuki, Hawaii, attended by 160 priests, Brothers and nuns of five teaching communities, which conduct the 17 Catholic schools in the Territory.

The Catholic Bishops of Belgium and Netherlands launched another protest against the German practice of forcing Belgian and Dutch women to work in the Reich.

In the Netherlands subsidies for various educational institutions, such as private preparatory schools and a Catholic library and reading room, were cancelled by the Nazi municipal authorities at The Hague.

A solemn pontifical Mass for Victory was celebrated at Kelly Field, San Antonio, by Bishop FitzSimon of Amarillo, with Archbishop Lucey of San Antonio presiding, and 27,000 servicemen from neighboring points and civilians attending.

A "League for Victory," designed to enroll the nation in a prayer crusade exacting a rosary a day and Communion once a month, was inaugurated at St. Andrew's Church, Erie, Pa., May 2, with the indorsement of Bishop Gannon of Erie. Following the preaching of the victory crusade by the Rev. John T. Gallagher, who is promoting it, 1,802 pledge cards were signed at all the Masses. Each member must mail a card monthly indicating that the pledge has been fulfilled.

The body of St. Dominic was transferred from its monumental tomb to a specially constructed

bomb-proof shelter below the Dominican church in Bologna, Italy.

The fifteenth anniversary of the founding of the Mary's Day movement was observed in Brooklyn by a solemn pontifical Mass celebrated by Bishop Walsh of Charleston, and in New York by a Mass celebrated by Auxiliary Bishop McIntyre of New York in St. Patrick's Cathedral, at which some 5,000 received Holy Communion.

Invitations were dispatched by the Catholic Hospital Association of the United States and Canada to the Catholic hospital Sisterhoods of South and Central America to visit the United States for a year of study and conference.

The memory of Ignace Paderewski was honored by the California Shipbuilding Corporation in the naming of one of its liberty ships for him.

The 17 American missionaries bound for the Vicariate of Basutoland and taken prisoners from the Egyptian ship Zam Zam in 1941 when the vessel was sunk in the South Atlantic, were reported in Nazi concentration camps, in an announcement made by the Society for the Propagation of the Faith.

The silver jubilee of the Mexican Youth of Catholic Action was observed by an inter-parish congress in Mexico City, during which emphasis was placed on labor problems. A Requiem Mass for the souls of deceased members was offered during the congress, a corporate Communion Mass was celebrated and a pilgrimage was made to the Sanctuary of Our Lady of Guadalupe.

MAY 9-15

On Mother's Day the medal awarded annually by the National Catholic Conference on Family Life was bestowed on Mrs. Leo A. Dehner, of Burlington, Ia., proclaiming her the "Catholic Mother of 1943." Mrs. Dehner is the mother of two priests and a nun, and three others of her eight children were in the

U. S. armed service. Her sons, Frs. Eugene and Lambert Dehner, were deacon and subdeacon, respectively, at a pontifical Mass celebrated by Abbot Martin Veith, O. S. B., president of St. Benedict's College, Atchison, Kans., in the Dehners' parish Church of St. John, May 9. Mr. and Mrs. Dehner and their fam-

ily were present in the sanctuary. The presentation of the medal was made by Bishop Rohman of Davenport in the parish auditorium, following May devotions that evening.

More than 700 officers and men received Holy Communion in a body at the annual Regimental Mass of the Sixty-ninth Regiment, New York Guard, May 9, celebrated by the Very Rev. Aloysius Dineen, pastor, in the Church of the Holy Innocents, New York City.

The 4th annual meeting of the Catholic Committee of the South was held at Biloxi, Miss., May 9-10. Bishop Gerow of Natchez celebrated the opening pontifical Mass, at which Auxiliary Bishop Fletcher of Little Rock preached the sermon. The principal speaker at the meeting was Richard Reid, editor of "The Catholic News." The annual C. C. S. award was made jointly to Auxiliary Bishop O'Brien of Chicago, president of the Catholic Church Extension Society, and to Bishop Kelley of Oklahoma City and Tulsa, as founder of the Society.

Statistics on the nationality of the population of Eastern Poland, compiled by KAP, Polish Catholic Press Agency, were not in agreement with Soviet claims that the area is "racially Russian," 5,247,000 Poles constituting the majority of the population, according to figures based on a pre-war census.

The Very Rev. Arthur Hughes of the White Fathers was appointed Vicar Delegate for the Middle East by the Most Rev. Francis J. Spellman, Military Vicar of the U. S. Armed Forces.

The Dionne Quintuplets on their first trip to the United States were accompanied by their parents and four of their brothers and sisters, and Bishop Nelligan of Pembroke, the diocese in which their home is situated. Bishop Nelligan, who is also principal Catholic chaplain of the Canadian Armed Forces, celebrated Mass each day going and returning on the train, a portable altar being erected in the observa-

tion car. The Quints' brother Daniel served Mass, and all the family received Holy Communion; each evening they said prayers together. On Sunday, May 9th, Bishop Nelligan celebrated Mass for the family in the private chapel of Bishop O'Connor of Superior and spoke to the children on the significance of Mother's Day. In the afternoon the Quints launched five ocean freighters in the yard of Walter Butler, Shipbuilders, Inc., setting a new world's record for multiple ship launchings. The ships were launched in order by Annette, Cecile, Emilie, Marie and Yvonne, the program lasting four hours. Admiral Emory S. Land, head of the Maritime Commission, and Rear Admiral Howard I. Vickery spoke, and the crowd was estimated at 18,000.

Thousands participated in a triduum in celebration of the centennial of St. Francis Xavier's Church, linked with St. Louis University, St. Louis, Mo., since its establishment. The altar-stone dates back to 1663 and it is believed Fr. Marquette used it on his great voyage of exploration.

It was reported that Bishop Martin of Le Puy declared in a sermon that "all the Bishops of France disapproved the deportation to Germany of French workers."

More than 20,000 members of the New York Archdiocesan Union of Sodalties of the Immaculate Conception marked World Sodality Day by attending rallies dedicated to the Immaculate Heart of Mary, Our Mother and Queen of the World.

The Most Rev. Alonso Escalante, M.M., recently designated Vicar Apostolic of Pando, Bolivia, was consecrated Titular Bishop of Sora, May 9, in the Basilica of Our Lady of Guadalupe, Mexico. Archbishop Martinez of Mexico was the consecrator, and the co-consecrators were Coadjutor Bishop Garriga of Corpus Christi and Auxiliary Bishop Donnelly of St. Louis.

The Chicago regional conference of the Catholic Association of International Peace was held at Rosary

College, River Forest, Ill., dedicated to "Unity in Peace after Victory." Archbishop Stritch gave an address on the work of the American Bishops' Committee in popularizing the papal peace program.

Gen. Enrique Penaranda, President of Bolivia, on a visit to Washington, D. C., attended a Mass, May 9, in the Cathedral of St. Matthew the Apostle, at which was read a telegram of welcome on behalf of the Archdiocese of Washington, from Archbishop Curley of Baltimore and Washington.

Auxiliary Bishop McIntyre of New York celebrated Mass in St. Patrick's Cathedral, May 9, for members of the New York Post Office Holy Name Society, and 4,000 postal workers attended and received Holy Communion.

A wreath was placed on the statue of St. Joan of Arc in Meridian Hill Park, Washington, D. C., by French delegations of Gen. De Gaulle's Fighting French and Gen. Giraud's North African Army, led respectively by Philip Baudet and Gen. Emile Bethouart, after attendance at solemn Mass, May 9, in the Cathedral of St. Matthew the Apostle, in honor of Joan of Arc Day.

In the May issue of "Ecclesia," published by the Vatican Office of Information, it was indicated in an article entitled, "If the Pope Wishes," that grave difficulties were hindering the Holy See's efforts in behalf of victims of war.

It was revealed by KIPA, Swiss Catholic news agency, that a decree issued by the Government of Croatia, ordering all Jews, including Catholic Jews, to report to the police, was withdrawn following Catholic protest against it, led by Archbishop Stepinac of Zagreb.

The privilege of the altar, granted to all priests for a year following May 13, 1942, in honor of the silver episcopal jubilee of Pope Pius XII, was extended to June 29, inclusively, as announced by decree of the Sacred Penitentiary. By this privilege a plenary indulgence ap-

plicable to the souls in purgatory could be gained by all priests of offering Mass at any altar.

An official report compiled by the Rev. Terence P. Finnegan, Army chaplain, concerning the murders and subsequent burial of two priests and two nuns of the Marist Mission at Ruayatu, Guadalcanal, was received at the Marist Seminary, Washington, D. C. Frs. Henry Oude-Engherink, of the Netherlands, and Arthur Duhamel, of Lawrence, Mass., and Sisters M. Sylvia, of France, and M. Odilia, of Alsace-Lorraine, were bayoneted to death by the Japanese when they refused to carry a message to the U. S. Marines stating that the Japanese force was overwhelming and resistance was useless. Fr. Finnegan led a small detail in March commissioned to restore the mission, disinter the bodies and rebury them in front of the mission. Though the chapel had been desecrated, vestments torn and statues smashed, the natives had saved the tabernacle, chalices, ciboria and ostensoria, hiding them in the jungle, and they safely returned them to Fr. Finnegan. The battered bodies of the martyred missionaries were found buried in a native house five miles distant, and removed to the restored mission chapel, after celebration of Mass attended by the natives in great numbers.

The 7th Archdiocesan Congress of the League of Catholic Women in Boston was attended by over 2,000 women delegates from all parishes. A resolution was passed condemning in principle "any conscription or regimentation of our American women." A message from Cardinal O'Connell reminded the League of its unique purpose to hold aloft Christian ideals and said: "If women lose the ideal, the men are lost with them."

Observance of the 150th anniversary of the founding of the Diocese of New Orleans opened May 11 with a civic reception at the Municipal Auditorium, and closed May 12 with a solemn pontifical Mass

celebrated by Archbishop Rummel of New Orleans, in St. Louis Cathedral, at which the sermon was preached by Archbishop Lucey of San Antonio. Among the speakers at the civic reception was Bishop Jeanmard of Lafayette, who represented the clergy of the archdiocese and is the only native of Louisiana who has been elevated to the hierarchy. Suffragan Bishops of the New Orleans archdiocese and several other members of the hierarchy were present at the celebrations. The Diocese of New Orleans was erected in 1793 by Pope Pius VI at the request of King Charles IV of Spain, and had 22 priests, 22 parishes and a population of 44,000. The area comprised what now constitutes ten states in the Mississippi Valley, parts of five other states and all of Florida, this being since partitioned into 27 archdioceses and dioceses having a Catholic population of nearly 3,000,000 persons. It has existed under five flags and is the oldest See in the United States except Baltimore, which antedates it by four years. Messages of congratulation from Pope Pius XII and the Most Rev. Amleto Cicognani, Apostolic Delegate to the United States, were read at the pontifical Mass, the Holy Father imparting his Apostolic Benediction.

Establishment of the William J. Kerby Foundation at the Catholic University of America, in memory of the late Msgr. William J. Kerby of the University, was announced. It was sponsored by a group of Msgr. Kerby's friends and former students and was to include as trustees men and women in all parts of the country. Publication of the unfinished notes of Msgr. Kerby on sociology and reprinting of various writings of his which merit perpetuation was planned, and the sponsors hoped to establish an endowment fund for the training of leaders for the social reconstruction period after the war.

The McMillan Bill permitting school boards to allow pupils in public schools, having the written

consent of their parents, to be absent an hour each week to receive religious instruction, was passed by the California Senate and signed by Governor Earl Warren, to become effective July 1.

Word was received that the Rev. William Cummings, M. M., of San Francisco, serving as a chaplain to American troops in Bataan, had been taken prisoner after the fall of the Philippines and was in an internment camp.

As part of the celebration of their 45th anniversary, Jamaica's Council of the Knights of Columbus arranged a gathering in Jamaica, N. Y., of several hundred Protestants, Jews and Catholics, who were addressed on various aspects of post-war problems by a speaker representing each body, their remarks being based on belief in God and the obligations to our fellowmen resulting therefrom. The speakers were: Miss Frances Perkins, Secretary of Labor; Edward Lazansky, Jewish leader; and Dr. Charles P. O'Donnell, formerly of De Paul University.

The German Bishops' protest against Nazi persecution of the Catholic Church in invaded countries was printed in the "Congressional Record" at the request of Representative Martin J. Kennedy of New York and broadcast to Italy, May 14, by Representative Thomas D'Alesandro, of Baltimore.

The Nazi administration in Western Poland issued orders to destroy all documents relating to the treatment of the Polish population there.

Sole survivor of the Iceland plane crash which brought death to Lt. Gen. Frank M. Andrews, commander of U. S. troops in Europe, the Most Rev. Adna Leonard, Bishop of the Methodist Church, and twelve others, was Sgt. George A. Eisel, of St. Mary's parish, Columbus, O. Funeral services were held at the Reykjavik Cathedral for the two Catholic members of the military party killed in crash: Capt. Joseph T. Johnson, the pilot, and Sgt. Paul H. McQueen.

On May 16 the silver jubilee of the enactment of the Code of Canon Law was inaugurated, under the joint auspices of the Catholic University of America and the Canon Law Society of America, by a pontifical Mass celebrated in the National Shrine of the Immaculate Conception, Washington, D. C., by Bishop Leech of Harrisburg. The sermon was preached by Msgr. James H. Griffiths, vice-chancellor of the Diocese of Brooklyn, who said the sacrifices of the war will be in vain unless the peace has for its "infrangible cornerstone" the eternal law of God. The year's celebration was to include a series of lectures on Canon Law for Catholic laymen in important centers and a number of addresses at law schools.

Gen. Enrique Penderanda, President of Bolivia, who was making a tour of United States defense centers, while in New York attended Mass at St. Patrick's Cathedral, was tendered a dinner by the Pan-American Society at which the Most Rev. John F. O'Hara, Military Delegate, delivered the address of welcome, visited Maryknoll and was given an honorary degree of Doctor of Laws by Fordham University.

The Most Rev. Paul Yu Pin, Vicar Apostolic of Nanking, China, on a visit to the United States, was guest of honor in New York City at a reception, May 16, at Manhattan College, which conferred on him the honorary degree of Doctor of Laws, and at a reception tendered him by Belgian Catholics now in the United States. In Washington he appeared before the House Immigration Committee to urge their favorable consideration of a proposal to repeal the Chinese Exclusion Act.

Presentation of the Mendel Medal was made by the Very Rev. Edward V. Stanford, O. S. A., president of Villanova College, to Dr. George Sperti Sperti, inventor and research scientist, for his outstanding work as a Catholic scientist.

The program of the 33rd annual convention of the Catholic Press Association, held in Toledo, Ohio, May 20-21, included 16 sessions at which 29 speakers were heard. Members of the hierarchy participating were: Bishop Alter of Toledo, host to the convention, Bishop Gannon of Erie, Bishop Noll of Fort Wayne, Bishop Gorman of Reno, Coadjutor Bishop Hoban of Cleveland and the Most Rev. Paul Yu Pin, Vicar Apostolic of Nanking. Attention was directed to signs of a systematic and implacable campaign against the Catholic Church both here and abroad, which was denounced "especially at this critical moment" by the C. P. A. which demanded that all organs of opinion in this country, secular and religious, "respect the sincerity of our efforts to assist the Government and the nation in present emergency." This action came at the end of the convention, and reaffirmation was made of loyalty to Pope Pius XII and support of his efforts to bring back peace and tranquillity to this afflicted world.

The Vatican Office of Information was sending to Washington regular lists of American prisoners of war in Italy, and was continuing its efforts to obtain direct news of prisoners of war in Russia and Germany but was as yet not permitted official correspondence with them.

The Vatican Radio broadcast to Germany the Pope's views on peace, which the Holy Father said must give to every man "his freedom and personality, his rights and religion."

The rights of Catholic education in Britain were strongly upheld in a meeting between representatives of the hierarchy of England and Wales and of the government, apropos of the government's plan for the reorganization of the national system of education. Instead of the present "dual system" under which denominational schools are able to function apart from the

state schools, it was proposed by the "progressives" to establish a uniform system which would be crippling to Catholic schools. At the close of the meeting the Catholics declared they would never give up their schools and would resist by all lawful means any threats to the existence of Catholic education.

Pope Pius XII sent \$2,500 to the governor of the Isle of Malta, the Earl of Granville, for the benefit of internees, irrespective of race and religion.

The Catholic University of Nijmegen and the Catholic Trade University at Tilbury, Netherlands, closed down rather than continue operations under the restrictive measures imposed by Nazi authorities.

It was reported from Egypt that attendance at the Catholic churches was so great due to war conditions that the priests celebrated three Masses every Sunday, and noon-day and evening Masses drew great crowds. Growth of the Latin Catholic population at Meadi, a suburb of Egypt, necessitated the organization of a new parish there.

Through Cardinal Maglione, Papal Secretary of State, Pope Pius XII sent to the Most Rev. Jose Beltrami, Papal Nuncio to El Salvador, a message of thanks for the gold heart sent him as a memento of the First National Eucharistic Congress there and his blessing for all those who "cooperated in the filial tribute."

On May 18 Msgr. Edward J. Flanagan, founder of the Boys Home at Boys Town, Neb., opened the session of the House of Representatives with prayer.

News was received that air raids in Germany had perhaps destroyed Muenster Cathedral and had damaged several Catholic churches in Mannheim.

The Day of the Parish Missions was observed in Havana and it was reported that from October, 1942, to April, 1943, 24 priests had preached 160 missions in the arch-

diocese, resulting in 364 adult baptisms, 2,448 First Communions and 1,864 marriages regularized. A series of celebrations in Havana of the episcopal silver jubilee of Pope Pius XII closed with a two-day assembly in the auditorium of the Academy of Sciences, attended by ecclesiastical and civil authorities.

The first Popular Week of Catholic Social Studies in Colombia was held in Bogota, and important resolutions were adopted toward making Colombian Catholic syndicalism a model of organization for the technical civic and moral education of the peasant.

Social reforms which he would incorporate in the Constitution of 1871 were proposed to the Senate of Costa Rica by President Caldeon Guardia in May, 1942, and the bill was pending. Texts of the articles and amendments were forwarded by the President to Pope Pius XII who manifested his "august satisfaction with the step taken by His Excellency the President, with strictly Christian and Catholic spirit, to establish in that nation the foundations of the true and solid social peace which only Christian principles can bring." This message was conveyed by Cardinal Maglione, Papal Secretary of State, and the Holy Father imparted to President Guardia his papal blessing and conferred on him the Grand Cross of Pius IX.

The first Mexican Franciscan Tertiary Congress was held in Mexico City. Senor Jose Vasconcelos, former Minister of Public Education and later rector of the National Autonomous University, spoke on "The Franciscan Idea in the Conquest of America." His participation in the Congress gave support to the rumor that he had become a member of the Third Order. Other talks were given on St. Philip of Jesus, Mexican Franciscan and the first martyr of Japan, Fray Junipero Serra, Franciscan missionary to the Indians, and Gonzalo Ximenez de Cisneros who as Fray Francisco was confessor of

Queen Isabella and later became Archbishop of Toledo.

Presentation of the Laetare Medal to Thomas F. Woodlock, contributing editor of the "Wall Street Journal" and author of "The Catholic Pattern," took place at Manhattanville College of the Sacred Heart on May 17. Auxiliary Bishop McIntyre of New York presided, and the Rev. John J. Cavanaugh, C. S. C., read the citation for "conspicuous achievement in letters, social service and the literature of business."

President Roosevelt appointed Rt. Rev. Msgr. Francis J. Haas, dean of the School of Social Science at the Catholic University of America, chairman of the new Committee on Fair Employment Practice.

Word was received from Shanghai that the 11 American Mary-

knoll Sisters reported interned there were staying with the Religious of the Sacred Heart and apparently free within the city.

The Rt. Rev. Msgr. Vincenzo Santoro, Assessor of the Sacred Congregation of the Consistory, died May 21 when he was stricken with coronary thrombosis. Born in 1886, he was ordained in 1912 and had held many posts in the Consistorial Congregation. He was secretary of the conclave which elected Pope Pius XII, this post implying elevation to the cardinalate at the first public consistory convoked by the new Pontiff.

On May 18 the Sacred Congregation of Rites considered miracles proposed in the cause of beatification of Ven. Marie Therese de Soubiran, foundress of the Sisters of Mary Auxiliatrice, who died in 1889.

MAY 23-29

A bill, Senate 637, pending before the Senate Education and Labor Committee, "to authorize the appropriation of funds to assist the states and territories in more adequately financing their systems of public education during emergency and in reducing the inequities of educational opportunities through public elementary and secondary schools," was opposed by the Administrative Board of the National Catholic Welfare Conference as a measure of federal control of education. In a letter to Senator Elbert D. Thomas, of Utah, chairman of the Senate Committee, Msgr. George Johnson, director of the N. C. W. C. Educational Department stated: "The Catholic position is one of opposition to any measure for federal aid in education that would (a) interfere with local control of the purposes and processes of education, and (b) fail to make mandatory the inclusion of Catholic schools in its benefits."

About 400 converts, as a result of the past year's work of the Brooklyn Diocesan Apostolate for the Instruction of Non-Catholics, were confirmed by Bishop Molloy of

Brooklyn, and the preacher at the ceremonies was a former Jewish sailor, now the Rev. Arthur B. Klyber, C. Ss. R.

The golden jubilee of their establishment in the United States was being celebrated by St. Joseph's Society of the Sacred Heart. A special edition of their publication, "The Colored Harvest," commemorated the anniversary. In 1871 the Society, founded by Cardinal Vaughan, Archbishop of Westminster, sent its first band of five missionaries from Mill Hill, England, to Baltimore, where they were placed in charge of Colored Missions. In 1888 the first seminary was established here, and in 1893 Cardinal Vaughan agreed to a separate institution of the Josephite Fathers in the United States.

The fifth annual Solemn Memorial Field Mass as a Catholic tribute to the War Dead of All Wars was celebrated at Arlington National Cemetery, May 23, with the Most Rev. William T. McCarty, C. Ss. R., Military Delegate, presiding and preaching the sermon, later printed in the "Congressional Record," and more than 6,000 persons

attending. The Washington General Assembly, Knights of Columbus, sponsored the ceremony, and a plaque, to be placed in the trophy room as a special memento, was presented to Bishop McCarty by the Catholic Central Verein and the National Catholic Women's Union.

A reception was given the Most Rev. Paul Yu Pin, Vicar Apostolic of Nanking, by the Catholic women of New York, nearly 1,000 attending. In his address Bishop Yu Pin said that due to the "great contribution which Chinese Catholics have made to the war effort," the Catholic Church is increasingly popular in Free China and daily strengthening itself.

The New York Chapter, Knights of Columbus, made a protest to Warner Brothers, producers, against the film, "Mission to Moscow," on the grounds that it is a "misuse of the most common medium of entertainment in our country to spread propaganda on behalf of the atheistic, communistic minority in control of Russia."

The 400th anniversary of the death of Nicholas Copernicus, renowned Polish astronomer and scientist, was celebrated by American scholars in New York City at a special ceremony at which a message from President Roosevelt was read and among several speakers the Rev. Michael Ahearn, S.J., senior professor of science at Weston College, spoke on behalf of Catholic scientists. In Milwaukee 76 civic, fraternal and religious Polish-American organizations convened to pay homage to the "father of modern astronomy," under the chairmanship of the Rev. Raphael N. Hamilton, S.J., dean of Marquette University Graduate School. At Laval University, Quebec, a special gathering paid tribute to Copernicus, the Very Rev. Canon Cyrille Gagnon, Vice-Rector, speaking in praise of him and of the Polish nation.

From China it was reported that in some sections the absence of wine would soon make impossible

the continuance of the celebration of Mass. Houses of the Paris Foreign Mission Society and of the Jesuits had been requisitioned by the Japanese.

From India it was reported that 2 Bishops and 120 priests were confined in a single concentration camp, but had the privilege of perpetual adoration.

News from France indicated a possible rise in anti-clerical propaganda there, as witnessed by criticism which "Aujourd'hui" leveled against statements of Cardinal Lienart, Bishop of Lille, and Cardinal Suhard, Archbishop of Paris, accusing them of obstructing the government program.

The original deed to the site of St. Francis Xavier's first chapel in Japan, in ancient Chinese characters and dating from 1552, discovered by Fr. Villion of the Foreign Missions in Paris, who acquired the site of the chapel, at Daidoji, Yamaguchi, was given to the Society for the Propagation of the Faith at Lyons, France.

Crown Prince George of Saxony, a soldier in the First World War, who entered the Society of Jesus in 1925 after ordination to the priesthood in 1924, died at the age of 51.

Decrees proscribing the rights of Jews in Czechoslovakia were vigorously protested by the Catholic Bishops of Slovakia, of which country Msgr. Tiso is the head, in a pastoral letter read in all the churches of the country, March 21, according to a report just received. The Bishops, moreover, insisted upon their right to baptize Jews who wish to receive Baptism and that those so baptized enjoy full equality.

The Most Rev. William Godfrey, Apostolic Delegate to Great Britain, who is the unofficial delegate of the Holy See to governments-in-exile in London that had peacetime representatives at the Vatican, was appointed Charge d'Affaires to the Polish Government-in-exile. Archbishop Filippo Cortesi, resi-

dent in Rome, continued in his post of Papal Nuncio to Poland.

Pointing out that there is nothing to prevent the office of Lord Chancellor being held by an atheist, agnostic or a member of any religious body except the Catholic Church or an adherent of the Jewish faith, Lord Hemingford, Anglican peer, sought to remove the last of Catholic disabilities in England by introducing a motion in the House of Lords to permit a Catholic or a Jew to become Lord Chancellor. The present Lord Chancellor, Lord Simon, said that introduction of this "old item of controversy" would be dangerous to national unity, and Lord Hemingford withdrew his motion, but stated that the present archaic position "might lead to much more serious strife" if Catholics were not the "very good and patriotic citizens that they are." The leading Catholic peer, the Duke of Norfolk, thanked Lord Hemingford for having raised the question.

The Most Rev. Albert Oderic Timmer, O. F. M., Vicar Apostolic of Luanfu, died at the age of 83, in China, where he had served the missions with great success since 1883, being one of the first missionaries sent from the Franciscan Province of Holland. He remained at his post during the Boxer Rebellion in 1900, was consecrated bishop in 1901 and ordained the first Chinese priests in 1903.

The 100th anniversary of the return of Catholicism to Norway was marked by the Norwegian colony in Rome with a Mass celebrated by Cardinal Fumasoni-Biondi at the altar of the Norwegian patron saint, in the Church of San Carlo, and a private audience with the Holy Father.

Pope Pius XII received in farewell audience Diego Von Bergen, Germany's Ambassador to the Holy See for 23 years.

The Rev. Herbert Vandenberg, C. M., who escaped from the Japanese invaders of Kiangsi, China, told

over the "March of Time" radio program of unbelievable cruelties inflicted on the Chinese people and Catholic missionaries of the province for aiding American fliers, after their raid on Tokyo.

Marking the fifth centenary of St. Bernardine of Siena, a cycle of ceremonies centering in towns connected with his life was opened on May 23 in Aquila, where he died May 20, 1444. He was born at Albizeschi, a Sienese town, became a Friar Minor and is often called the "Apostle of Italy." Pope Pius XII addressed a special letter to the Bishops of those dioceses connected with the saint, praying that through the intercession of St. Bernardine the Christian spirit may permeate men's minds.

All the Missionary Sisters of the Society of Mary stationed in the southern Solomon Islands were reported safe in Australia, New Zealand and New Caledonia.

The cause of beatification of Placido Riccardi, O. S. B., who died in Rome in 1915, was discussed at a preparatory session of the Sacred Congregation of Rites, May 25, for consideration of his heroic virtues.

Victims of a train wreck on the Pennsylvania Railroad, at Delair, N. J., received the last rites from the Revs. Raymond J. Kavanagh and Cletus Moran who with the aid of flashlights found the injured and dying among the wreckage. Fourteen persons were reported killed and 89 injured.

An annual grant of \$50,000 for 20 years to assist Laval University, Quebec, to erect a School of Hydro-Electric Engineering, was unanimously voted by the Quebec Legislature.

Sacred Heart Junior College made its annual award of a gold medal for Catholic Action to Michael Wohr, widely known leader in the work of the Central Verein. The medal was presented at the College's commencement exercises, May 26, by Bishop Winkelmann of Wichita.

The Catholic Conference on Industrial Problems held a meeting in Erie, Pa., May 25-26. At the dinner concluding the Conference sessions Bishop Gannon of Erie spoke on "The Encyclicals — Today and Tomorrow," warning against the menace of Communism to the post-war world.

The American Women's Unit for War Relief gave a reception in New York City in honor of the Very Rev. Robert I. Gannon, S. J., president of Fordham University, just returned from Great Britain. Fr. Gannon spoke on his recent experiences in England and Ireland.

Alfonso Merry del Val y Zulueta, the Marquis of Merry del Val, one of Spain's most brilliant diplomats, who had served as Minister in Tangier and in Brussels and as Ambassador to London, died at San Sebastian, May 26, at the age of 79.

The Supreme Court of the State of Washington denied a petition of the State Attorney General's office for a rehearing of the 1941 school bus law which had been held unconstitutional. Commenting on the Court's decision, Bishop Shaughnessy of Seattle said it has in effect raised along "the state highways the sign, 'Don't Give a Catholic School Child a Ride.'"

Charges made over the Nazi-controlled Paris radio that the Catholic Church was responsible for starting the present war were denounced as "propaganda" by the Vatican radio, which made public a letter of Pope Pius XII to the German hierarchy comforting them in their afflictions and encouraging them to hope for better times, and cited the Pope's peace efforts.

Survivors from the Centaur, a hospital ship torpedoed by the Japanese, included Eleanor Savage, a Catholic, sole survivor among 12 nurses. On a raft that drifted 36 hours off the Australian coast, she led the recitation of the rosary and invoked the intercession of the Lit-

tle Flower of Jesus and St. Christopher, and when finally sighted by an airplane all the survivors joined with her in prayers of thanksgiving. Several non-Catholics among those on the raft afterwards received instructions in the Catholic faith.

The Rev. John P. Boland of Buffalo, former chairman of the New York State Labor Relations Board, addressed the convention of Hospital Associations in New York City, urging the need for a continuance of privately administered hospitals and of the cooperative relationship existing between private and government-owned institutions.

Reports appearing in the secular press of a peace proposal presented by Pope Pius XII, acting in behalf of Italy, to Archbishop Spellman, Military Vicar of the U. S. Armed Forces, were declared in Vatican circles to be unfounded and "fantastic."

The national convention in Mexico City of Accion Nacional was attended by 400 regional delegates. A "Message to Mexico" was delivered by Manuel Gomez Morin, president of Accion Nacional, declaring that the present Mexican government ought to amend Articles 3 and 130 of the Federal Constitution. The first makes "socialist" education compulsory in both private and official schools, and the latter denies juridical personality to the Church and gives both Federal and State Government undue control over religion.

The dissolution of the Comintern, the Communist Third International, announced from Moscow, was viewed with some scepticism by newspaper commentators, doubtful as to whether it would weaken Communist activities in various countries. An editorial in the New York "Times" advised the Communist party in the United States to follow the example of the Comintern in Moscow "and disappear."

A series of six broadcasts by Army and Navy chaplains were announced for the "Catholic Hour" program from May 30 to July 4, inclusive. Chaplain William A. McGuire, U. S. N., spoke on May 30. For June 6, Chaplains William Walsh, U. S. A., and Speer Strahan, U. S. A., were announced; June 13, Chaplain Thomas A. Shanahan, U. S. A.; June 20, Chaplain John F. Robinson, U. S. N.; June 27, Chaplain John R. Baslet, U. S. N.

Missions for men in service were being held in camps in the United States and abroad, and Bishop O'Hara, Military Delegate, said the movement was gaining in popularity and that in response to an appeal from the Catholic Laymen's Retreat Conference many members of the clergy had volunteered to preach these missions.

Msgr. Benedetto Renzoni was named by Pope Pius XII to be Assessor of the Sacred Consistorial Congregation, to replace Msgr. Vincent Santoro, recently deceased.

Memorial Day Mass was celebrated by Archbishop Spellman, Military Vicar of the U. S. Armed Forces, in St. Joseph's Church, Cairo, Egypt, in the presence of members of the diplomatic corps and high-ranking military officials of the United Nations.

The Most Rev. Emmanuel Anatole Chaptal, Auxiliary Bishop of Paris for Foreigners, well-known to Americans, and Russian and German refugees, died in Paris at the age of 82. One of his great interests had been reconciliation of the Orthodox Church with Rome.

The S. S. Horace Mann, having despite great hazards safely traveled 38,000 miles since its launching one year ago, its crew attributed their safety to the prayers of the little girl, Lorene Mitchell, who when she christened the ship said she would pray daily for its safety. At the time of the launching the workers of the California Shipbuilding Corporation made up a purse of \$6,000 for the sponsor who has paralysis of one leg. At the conclu-

sion of a recent voyage Seaman Robert Smith called on her in Los Angeles, to thank her in the name of his shipmates for her prayers.

A gift of \$35,000 for a scholarship at Holy Cross College, was made by Alvan T. Fuller, former non-Catholic Governor of Massachusetts. It is to be known as the Monsignor Richard Neagle Scholarship, in honor of the pastor of the church in Medford, Mass., attended by Mrs. Fuller, a Catholic.

Pope Pius XII created the new Diocese of Youngstown in Ohio, to embrace the counties of Ashtabula, Trumbull, Mahoning, Columbiana, Portage and Stark, comprising an area of 3,404 square miles, with a Catholic population of 104,810 persons. The Most Rev. James A. McFadden, Auxiliary Bishop of Cleveland, was named Bishop of the new see.

A British airplane crashed at Downside, England, killing 9 boys and injuring 12 others at a cricket match at the famous Benedictine school.

The Most Rev. Paul Marella, Apostolic Delegate to Japan, visited eight camps for prisoners of war in Japan, bringing comfort to a number of convalescent prisoners, presenting gifts in the name of Pope Pius XII and seeking to obtain adequate religious assistance for Catholics there. He also visited four camps for civilians and reported all internees in good health and spirits.

Msgr. George Wittelsbach, Prince of Bavaria and a Canon of St. Peter's Basilica since 1926, died in Rome on May 31, at the age of 63.

A statue of Pope Pius XI was unveiled in the cortile of the Palace of Congregations, Rome, in the presence of a large representation of the Sacred College of Cardinals, the Curia and Papal Court.

Three new ecclesiastical provinces were erected in Peru, by division of the province of Lima, which retains the suffragan sees of Huanuco and Huaraz. The new provinces comprise: the Archdiocese of Arequipa, with the suffragan see of

Puno; the Archdiocese of Cuzco, with the suffragan see of Ayacucho; and the Archdiocese of Trujillo, with the suffragan sees of Cajamarca, Chachapoyas and Piura. The Archbishop of Lima received the honorary title of Primate.

The Rev. John Foley, senior Catholic chaplain to U. S. forces in England, appointed aide to Archbishop Spellman when the prelate came to London, returned to England after accompanying him to North Africa, Malta and Palestine.

The U. S. S. Schmitt, a destroyer escort launched at the Bethlehem Steel Company, Fore River, Quincy, Mass., June 1, was named in honor of the late Lt. Aloysius H. Schmitt, U. S. Navy chaplain, who lost his life in the sinking of the U. S. S. Oklahoma, at Pearl Harbor, and was posthumously awarded the Navy and Marine Medal for bravery. He was the first chaplain casualty of the Second World War.

The Rev. Edwin B. O'Brien, assistant pastor at Sacred Heart Church, Bridgeport, Conn., was appointed to be chaplain at Yale University, to succeed the Rev. T. Lawrason Riggs, recently deceased.

At a Military Mass for the Catholic graduates of the U. S. Military Academy, West Point, the Most Rev. William T. McCarty, C. Ss. R., Military Delegate, preached the baccalaureate sermon and confirmed eight cadet converts.

The Nazi-controlled Paris radio in a domestic broadcast complained of the pro-Allies sympathies of "a majority" of the Catholics in France, clergy and laity.

In the presence of President Castillo, Archbishop Copello of Buenos Aires blessed the cornerstone of the Ateneo de Cultura y Estudios Femeninos, to be the center of the Universidad Femenina, Argentina's Catholic university for women.

Msgr. Patrick J. McCormick, rector, disclosed that the Catholic University of America had received the amount of \$700,520 during the past year in gifts, bequests, royalties and diocesan collections.

A letter from the Rev. Terence P. Finnegan, Army chaplain, to the

Very Rev. N. A. Weber, Marist Provincial in Washington, revealed that the Most Rev. Thomas J. Wade, S. M., Vicar Apostolic of the North Solomon Islands, and the Most Rev. Jean M. Aubin, S. M., Vicar Apostolic of the South Solomon Islands, were both safe, at an undisclosed South Pacific base.

The first regional conference of Diocesan Scout Chaplains was held in New York, with Msgr. Edward Roberts Moore as chairman. Similar meetings were to be held in the other twelve Boy Scout Regions: Boston, Philadelphia, Atlanta, New Orleans, San Antonio, Los Angeles, San Francisco, Portland, Ore., Kansas City, St. Paul, Chicago and Cincinnati.

The National Council of the National Federation of Catholic College Students, met in Erie, Pa., holding their sessions in Gannon College. Continued growth of the Federation, despite war conditions, was reported, 7 additional colleges having become affiliated with the Federation since Jan. 1, 1943, and 3 new regions established.

Replacing other quarters in widely scattered sections of down-town Montreal, the new buildings of the University of Montreal, occupying an impressive site on Mount Royal, and completed after 23 years at a cost of \$12,000,000, were blessed and officially inaugurated on the Feast of the Ascension, June 3. Mass was celebrated in the university chapel by Archbishop Charbonneau of Montreal, chancellor of the university, and in the afternoon His Excellency officiated at the blessing of the buildings, in the presence of a great throng. Thirty-three honorary degrees were awarded.

A centenarian, Guadalupe Sierra de la Rosa, of Manzanillo, Cuba, died at the age of 148. She had never been ill during her entire life and her faculties never became impaired by age. At the age of 100 she had made a pilgrimage on foot to the shrine of the Virgin del Cobre. Death came when she fell asleep and did not awaken. She left more than 200 descendants.

John Turner Walton, Britain's first Communist member of Parliament (1922), died in Glasgow, at the age of 54. He had resigned from the Communist party in 1924 and withdrew from politics in 1935, going to live in Eire, where he became a convert to the Catholic Church. He was

the author of numerous books on armaments.

Various Catholic labor and social organizations in Argentina observed the 51st anniversary of the encyclical, "Rerum Novarum," and the 11th anniversary of "Quadragesimo Anno," with religious celebrations and conferences.

JUNE 6-12

The Rt. Rev. Msgr. Bryan Joseph McEntegart, executive director of War Relief Services of the National Catholic Welfare Conference, was named Bishop of Ogdensburg, to succeed the Most Rev. Francis J. Monaghan who died Nov. 13, 1942. Msgr. McEntegart had been active in the field of social work.

Dr. Allan Roy Dafoe, a country doctor of Callender, Ont., who acquired fame through his medical care of the Dionne Quintuplets at birth and for several years thereafter, died suddenly at North Bay, May 29, from pneumonia, at the age of 60. He had baptized the Quints at birth, though a non-Catholic, and fearing the mother, too, might die, he had summoned a priest. The little girls greatly loved the kindly doctor, who had resigned as their physician in 1941, when they were seven years old.

On the King's Birthday Honors List were included several well-known members of the Catholic clergy, two nuns of Montreal, and many lay Catholics, among them Wilfrid Meynell, member of the Gallery of Living Catholic Authors.

Postal laws were amended as announced by Postmaster General Frank C. Walker as a further check on indecent publications. The owner of a publication whose second-class mailing permit has been revoked because of violation of the laws against obscenity or subversive material will be entitled to a public hearing, on his application, after he has presented for consideration by the Post Office Department four consecutive issues of the publication since revocation.

At Camp Manzanar, Owens Valley, Calif., 80 Japanese internees

were receiving instruction in Catholic doctrine from 2 Japanese Maryknoll Sisters also interned there.

For the guidance of peoples and statesmen in the attainment of a just peace following the present war, the peace pronouncements of five Popes, from Leo XIII to Pius XII, were set forth by the Bishops' Committee on the Pope's Peace Points in an 894-page volume, "Principles for Peace," published by the National Catholic Welfare Conference.

The Rev. Francis Cuthbert Hayes, named "the apostle of temperance" by Pope Leo XIII, died in London at the age of 72. He had made two world tours in the cause of temperance, and under his crusade, begun in 1896, 385,000 peoples of all creeds had taken the pledge.

The Sacred Congregation for the Oriental Church published the "Liturgicon," or Missal for Russian Catholics of the Byzantine Rite, in the Staroslav language, mother tongue of the Slavic peoples. This was another step in the Catholic Apostolate in Russia, already furthered by publication of pamphlets, catechisms and holy pictures, or icons, with prayers on the back of them, intended for widespread distribution.

A Eucharistic Congress was held at Petropolis, mountain resort near Rio de Janeiro, Brazil, in honor of the centenary of the founding of Petropolis by the Emperor Dom Pedro II, whose remains are interred in the parish church. The Most Rev. Aloisi Masella Benedetto, Papal Nunco to Brazil, pontificated at the solemn pontifical Mass and led the procession of the Blessed Sacrament which closed the ceremonies. Among the pilgrims were

Governor Amarel Peixoto of Rio, Mayor Marcio Alves of Petropolis, eight Bishops, U. S. Ambassador Jefferson Caffery and some seventy persons from the American colony in Rio de Janeiro, and a throng of clergy, religious and laity.

Film listings of the Legion of Decency were published by "Criterio," Argentine Catholic periodical widely read in all Spanish-speaking countries of the Western Hemisphere. The list was to be carried regularly and a campaign against indecent films carried on.

The Rt. Rev. Albert Gori, O. F. M., who had been Custos of the Holy Land for six years, received an extension of his appointment from the Holy See.

An act of the California State Legislature designed to bar the Communist party from the state ballot in future elections was signed by Governor Warren.

An escort vessel launched in July, 1942, under a British name, was allocated to the United States and commissioned on June 7 at the Philadelphia Navy Yard as the U. S. S. *Doneff*, so named in honor of the memory of Ensign John Lincoln Doneff, from Newark, Ohio, Catholic hero of the South Pacific warfare.

Eugene Lucker, noted Catholic painter and etcher of the Netherlands, died at the age of 60.

An Indian priest, the Rev. Philip Gordon, pastor of St. Patrick's Church, Centuria, Wis., said the prayer at the opening of the deliberations of the House of Representatives on June 11, having come to Washington at the invitation of Rep. Alvin E. O'Konski, of Wisconsin. He is a full-blooded Chippewa Indian.

The Most Rev. Francis J. Spellman, Military Vicar of the U. S. Armed Forces, left Cairo on June 11, to visit Eritrea, Ethiopia, the Sudan, Uganda, Tanganyika, Madagascar, Mozambique, the Union of South Africa, Rhodesia, the Belgian Congo, French Equatorial Africa and sections of West Africa.

It was reported that wine for Mass was rationed in Germany.

Italian prisoners guarded by Polish troops in the Near East made an altar which they presented to the Polish chaplain, the centerpiece being a replica of Our Lady of Czestochowa painted by a famous Italian artist who was among the prisoners.

Representatives of nine religious groups in the Netherlands, including Catholics, signed a protest against sterilization being practiced by the Nazi authorities in the case of marriages of a Jew and a Gentile.

Classes on the encyclicals, labor standards and problems, war economics, parliamentary law and public speaking were the order of the day at the 7th annual Institute on Industry held during the week at the National Catholic School of Social Service, Washington, D. C. In the evenings there were lectures by authorities in the social and economic field.

The 28th annual convention of the Catholic Hospital Association of the United States and Canada, at Pittsburgh, Pa., June 11-14, opened with a solemn pontifical Mass at which Bishop Boyle of Pittsburgh pontificated and Msgr. Howard J. Carroll, assistant secretary of the N. C. W. C. preached the sermon. Msgr. Carroll spoke of the war and post-war problems which confront the privately operated hospitals, as did also the Rev. Alphonse Schwitalla, S. J., president of the Association, in his address to the convention. Fr. Schwitalla proposed an acceleration of the nursing education program and that institutions be given more consideration by the rationing authorities. He was re-elected president. The Catholic Hospital Conference of Bishops' Representatives and the Hospital Chaplains' Conference met with the Association.

The Sacred Congregation of Rites met on June 8 to discuss the heroic virtues of the Ven. Giovanni Nepomuceno Tschiderer, Bishop of Trent, who died in 1860, and whose cause of beatification is under consideration.

Cardinal O'Connell celebrated a Mass of thanksgiving in the chapel

of his Boston residence on June 8, the 59th anniversary of his ordination to the priesthood. The anniversary was marked by the House of

Representatives standing in silent tribute, on a motion of Representative George T. Walsh of Lowell, Mass.

JUNE 13-19

In the Belvedere courtyard of the Vatican, on June 13, Pope Pius XII received 20,000 Italian workers, speaking to them from a specially erected platform. The presence of twice the number expected on the pilgrimage was an indication of the universal esteem for the Papacy and appreciation of its uncompromising defense of the rights of labor. Warning his listeners against social revolution the Holy Father said, "Salvation and justice are not to be found in revolution but in an evolution through concord," and he assured them that the Church has a special regard for their welfare, which includes a living wage, a fitting home and means to raise families. He spoke of the fact that the Son of God had submitted to the law of work and was known as "The Carpenter's Son," and counseled them, like Him, "to labor in obedience to the Divine Command of work," making of it "a hymn of praise to God." He urged them to "let prayer begin, sanctify and close your working day," to be moral in deed and word, to "uphold and defend your personal dignity," and he invoked the Divine Protection upon them and bestowed his Apostolic Benediction.

The Most Rev. Edwin V. Byrne, Bishop of San Juan, Puerto Rico, was made Archbishop of Santa Fe, to succeed Archbishop Rudolph A. Gerken, who died in March, 1943. He was curate of Our Lady of Lourdes Church, Philadelphia, when he was assigned to the Philippines as secretary of Bishop McCloskey of Jaro. At the age of 33 he became Bishop of Ponce.

The Rev. Daniel A. Lord, S. J., spoke over the coast-to-coast Mutual Radio Chapel, on June 13, on "The Social Christ," Whose way we must imitate, it being necessary for America to work miracles reforming herself before she works for world reformation.

Three churches in the Diocese of Pueblo were granted the privilege of afternoon Mass for the benefit of persons engaged in defense work.

The Rt. Rev. Msgr. Edward Benedict Jordan, head of the Department of Education and dean of the Catholic Sisters College, was appointed vice-rector of the Catholic University of America.

Gen. Higinio Morinigo, President of Paraguay, on an official visit to the United States, was the guest of President Roosevelt at the White House, and attended Mass on June 13 at the Cathedral of St. Matthew, Washington, D. C. In the evening he left for Detroit, to inspect war industries in that area.

Word was received that the Rev. Edwin Honan, C. P., formerly rector of the Passionist Fathers Monastery in Norwood Park, Ill., was in the Igazish Inagawa Prison Camp in Japan. Fr. Honan was sent to the Philippines in 1937 to organize the chaplains in the Philippine army. He was made Vicar Delegate for the Philippine Islands and China soon after the Japanese attack on Pearl Harbor in 1941, and was taken prisoner when Corregidor fell.

At Fort Sheridan, Ill., Auxiliary Bishop Sheil of Chicago confirmed a class of 30 soldiers.

A total of 2,943 Franciscans in military service in Germany was reported up to January, 1943.

The Holy Father sent 65 tons of flour to Athens to alleviate the suffering among the Greeks.

The Rev. Vincent McNabb, O. P., internationally known orator and writer, died in London, June 17, at the age of 75. He actively advocated the "back to the land" movement, and during his fifty-two years as a priest had been prior in several Dominican institutions and written numerous books, of which the latest, "Old Principles and the New Order," is a selection of his essays. He was a member of the

Gallery of Living Catholic Authors. His many articles in periodicals included regular contributions to "Blackfriars."

For the first time Mass was offered in the Chapel Royal, Dublin Castle, on Pentecost, June 13, when the chapel was opened as a garrison church for the use of the National Defense Forces. It had been a private church during the English administration for the Lords Lieutenants, none of whom had been Catholics.

On June 13 the Communist party in Costa Rica was dissolved and a new political party was formed called the Vanguardia Popular. Upon examination of its program, submitted to them, the Bishops of Costa Rica found it to contain nothing Communist nor Socialist and hence Catholics who so desired could join the new group.

The annual meeting of the Irish-American Committee for Interracial Justice was held in New York City. Racism was condemned as "inherently false, unjust, and in its consequences supremely dangerous to society."

At a meeting of the Northeastern Clergy Conference on Negro Welfare at Asbury Park, N. J., a resolution was adopted assailing restrictions on colored men in the armed service.

The Most Rev. Paul Yu Pin, Vicar Apostolic of Nanking, China, on a visit to the United States, was given an honorary degree of LL.D. by Loyola University, Chicago.

A special blessing was imparted by Bishop Byrne of Galveston to a Liberty cargo ship named for Bishop John Mary Odin, first Bishop of Galveston, which was launched at the Irish Bend yards of the Houston Shipbuilding Corporation.

Dispensation from fasting before Communion was granted to war workers in Canada who worked on the night shift, but abstinence from solid food for four hours and from liquids for one hour and from all alcoholic drinks since midnight was required.

Polish underground newspapers received in Lisbon contained sev-

eral copies of "Prawda" (The Truth), leading Catholic organ of underground Poland. The paper defined its political creed as: "Any system with God is good, any system without God is bad."

In Eire Dublin's Youth Welfare Council held its first Youth Week, in which 1,800 boys participated. Solemn high Mass was celebrated by Archbishop McQuaid of Dublin, and an extensive program comprised a physical drill, boxing tournament, arts and crafts exhibition, plays presented by the dramatic section, and a variety entertainment. The Council is part of the vocational education scheme, catering primarily to unemployed youth, and among various groups affiliated with it are chiefly boys' clubs conducted by Catholic societies.

The dire need for priests in Chile was stressed by Auxiliary Bishop Salinas of Santiago in an address before the Association of Friends of the Seminary which he organized for the purpose of fostering vocations to the priesthood.

A Week of the Priesthood was held in Cali, Colombia, under the direction of Bishop Diaz of Cali to center attention upon the completion of the Diocesan Seminary.

The Navy rechristened the submarine tender U. S. S. Neptune the U. S. S. Gilmore in honor of Comm. W. H. Gilmore, courageous Catholic submarine commander, a native of Selma, Ala., who lost his own life but saved his submarine and all the crew aboard by ordering that the ship be submerged when menaced by a Japanese gunboat, that had fired and wounded him, so that there was no time to take him below deck if his order were obeyed.

Bishop O'Hara of Savannah-Atlanta administered the Sacrament of Confirmation to some 200 soldiers at Camp Gordon, Ala.

Mother Therese, Poor Clare Abbess at Santa Barbara, Calif., died after 61 years in religion. She had been a pioneer of her community on the Pacific Coast and had founded the first convent at Oakland and the monastery at Santa Barbara.

Senora Elena Arroyo del Rio,

wife of the President of Ecuador, was honored by Maryknoll by being made an honorary member of the Maryknoll Foreign Missionary Society. The scroll of membership was presented to her by Bishop Walsh, Superior General, in the Seminary quadrangle, on her visit there.

Delegates to the British Labor party's 42nd annual convention rejected by vote the application of the British Communist party for affiliation with the Laborites.

Gen. Higinio Morinigo, President of Paraguay, on a visit to the United States, received an honorary degree of Doctor of Laws from Fordham University, June 19.

Catholic U. S. soldiers in China were creating a traffic problem each Sunday in Kummung with army cars parked while they attended Mass in the cathedral. A French missionary of the city wrote, "The populace is profoundly edified by these soldiers' faith." Those stationed at an air base near Kewilin, China, regularly contributed funds to keep going a mission staffed by Austrian priests.

After a military uprising in Argentina, in which President Castillo was ousted from office and Gen. Pedro Ramirez was installed

as President, the latter took the oath of office to God and the Fatherland upon the Holy Gospel, in the traditional way, in the White Room of the Government Palace, in the presence of Cardinal Copello, Archbishop of Buenos Aires, members of the Supreme Court and high-ranking officers of the armed forces.

In connection with the celebration of the Catholic Youth Organization jubilee, Mass was celebrated in the Papal Palace in Avignon, France, for the first time in 163 years.

The ruins of the famous Alcazar, in Toledo, Spain, was the scene on Pentecost of a great act of national reparation to the Sacred Heart "for all the sacrileges committed during the Red revolution in Spain."

A multiple ceremony marked Pentecost Sunday in St. Rose of Lima Church, Chula Vista, near San Diego, Calif., when a family of seven converts received the Sacrament of Baptism: Mr. and Mrs. Elmer Mulligan and their three sons and two daughters, ranging in age from 19 to 9.

The cathedral was destroyed and 18 other churches damaged or destroyed in enemy air raids on Messina, June 13.

JUNE 20-26

At a field Mass at Fort McClellan, Ala., hundreds of officers and men received Holy Communion in celebration of Father's Day.

Sir D'Arcy Osborne, British Minister to the Holy See, returned to Vatican City from a visit to England, during which he was knighted by King George VI.

An aeronautics course for nuns, to enable them to teach a high school course in the subject, was opened in St. Rita High School, Chicago.

Notre Dame University opened its archives to records of Catholic heroes of the present war, and relatives and friends were asked to send records of young men who have distinguished themselves in the service of their country.

Delegates representing 30,000

members of the Catholic Women's League of Canada met in convention in Hamilton, Ont.

Madame Chiang-Kai-shek, addressing a joint session of the Senate and House of Commons in Ottawa, Ont., in a memorable talk paid tribute to the early Canadian missionaries.

Gen. Higinio Morinigo, President of Paraguay, attended Mass at St. Patrick's Cathedral, during a visit to New York and was welcomed by the Most Rev. John F. O'Hara, Military Delegate.

The "Catholic Weekly" of Saginaw, Mich., changed its format from tabloid to standard newspaper size.

The 2nd anniversary of the observance of MacArthur Day was marked by 5,000 Catholic Filipinos

in Los Angeles with Mass in St. Vibiana's Cathedral and special prayers for comrades fallen in Ba-taan and Corregidor.

Cathedral Films completed at Hollywood its fifth and sixth motion pictures dealing with biblical themes, "Who Is My Neighbor" and "Journey into Faith."

Mission work despite the war was being pursued assiduously in Africa according to first-hand reports of the Most Rev. Francis J. Spellman, from Ethiopia, Sudan and Uganda.

Three British soldiers who sought refuge in Vatican City were returned to England in exchange for Italian prisoners.

At the annual meeting of Liverpool's Apostleship of the Sea Archbishop Downey declared that one-third of British seamen and two-thirds of the world's seamen are Catholic.

Mass five times daily was the record of a member of the Catholic Young Men's Society at Bathgate, West Lothian, Scotland, a cripple.

The Holy Childhood Association, at its 100th anniversary, had a membership of 8,000,000 Catholic children throughout the world.

The Rev. Joseph M. Clark, S. J., an American chaplain on duty in North Africa, reported that all the Italian prisoners in North Africa were practical Catholics and that on the first Sunday when he said Mass in their barbed-wire enclosure they all, with one-quarter of the German prisoners, received Holy Communion. He had spent a whole day hearing their confessions.

A medal of the Military Ordinariate for men like Sgt. Jim Boland, U. S. A., was recommended by the Rev. Justin E. Freeman, O. S. B., Army chaplain in New Guinea, for Sgt. Boland in his quiet way had been a devout Catholic and frequent communicant, and when he was killed in action, his inseparable companion, Gee, a Chinese boy turned American soldier, wanted to be like "Jim" and became a Catholic.

A Commission on Youth Unemployment was organized in Eire, under the chairmanship of Archbishop McQuaid of Dublin.

The National Library of Peru, destroyed by fire, for its rebuilding received a substantial gift of books from Pope Pius XII.

The Vatican Radio broadcast to Germany the text of a letter from the Holy Father to the German hierarchy, deploring the efforts of the Church's enemies and praising the Bishops, exhorting them not to lose heart but to "carry on unafraid."

The Oblate Sisters of Providence received the approval of Archbishop Bethancourt of Havana for the construction of a modern college for colored girls in Havana.

Pope Pius XII ordered three decrees of the Sacred Congregation of Rites to be read and promulgated: giving approval to two miracles proposed in the cause of canonization of Bl. Mother Cabrini; authorizing procedure to beatification of the Venerable Franciscan Bishops Gregorio Grassi, Francesco Fogolla, Antonio Fantosati and Theotin Verhaeghen, all slain in China during the Boxer Uprising of 1900; and authorizing similar action in the cause of beatification of the Ven. Alix LeClerc, foundress of the Augustinian Canonesses Regular of the Congregation of Our Lady. On June 22 the Congregation considered the heroic virtues of Marie de Chappolin de Neuville, foundress of the Franciscan Missionaries of Mary, who died in 1904 and whose cause of beatification has been introduced.

Supplies for refugees in Spain were received from the Irish Red Cross Society.

King Gustav of Sweden received a message of felicitation on his 85th birthday from Pope Pius XII.

Enrollment in the more than 200 summer vacation schools in Los Angeles under the direction of the Confraternity of Christian Doctrine exceeded 23,000 children, the largest number in the history of the archdiocese. Christian art classes were conducted twice a week, permitting the students to construct small shrines and model statues.

It was reported that 25 per cent

of the WAACS stationed at Fort Oglethorpe, Ga., were Catholics.

More than 14,000 letters had been sent out by the Military Ordinariate to relatives of American servicemen of all faiths, whom the Most Rev. Francis J. Spellman, Military Vicar, had greeted personally during his tour abroad.

A "Religious Press Directory," issued by Joseph F. Wagner, showed a total circulation of 10,008,874 for the Catholic press in the United States.

The 13th annual Summer School of Catholic Action opened at Loyola College, Montreal, under the direction of the Rev. Daniel A. Lord, S. J., subsequent sessions to be held at various Catholic institutions throughout the United States.

It was reported that 600 Polish children made orphans by the war were in India under the care of Fr. Pluta, a Polish priest, and 500 more were soon to join them.

A Citizens Committee named by Governor Warren and headed by Auxiliary Bishop McGucken of Los Angeles, was investigating clashes between "zoot suit" youths and servicemen in Los Angeles, and immediate steps were urged to combat juvenile delinquency.

The Rt. Rev. Msgr. Camille Roy, rector of Laval University, and holder of many scholastics and honors, died in Quebec at the age of 73.

Mayor Robert Maestri issued a proclamation asking that all the church bells in New Orleans ring daily as a "call to prayer," for all citizens to pause and petition God's blessings on those in the service of our country and a just and durable peace.

A lawyer at twenty was the un-

usual achievement of Lee C. Grevenberg, a 1943 graduate of Loyola University of the South, New Orleans.

The cathedral and four other churches in Leghorn were damaged by enemy air raids on June 23.

At their annual June meeting the hierarchy of Ireland decided to consecrate all parishes and dioceses in Ireland to the Immaculate Heart of Mary.

St. Louis University was to drop football for the duration, according to the announcement of the president, the Rev. Robert M. Kelley, S. J.

On June 25 the Rev. Thomas B. Cannon, S. J., left Miami by plane for Nicaragua, the first of the U. S. Jesuit priests going to Central America, in response to the expressed desire for their aid by the Rev. Bernardo Ponsol, S. J., Vice-Provincial for Central America of the Province of Castilla.

A series of Marian assemblies held in Ecuador culminated on June 20 in ceremonies attending the coronation of the image Nuestra Señora de Quinche brought to Quito for the occasion. Some 150,000 persons attended the solemn pontifical Mass in the polo field. The Bishops of Ecuador and 200 priests distributed Holy Communion to 66,000 persons. Archbishop della Torre of Quito performed the coronation rites of the Queen of Ecuador. The National Marian Congress which preceded the coronation resolved to establish a Catholic University in Quito, to further the Christianization of the Indians, to establish a Catholic writers' society, to hold a National Catholic Labor Congress in the near future, and to extend Catholic Action in the social field.

JUNE 27—JULY 3

A letter from President Quezon of the Philippines to Stephen T. Ronan, brother of Col. Edwin Ronan, C. P., told him that when he left Corregidor he asked the Chicago Passionist priest to come with him, but Fr. Ronan had decided to stay to minister to those there. He was recently reported to have been

taken prisoner by the Japanese.

The importance of religious education and development of moral responsibility in the home was stressed during the third annual observance of National Family Week in Chile.

The Polish Roman Catholic Union observed its 70th anniversary in Chi-

cago, Ill. Among the speakers on the occasion were Archbishop Stritch of Chicago, Bishop Bona of Grand Island and Auxiliary Bishop O'Brien of Chicago.

At the request of the Quebec Catholic Farmers Union submitted to Pope Pius XII, St. Isidore was named patron of farmers of Quebec.

More than 25 men actively working with the F. B. I. made a closed retreat at St. Francis Laymen's Retreat Center, Mayslake, Ill.

More than 2,500 officers and enlisted men of the First Infantry Division in North Africa attended a Requiem Mass offered for their fallen comrades, in the African campaign.

Large families honored by the St. Jean Baptiste Society of Quebec on St. Jean Baptiste Day included 54 families with 11 to 19 children.

The 22nd annual meeting of the Catholic Workman Association was held in Omaha, Neb.

Coadjutor Bishop Hoban of Cleveland asked the faithful of the various parishes in the Diocese of Cleveland to contribute to a special collection for the aid of the new Diocese of Youngstown, erected from part of the former Cleveland diocesan territory.

Missions at military posts were being conducted in the Diocese of Amarillo, Tex.

Bishop FitzSimon of Amarillo visited Italian prisoners in Texas at a camp in the Hereford area, and addressed to them words of consolation in Italian. Among the war prisoners were two Italian priests.

Results of the 1941 census issued by the Dominion Bureau of Statistics included a total of 4,986,552 Catholics in Canada, or 43.3 per cent of the whole population.

The Most Rev. Matthew A. Niedhammer, New York Capuchin named a Nicaraguan Bishop, was consecrated Titular Bishop of Caloe and Vicar Apostolic of Bluefields, Nicaragua, on June 29 in St. Patrick's Cathedral, New York, by the Most Rev. James W. Walsh, Superior General of Maryknoll. Co-consecra-

tors were the Most Rev. John F. O'Hara, Military Delegate, and Auxiliary Bishop Donahue of New York.

St. John's Church, Bath, England, damaged in an air raid a year ago, was solemnly reopened, after restoration.

A program of street preaching in remote rural districts opened its fourth year in the Diocese of Kansas City.

Divorces in Los Angeles, according to a study of vital statistics in daily newspapers, greatly outnumbered marriages, in some instances daily more than two to one.

Pope Pius XII blessed a cornerstone taken from the excavations in the crypt of St. Peter's, to be used in the new Church of St. Eugene, when construction is started.

A division in the ecclesiastical province of Sucre, in Bolivia, was announced, with the erection of the new province of La Paz, Bishop Antezana y Rojas of La Paz being raised to the rank of Archbishop.

Dr. Haru Holma, Finland's new Minister to the Holy See, presented his credentials to Pope Pius XII.

The Most Rev. Count Edward O'Rourke, former Bishop of Danzig, and since 1938 Titular Bishop of Sofene, resident in Rome, died there at the age of 66.

The 1943 Papal Medal was presented to the Holy Father. The design commemorates the Pontiff's consecration of the world to the Immaculate Heart of Mary.

The effect upon the future of the empire of the falling birth-rate in England was seriously considered by the House of Lords.

The Rev. James W. Donahue, C. S. C., former Superior General of the Society of the Holy Cross, died suddenly at Notre Dame on June 30 at the age of 57.

The Lanham bill which would authorize an appropriation of \$200,000,000 to provide Federal aid for welfare institutions was endorsed by the National Catholic Welfare Conference, through William F. Montavon, director of the Legal De-

partment, at a hearing on the measure before the Senate Committee on Public Buildings and Grounds.

According to a report by Conrad Archambault, city archivist, 111 of the 1,479 streets in Montreal are named for saints.

Under date of June 29 Pope Pius XII issued an encyclical, "Mystici Corporis," on the Mystical Body of Christ, which is the Church, cited Catholic doctrine and exposed certain errors which have crept into the ranks of believers, and called all to adherence to the true teaching.

On June 29 the Most Rev. Joseph A. Burke was consecrated Titular Bishop of Vita and Auxiliary Bishop of Buffalo, by the Most Rev. Amleto Cicognani, Apostolic Delegate, in St. Joseph's New Cathedral, Buffalo. Co-consecrators were Archbishop Walsh of Newark and Bishop Gibbons of Albany.

Effective on July 2, the Maryland-New York Province of the Society of Jesus was divided into a Maryland Province and a New York Province: the former comprising members and institutions in Maryland, the District of Columbia, North Carolina, Virginia, West Virginia, Delaware, Pennsylvania and southern New Jersey and the latter, New York and northern New Jersey.

The U. S. S. Frament, named after Paul S. Frament, U. S. Marine Corps pharmacist's mate, formerly of Sacred Heart parish, Cohoes, N. Y., who died a hero in the Battle of the Solomons, was launched at

the Bethlehem shipyards in Quincy, Mass.

The first Polish Catholic Congress was held in London, the Most Rev. Edward Myers, Administrator of the Archdiocese of Westminster, expressing the hope that those present would succeed in building a Polish state worthy of Polish Catholic traditions.

Following a heavy air raid on Cologne, in which the cathedral was severely damaged but not destroyed, Archbishop Frings of Cologne issued a pastoral letter urging his priests and people to pray in the spirit of the papal instructions. "The old city is in ruins," he said. "Practically all the churches of irreplaceable cultural value and the incomparable cultural monuments have been destroyed or badly damaged. Not even the Cologne Cathedral has been spared. The archbishop's residence also has been gutted. A bomb hit my shelter, killed two nuns at my side and wounded five others.... We can only interpret these terrible happenings as God's judgment against the world's sins."

The Archdiocese of Dubuque was consecrated to the Sacred Heart at special services at the cathedral following solemn pontifical Mass at which Archbishop Beckman pontificated, on the Feast of the Sacred Heart, and throughout the archdiocese, in every church and chapel, priests, religious and laity consecrated themselves to the Sacred Heart.

JULY 4-10

The Most Rev. James P. Davis, pastor of St. Patrick's Church, Bisbee, Ariz., was named Bishop of San Juan, Puerto Rico, to succeed Bishop Byrne, recently appointed Archbishop of Santa Fe.

Mass was offered in Boston Garden for service men and women, on July 4. Some 10,000 persons, including many military units, attended.

The National Laywomen's Retreat Movement held its fifth biennial congress in St. Louis, July 6-8. Archbishop Glennon of St. Louis

presided at the opening solemn pontifical Mass, celebrated by Auxiliary Bishop Donnelly, and at the closing Solemn Benediction of the Blessed Sacrament, at which 500 delegates were present. He bestowed upon them the Apostolic Blessing conveyed in a personal message to the congress from Pope Pius XII. The theme of the congress was "Protect the Home, through Christ, with Christ, in Christ." It was highlighted by an address on the Papal Peace Pro-

gram given by Bishop Griffin of Springfield.

Gen. Wladyslaw Sikorski, Premier of the Polish government-in-exile, was killed in an airplane crash off Gibraltar, July 4. His daughter also died in the accident. He was returning to London after a visit to the United States. His remains were brought to that city, and following services in the Westminster Cathedral, were given temporary burial in the Polish airmen's cemetery at Newark, Nottinghamshire, whence they will be taken to his own country for permanent interment after the war. Archbishop William Godfrey, Apostolic Delegate to Great Britain and Papal Charge d'Affaires to the Polish government-in-exile, presided at the pontifical Mass of Requiem, at which Madam Sikorski, President Radzkiewicz of Poland, other rulers in exile, members of the British royal family and Prime Minister Churchill were present. Pope Pius XII sent a message of condolence and assurance of prayers to President Radzkiewicz, and the Polish President decreed a two-week period of national mourning. At the National Shrine of the Immaculate Conception, in Washington, D. C., Archbishop Amleto Cicognani, Apostolic Delegate to the United States, celebrated a pontifical Mass of Requiem attended by the entire Polish Embassy staff, other diplomats and government officials.

Lord Clifford of Chudleigh, noted Catholic peer, and authority on radiology, died in London at the age of 85.

Five Redemptorist Fathers of the St. Louis Province left for the Redemptorist mission in Brazil, with headquarters in Minanos.

The "Rams" of Fordham University decided to give up football for the duration.

Louis Gillet, noted man of letters, historian of French art and member of the French Academy, died in Paris. He had been a professor for several years at Laval University, Montreal.

Dr. Hynek Dostal, Czechoslovakian Consul in St. Louis, and editor

of the Bohemian newspaper, "Hlas," died in St. Louis, at the age of 70.

Iceland's first native Bishop in four centuries, the Most Rev. Johannes Gunnarsson, was consecrated Titular Bishop of Holar and Vicar Apostolic of Iceland in St. Patrick's Church, Washington, D. C., by the Most Rev. Amleto Cicognani, Apostolic Delegate to the United States. Co-consecrators were Coadjutor Bishop Ireton of Richmond and Auxiliary Bishop McNamara of Baltimore. Representatives of both Houses of Congress and other officials of the United States Government and clergy representing most of the religious orders of the country attended the unique ceremony in the national capital. In his sermon the Most Rev. John F. O'Hara, Military Delegate, reviewed the history of the Catholic Church in Iceland and recommended to the care of the new Bishop the American troops stationed in that country. Thor Thors, Minister of Iceland to the United States, was among the speakers at the luncheon which followed the consecration.

The censor's ban prohibiting publication of the Holy Father's discourses in Croatia brought a vigorous protest from Archbishop Stepanic of Zagreb.

Excavations in connection with preparation of air-raid shelters at Syracuse, Sicily, uncovered hitherto unknown catacombs.

A former Anglican rector in Edinburgh, John Faber Scholfield, a convert to the Catholic Church in 1904, died in Devonshire at the age of 85.

A letter from the St. Theresa Mission of the Holy Ghost Fathers in Tanganyika Territory, East Africa, said that 3,000 Polish refugees had set up a camp there, numbering 1,200 homes, with its own police force and an excellent hospital staffed by five Polish physicians.

Baron Ernst von Weizsaecker, new German Ambassador to the Holy See, presented his credentials to Pope Pius XII.

The heroic virtues of the Ven. Catherine Volpicelli, foundress of

the Handmaids of the Sacred Heart, were considered at a meeting of the Sacred Congregation of Rites, on July 6, in the procedure of her cause of beatification.

Eight papal honors were bestowed at ceremonies in St. Vibiana's Cathedral, Los Angeles, among them the investment of Archbishop Cantwell's secretary, the Rev. Timothy Manning, as Papal Chamberlain with the title of Very Reverend Monsignor, and the giving of the cross *Pro Ecclesia et Pontifice*, to another secretary, Miss Mary E. Sinclair.

The "Philadelphia Inquirer" Hero Award, a gold medal and a check for \$1,000, was given to Capt. Frederick G. Dollenberg, Catholic Army flier, of Philadelphia, at a ceremony at Independence Hall.

Impressive tribute was paid to the memory of Robert J. Manion, Catholic, and former leader of the Conservative Party in Canada, upon his death at his home in Ottawa at the age of 61.

China's sixth anniversary of war

was commemorated by a solemn pontifical Mass celebrated by the Most Rev. Paul Yu Pin, Vicar Apostolic of Nanking, in the Shrine of the Sacred Heart, Washington, D. C., July 7. The intention of the Mass was the repose of the souls of the soldiers of China and of the United Nations who have given their lives for the cause of justice and freedom. The Chinese Ambassador, Dr. Wei Tao-ming, and other diplomats were present, as were also many government and military officials.

On July 10 President Roosevelt sent a message to Pope Pius XII assuring him that, in the invasion of Italy, the United Nations would respect the neutrality of Vatican territory.

The Catholic Slovak Federation of America held its 29th annual convention in Cleveland, Ohio, its first since 1939. More than 100 delegates attended and sessions were devoted to bringing about a closer unity among Catholic Slovak groups throughout the country.

JULY 11-17

Limited attendance, due to war conditions, at the biennial national convention of the Catholic Daughters of America, in Cleveland, Ohio, included elected state delegations, national officers and directors, in addition to members of the hierarchy and other guest speakers. The convention was opened with a solemn pontifical Mass in St. John's Cathedral celebrated by Coadjutor Bishop Hoban of Cleveland who imparted the blessing of the Holy Father conveyed in a message to the convention, and the sermon was preached by Bishop Hafey of Scranton, national chaplain of the C. D. of A., who urged the members to work for the peace of Christ. Reports showed the high patriotic endeavor of members and their promotion of social welfare programs. Addresses were given on Church missions, the Catholic press, inter-American friendship, the N. C. C. S. and other subjects, and six radio programs were arranged.

Gen. Henri Giraud, on an official visit to the United States, addressed the 1,000 Army specialized program trainees at Georgetown University and on July 11 attended Mass in the Cathedral of St. Matthew in Washington, D. C.

Bishop McGuinness of Raleigh confirmed 110 soldiers at Camp Davis, N. C.

The new novitiate of the Brothers of St. John of God, in Los Angeles, Calif., was formally dedicated on July 11 and the first simple and the first solemn profession of members in the United States was made.

The National Catholic Rural Life Conference held a 3-day session at St. Bede College, Peru, Ill., under the auspices of Bishop Schlarman of Peoria, with 400 priests, seminarians and laymen from seven archdioceses and dioceses in attendance.

A Crusade for Victory and Peace in Ottawa, Ont., included a solemn triduum in all churches of the arch-

diocese and concluded with a procession through the streets of the city to the University of Ottawa Oval where 60,000 participated in three hours of prayers and singing of hymns to the Sacred Heart, and Benediction of the Blessed Sacrament was solemnized. Special prayers were offered for those in military service, the war dead and those held prisoners in enemy territory and the blessing of the sick was given by Archbishop Vachon of Ottawa who placed the Blessed Sacrament on the forehead of each ailing person.

It was reported that missions staffed by Oblates in the Philippines had been burned, destroyed or confiscated, but that the missionaries were safe though interned by the Japanese.

Two parachuting priests, specially trained in North Africa to accompany paratroopers in the invasion of Europe, were believed to be with the U. S. Army in Sicily.

The Rev. Wilfred Douchev, of the Diocese of Albany, serving as a chaplain with U. S. troops in Greenland, praised the spirit of the Catholic soldiers there, who when without a priest, for four months before his coming, had gathered each Sunday in the recreation hall to recite the rosary and say other prayers, and at the beginning of each month held a novena for nine consecutive nights, conducting their own religious worship. He was having a chapel constructed for them.

Solemn high Mass in St. John's Cathedral, Fresno, Calif., opened the 43rd annual convention of the Portuguese Catholic fraternal Society of Queen Isabel, which held sessions for three days, with delegates from all parts of California attending.

Mass for the 100,000 French soldiers and sailors who gave their lives in the battle of France in 1940 was offered in St. Louis Cathedral, New Orleans, La., on Bastille Day. Among those attending were American, French and British officers and many French refugees.

The Rev. Leopold Tibesar, M. M., stationed at the Japanese relocation camp at Twin Falls, Id., reported that 27 Catholic boys of Japanese-American ancestry had left the camp to become members of the U. S. Army, and that he had under instruction 30 adults preparing to enter the Church.

Catholic education, religious vocations and various congregations and communities received legacies amounting to more than 1,000,000 sucres (about \$71,500) in the will of Senora Matildo Alvarez de Fernandez, Salvador, who recently died in Quito, Ecuador. She also left a legacy to promote the causes of canonization of Bl. Mariana de Jesus, the "Lily of Quito," and Brother Miguel of the Christian Brothers.

Three Brazilian journalists, members of a party who were guests of the National Press Club in the United States, in a visit to the National Catholic Welfare Conference were received by Msgr. Howard J. Carroll and Mr. Frank Hall, to whom they expressed their conviction that the Catholic press has a most important role in improving inter-Americanism.

The Most Rev. Francis J. Spellman, Military Vicar of the U. S. Armed Forces, declared in an address broadcast from Lourenco Marques, Portuguese East Africa, over N. B. C., July 17, "My admiration for the valor and value of my countrymen whom I meet everywhere grows almost daily.... For months I have visited soldiers of the flag fighting for victory and peace. Also have I lived with soldiers of the cross, likewise fighting for victory and peace. These soldiers of the flag and soldiers of the cross are offering their lives for ideals, the highest and greatest ideals in human expression.... I know that not only materially but also by the light of supernatural faith, hope and charity, love of God and of neighbor, real victory and lasting peace can come into the world...."

A four-day seminar on Spanish-speaking peoples of the Southwest was held at Incarnate Word College, San Antonio, Texas, under the auspices of the N. C. W. C. Department of Social Action. Those participating were leaders working among these people and included several members of the hierarchy. Archbishop Lucey of San Antonio recommended establishment of an organization "to analyze and attack our problems of industry, agriculture, relief, housing, race discrimination and such like" and the formation of loyal, intelligent leaders among the Spanish-Americans themselves.

Members of the New York Catholic Charities, with which Bishop-elect Bryan J. McEntegart of Ogdensburg was formerly associated, gave a tea in his honor and presented him with a crozier. At a reception at the Empire State Club the Archbishop's Committee of the Laity presented him with an episcopal ring. Former Governor Alfred E. Smith was toastmaster at a dinner given in his honor by more than 600 civic and welfare leaders of all faiths.

The Most Rev. James A. McFadden was solemnly installed as the first Bishop of Youngstown in the newly designated St. Columba Cathedral of his see, on July 22, Archbishop McNicholas of Cincinnati officiating and preaching the sermon on the remarkable growth of the Catholic Church in Ohio. Bishop McFadden was given a farewell reception on July 20 in Cleveland where he had been Auxiliary to Bishop Schrembs for eleven years. He was welcomed to Youngstown by Mayor Spagnola at a civic reception, the Mayor having issued a proclamation calling upon all citizens to offer felicitations to the new Bishop.

The bombing of Rome on July 19 by Allied airmen did extensive damage to military objectives, notably railway yards, and the Basilica of San Lorenzo was destroyed but the tomb of Pope Pius IX in the underground chapel escaped complete destruction. Pope Pius XII visited the

bombed area a short while after the raid, ministering consolation to the afflicted people. He recited the De Profundis for the victims of the raid and imparted the Apostolic Benediction to the crowd. On July 21 he addressed a letter to Cardinal Marchetti-Salvagiani, Vicar General of His Holiness for the City and District of Rome, relative to the bombing of the Eternal City. He expressed grave sorrow that his repeated pleas to the belligerents that they should respect the safety of peaceful citizens and the monuments of faith and civilization had not been heeded, and again he raised his voice "in defense of the priceless treasures that constitute the ornament of human and Christian grandeur." He urged all "to pray the Lord that He may hasten the hour of His mercy" and send peace to a troubled world. That special care was taken in the bombing to avoid Vatican City and Christian monuments in Rome was noted in the press accounts and the importance of Rome as a base for Axis forces was stressed.

Bishop Skvireckas of Kaunas in Lithuania was arrested, allegedly for refusing to support the formation of a Lithuanian Legion to fight against Soviet Russia.

At a press conference President Guardia of Costa Rica said, "The replacing of the Communist Party by Vanguardia Popular constitutes an event of the greatest importance. . . . For the welfare of Costa Rica all Delegates of the extinct Communist Party have united in affirming support for a realistic and patriotic program."

A document establishing Catholic Action on a national basis in El Salvador was signed by the hierarchy. A central organization and four branches were created.

In a proclamation broadcast to the people of Sicily General Dwight Eisenhower insured freedom of religion to the Italian people under the Allied military government.

Lieutenant Governor Thomas W. Wallace of New York died at the age of 43. Bishop Gibbons of Al-

bany presided at the solemn Mass of Requiem in the Church of St. John the Evangelist, Schenectady. Some 3,000 persons thronged the edifice, Governor Thomas E. Dewey being among the notables present, and members of the State Senate attended in a body.

Following general elections in Eire, the Eleventh Dail was ushered in with the holding of religious services in various churches. Archbishop McQuaid presided at the solemn votive Mass in St. Mary's Pro-Cathedral to implore the blessings of God on the deliberations of the Oireachtas. Those present included Premier Eamon de Valera and his Cabinet, W. T. Cosgrove and Alderman M. O'Sullivan, newly elected Mayor of Dublin.

Among the survivors of the torpedoed cruiser U. S. S. Helena was Lt. John Kirk Wheaton, a priest of the Diocese of Rochester serving in the South Pacific as a Navy chaplain.

The ashes of Msgr. Origer, Luxembourg prelate who died in a German concentration camp, were restored to the town of Esch-sur-Alzette in the Grand Duchy.

The publication in "Survey Graphic" and subsequently in the "Readers' Digest" of an article on birth control by Mrs. Grace Naismith was protested by the Rev. Edgar Schmiedeler, O. S. B., who said such articles did incalculable damage to the country and its people and recited facts illustrating the harm birth control has visited upon the nation.

Archbishop Barbieri of Montevideo issued a pastoral commemorating the silver jubilee of the Work of Vocations to the Priesthood and stressed the need of more priests in Uruguay.

At an impressive ceremony in the South Post Chapel of Fort Myer, Va., on July 25, the U. S. Army recognized officially the contribution of churches and religious institutions throughout the land in relinquishing their clergymen for military chaplain service. A certificate of the first Chaplain Service Award was

Auxiliary Bishop Cushing of Boston received a letter from the Most Rev. Thomas Wade, S. M., Vicar Apostolic of the North Solomon Islands, describing graphically the pitiless havoc and destruction wrought by the Japanese to Catholic missions in the Solomon Islands. Toward the fund of \$50,000 which Bishop Cushing was raising for the restoration of mission property in the Solomons American veterans of the fierce fighting there sent a voluntary donation of \$825.

It was reported that the Nazis were continuing looting of church property on a systematic scale in Poland, vestments and altar cloths being sold to second-hand dealers, church ornaments recast in the manufacture of ammunition and some churches being turned into warehouses.

In a volume entitled "Sesquicentennial of the Diocese of New Orleans" were published outstanding addresses and documents connected with the observance of the 150th anniversary of the diocese.

On July 20 miracles proposed in the beatification process of Ven. Brother Benildo, of the French Brothers of the Christian Schools, who died in 1862, were discussed by the Sacred Congregation of Rites.

A Liberty ship named Edwin Joseph O'Hara, in honor of the young Catholic seaman, of Lindsay, Calif., posthumously awarded the United States Maritime Service Distinguished Medal for heroically manning a deck gun and sinking an enemy surface raider after orders had been given to abandon ship, was launched at the California Shipbuilding Corporation, with his mother, Mrs. Joseph O'Hara, as sponsor.

JULY 25-31

presented by Lt. Gen. Brehon Somervell, commanding general of the Army Service Forces, to the Rev. P. A. Welsh, pastor of St. Charles Borromeo Church in Peru, Ind., whence came the Rt. Rev. Msgr. William R. Arnold, now Brigadier General and Chief of Army Chaplains.

Gen. Henri Giraud during a week-

end stay in Montreal attended Sunday Mass at St. James Cathedral and visited the local Stanislaus College established in 1938 by the Stanislaus College in Paris, of which the General was a former student.

The Vatican Radio announced that violent anti-Christian persecution had broken out in Siam. It was fostered by the official Buddhist religion of Siam and had resulted in many apostasies, all Catholic meetings being prohibited.

Miracles proposed in the cause of canonization of Bl. Jean de Valois, French Queen and co-foundress of the Order of the Annonciades, were considered at a preparatory meeting of the Sacred Congregation of Rites, July 28.

The high altar which had served for 93 years in the Mexico City Cathedral was being replaced by one of simple design.

Rumors of the conversion to the Catholic Church of Mrs. Cecil Chesterton, sister-in-law of G. K. Chesterton, were confirmed by her. She stated that she had been received into the Church more than two years ago by the late Fr. Vincent McNabb, O. P. Her husband, who died in the World War, was the first of the family to be converted. Mrs. Chesterton before her marriage was a journalist, writing under the name of J. K. Prothero, and she has since written a book on social outcasts called, "In Darkest London."

Prisoners of war in the United States were reported to have the best possible treatment, with good barracks and canteens and means of recreation. For work in camp routine they were paid 10 cents a day; and for outside labor under guard they received 80 cents a day, half of which amount was in canteen checks and the other half to be given them at the end of the war when their governments reimburse ours for the amount expended. They received medical treatment when necessary, and chaplains cared for their spiritual needs. About 98 per cent of the Italians were Catholics, and in various camps an average of 40 to 50 per cent of the Germans were Catholics.

On July 25 Premier Mussolini of Italy resigned and a new Cabinet was formed, with Premier Badoglio at the head. Commenting on the event, the O. W. I. overseas branch for broadcasting referred to Badoglio as a Fascist and to King Victor Emmanuel as the "moronic little king," for which unseemly utterance, when the removal of Fascism as an impediment gave hopes for peace with the new government, President Roosevelt rebuked the Office of War Information.

In an address at the annual pilgrimage to the Shrine of St. Anne de Beaupre Archbishop Beckman of Dubuque spoke of "the wonderful opportunity which this war presents as a means of . . . eternal salvation," and urged Americans to "fight with all the strength that is in you" for "Christo-Americanism."

Radio Renascenca, to be maintained and directed by a Catholic radio organization which already had over 4,000 paying members, was established in Portugal.

A third decoration for heroism, the Distinguished Service Order, was bestowed on Lt. G. C. Dickens, son of Admiral Sir Gerald Dickens, and Catholic great-great-grandson of the novelist, Charles Dickens.

Msgr. Zygmunt Kaczynski, the first priest in the Polish Cabinet, was appointed Minister of Religious Creeds and Education.

After the surrender of Palermo, Sicily, to the Allied forces, Gen. George S. Patton, Jr., Commander of the U. S. forces in Sicily, visited Cardinal Lavitrano, Archbishop of Palermo, the occasion being marked with great cordiality and serving to advance friendly cooperation between members of the clergy of Sicily and officials of the American army. It was reported that the cathedral of Palermo escaped serious damage in the bombings, but 20 churches in the city had been destroyed.

At least 21 churches in Naples were reported damaged in enemy air raids, including the Churches of the Girolamini, San Pietro Martire, the Carmine Maggiore, Santa Croce

al Mercato, and the Madonna del Buon Cammino.

In Sardinia the ancient Aragonese Cathedral and the Bishop's residence were hit by bombs in air raids.

Special services in commemoration of Roger Pironneau, young French patriot who was executed by a Nazi firing squad, were held in St. Patrick's Cathedral, New York, attended by relatives of the slain man, members of several French societies and Gen. Bethouart, head of the French Military Mission in Washington.

The Most Rev. Joseph Nicholas Dinand, S. J., Titular Bishop of Se-

linus and Vicar Apostolic of Jamaica from 1927 until his resignation in 1929, died on July 29 in Weston, Mass., of a heart ailment, at the age of 73. Since 1933 he had served as spiritual adviser to the community at Weston College.

Mrs. Fanchon Royer Gallagher, for fifteen years a Hollywood film producer, became a convert to the Catholic Church. Her three young daughters were recently baptized and her two older sons had been previously received into the Church. She produced and directed "Mission to America," the first sound and color documentary film of the Franciscan conquest of California.

AUGUST 1-7

The U. S. S. Callaghan named in honor of Rear Admiral Daniel J. Callaghan, killed in action in the Solomon Islands, was christened and launched at the San Pedro plant of the Bethlehem Shipbuilding Corporation, Los Angeles, his widow presiding at the ceremony.

The Most Rev. Francis J. Spellman returned to his episcopal residence in New York on Aug. 1 after 45,585 miles of travel abroad, visiting U. S. armed forces in his capacity of Military Vicar. He had been absent from the United States since February. On Aug. 2 he gave an interview to newspaper reporters, denying many false rumors that had been spread concerning his travels. His journey had taken twice the time anticipated and he had visited countries in Europe, Asia, Africa and South America but had been unable to visit India and China as he desired. He spoke of the abnegation of the life of the missionaries whose labors he had witnessed, noting that their services for God and neighbor were dedicated "not alone for the war's duration, but for life's duration." His visit to the Holy Father was "the happiest and saddest experience" of his journey. "I was saddened," he said, "in the vision of the weight of the cross he carries, for His Holiness painfully and

poignantly bears and feels the sorrows of all the world, human sorrows and national sorrows." He commended "the tremendous entity of America's war effort, the loyal and determined spirit and contribution of all men and women in our armed services, the quality and quantity of supplies produced and delivered..." He commented especially on his visits to the wounded in the hospitals, and to the cemeteries "to pay a tribute of respect and prayer to our honored dead."

On Aug. 3 the Most Rev. Bryan J. McEntegart was consecrated in St. Patrick's Cathedral, New York, as the fifth Bishop of Ogdensburg. The Apostolic Delegate, Archbishop Cicognani, was the consecrator, and co-consecrators were Bishop Gibbons of Albany and Auxiliary Bishop Donahue of New York. Six archbishops, 40 bishops and an Abbot participated in the pontifical procession and ceremonies. On the occasion Archbishop Spellman made his first public appearance after his journey abroad.

A fiesta on the theme, "A Century of Redemptorist Progress," marked the 100th anniversary of the arrival of Redemptorist Fathers in New Orleans.

The Very Rev. John Francis Fenlon, S. S., president of St. Mary's

Seminary, Baltimore, and provincial of the Society of St. Sulpice in the United States since 1925, died of a heart ailment on July 31, at the home of his sister in Holland, Mich., at the age of 70. He was a native of Chicago and famed as an educator, administrator, writer and orator. Archbishop Curley of Baltimore and Washington pontificated at the solemn pontifical Mass of Requiem in the Basilica of the Assumption of the Blessed Virgin Mary in Baltimore. The Rev. James Gillis, C. S. P., editor of "The Catholic World," and one of Fr. Fenlon's closest friends, preached the sermon as requested by the deceased many years previously, with the stipulation that he speak no word of praise of him but rather of the priests of St. Sulpice. Fr. Gillis spoke on the life and work of the ideal Sulpician, and concluded, "What I said of 'them' I might well have said of 'him.'" Interment was at St. Charles College.

Fire swept the community house of the Sisters of Mercy, Our Lady of the Pines, Toledo, Ohio, causing damage estimated in excess of \$200,000. Some furnishings and virtually all records and valuable papers were saved.

In a letter to Cardinal Maglione, Papal Secretary of State, Pope Pius XII entrusted to him the task of communicating to all the Catholic world his desire that they join in a crusade of prayer for a peace that is Christian. He addressed a special appeal to the Italian people, calling upon them "in this gravest crisis" to rival the faith and Christian virtues of their ancestors.

With the elimination of the Fascist regime in Italy, members of the Italian episcopate addressed pastoral letters to their priests and people appealing for national unity and urging them not to prevent a proper settlement of matters at this critical time by unreasoned actions. Bishop Colli of Parma, director general of Italian Catholic Action, issued a statement, saying, "Italian Catholic Action has nothing to fore-swear of its past labors, but rather

rejoices justly in the results of its efforts at the formation of a Christian conscience during these years and feels the duty and the necessity of continuing and intensifying this work now and for the future."

Those rendered homeless by the aerial bombardment of Rome were entrusted by the civil authorities to the care of the Sisters of Charity. Previously this work was entrusted to the Fascist party. Numerous emergency kitchens established through the generosity of Pope Pius were serving victims of the air raid, and religious institutions and colleges were providing lodgings.

Reconstruction of the Basilica of San Lorenzo was begun, under the direction of Professor Josi, the archeologist who had been directing excavations in the grotto of St. Peter's Basilica.

The Most Rev. Andrea Cassulo, Papal Nuncio to Rumania, was visiting Russian prisoners of war in camps and hospitals in the Rumania and Odessa regions, and those in Finland were visited by the Most Rev. William Cobben, Vicar Apostolic of Finland, in the name of His Holiness. Spiritual consolation and gifts of food and clothing were given them.

Red Cross officials permitted to visit U. S. prisoners of war in Axis camps were endeavoring to obtain religious services for them, wherever it is not provided.

Correspondence courses in religion conducted throughout Colorado by the Sisters of Loretto, at Loretto Heights College, Denver, had during five years brought 60 converts into the Church, it was announced. During 1943 courses were being mailed also to students in Alabama, Wyoming and Washington.

Birth control, advocated by the Washington "Post" as a cure for the "abortion racket" in the nation's capital, was decried by the Rev. Edgar Schmiedeler, O. S. B., in a letter to the paper attacking the editorial. He asserted that "precisely the contrary is needed — not a campaign stripped of moral issues, but a campaign with emphasis

first and foremost on the moral issues involved."

Bishop Buteler of Rio Cuarto in a letter to President Ramirez of Argentina urged religious instruction in the schools of Argentina, saying it would constitute a "most auspicious incident in relation to the spiritual and material progress of our country." President Ramirez and members of his Cabinet and municipal officials attended a field Mass celebrated in the Plaza del Congreso, Buenos Aires, for the Federation of Catholic Associations of Employees, who were addressed on the occasion by the Most Rev. Miguel de Andrea, Titular Bishop of Temnus. Bishop de Andrea said that if democracy is to save itself it must cease to be pagan and become essentially Christian. He read a cable from Cardinal Maglione, Papal Secretary of State, conveying the Apostolic Benediction of Pope Pius XII on the work of the Federation.

A letter from Cardinal Maglione, Papal Secretary of State, was received by the State Council of the Canton of Fribourg, Switzerland. The letter expressed the edification of Pope Pius XII on learning that the canton had been officially dedi-

cated to the Immaculate Heart of Mary on Dec. 8, 1942, and conveyed his felicitations.

The Parliament of Switzerland called for a study of the problem of the steadily increasing divorce rate in the country.

It was reported that Msgr. Honore van Waeyenberg, Rector Magnus of Louvain, had been imprisoned by the Nazi occupation authorities. He had refused to give the Nazis a list of the students of Louvain, from which they wished to cull young men to be forced into draft labor in Germany.

The Swiss press, both Catholic and secular, cited protests of the hierarchy of Croatia against the race and religious persecutions of the German and the Italian occupying powers.

On the occasion of the death of Lin Sen, President of China, Pope Pius XII communicated his expression of sympathy to the Chungking Government.

Word was received that all the hierarchy of France, including the three Cardinals, Bishop Lienart of Lille, Archbishop Suhard of Paris and Archbishop Gerlier of Lyons, had met in Paris early in August.

AUGUST 8-14

The 72nd annual convention of the Catholic Total Abstinence Union of America was held in Philadelphia. Cardinal Dougherty, Archbishop of Philadelphia, pontificated at the opening solemn pontifical Mass in the Cathedral of SS. Peter and Paul, and the Rev. John V. Keogh, president of the Union, preached the sermon, citing statistics revealing an alarming increase of drunkenness and immorality among women and young persons, as well as men, during the war emergency. He advocated the beginning of the abstinence movement with youth, and the obtaining of pledges against drink in every seminary, Catholic college, high school and grade school.

The basic engineering instruction of 500 soldiers under the Army Spe-

cialized Training Program began at Providence College, Providence, R. I.

Guillermo Valencia, one of Colombia's most distinguished citizens, a faithful son of the Church and an indefatigable worker for American solidarity in the Western Hemisphere, died at Popayan, at the age of 69. More than 30,000 persons, including high ecclesiastical and civil officials, attended the funeral service in the Popayan Cathedral.

Shop-window displays acquainting persons with the Catholic faith had been employed with such success in Cincinnati and Louisville by Carl Conrad, a convert, that he initiated a similar display in a shop-window in the busy Rogers Park section of Chicago, using attractive posters to catch the attention of crowds from a nearby movie thea-

tre and distributing pamphlets explaining the Catholic doctrine.

War prisoners in the United States at five camps were visited by the Apostolic Delegate, Archbishop Cicognani, to assure every possible comfort and consolation to war's victims, regardless of nationality and creed, according to the desire of Pope Pius XII.

Pope Pius XII sent \$50,000, in addition to the amount already given by him, for the repair of war-damaged churches in England, Scotland and Wales.

Amy Wilson, whose anagrammatical pen-name was Ymal Oswin, died in France at the age of 80. She had become a convert to the Catholic Church and retired to a French convent several years ago. She wrote lives of little-known saints and poetry and was also a water-color artist of distinction.

The Supreme Council of the Knights of St. Columbanus held their annual conference in Dublin, attended by delegates from the thirty-two counties. An address outlining a policy of reconstruction for post-war Ireland was delivered by the Supreme Knight, Dr. J. Stafford-Johnson. Greetings and expression of filial homage were telegraphed to the Holy Father, who sent his Apostolic Benediction to the Knights.

In an address at the annual convention of the International Association of Chiefs of Police, in Detroit, J. Edgar Hoover, director of the F. B. I., declared that the youth crime situation had grown worse during the year and for this he blamed thoughtless parents.

Lt. Comm. Leo W. Madden, chief of chaplains of the U. S. Maritime Service, in a letter to the Most Rev. John F. O'Hara, Military Delegate, asked that men of the Merchant Marine be included in prayers offered "for the spiritual and temporal welfare of the men in the armed forces," suggesting that the intention be expressed as prayers "for the welfare of our loved ones in the Army, Navy and Merchant Marine."

On the feast of St. Lawrence, Aug. 10, Mass was offered in the

Basilica of San Lorenzo, Rome, in the crypt chapel of Pius IX, which was intact amid the ruins. Capuchins in charge of the parish of San Lorenzo were housing 200 homeless persons, having originally sheltered 600 after the air raid.

Archbishop Mario Zanin, Apostolic Delegate to China, announced the printing of the Code of Canon Law in Chinese, after five years of work involving great difficulty.

It was reported that among the 1,800 Allied nationals interned by the Japanese in China, at Weihsien, were 8 Catholic bishops and almost 500 priests and Sisters, of whom approximately 100 were Americans.

A permanent association of Catholic war mothers was initiated by the Gaelic Association of Southern California, which had already taken first steps toward the collection of funds to be used for a daily Mass to be offered for the protection of the sons and daughters of its members who are in the service.

An Indian woman, Mrs. White Tallow (Osetewin), who died at the Yankton Sioux Reservation, Marty, S. D., was nearly 100 years old, having been baptized by the Rev. Peter DeSmet, S. J. She had never learned to speak English, was one of the original band to welcome the Benedictine mission founders from St. Meinrad, and a weekly communicant. She presented a bell to the mission, which tolled for her funeral service, and had arranged for a series of Requiem Masses for the repose of her soul.

At harvest time in France Archbishop Saliege of Toulouse made a special appeal to his people on the theme of Christian charity, urging the need to provide bread for as many as possible, to comply with the regulations of state authorities and to oppose the black market.

Auxiliary Bishop Mathew of Westminster declared in an address at the Polish Catholic Congress in London that the restoration of Poland's independence is necessary for the maintenance of the Christian life of the peoples of Europe.

A cooperative buying club, non-sectarian and non-political, was in-

stituted by the people of Windsor Locks, Conn., who had already invested \$2,500 in it. The club was housed in the basement of St. Mary's School and dealt in groceries and household goods. The priests of St. Mary's Church supervised the venture. Previously under their guidance a credit union and a cooperative library had been founded and proved successful.

An appeal to all aircraft workers who had left their jobs to return to them was made in all churches of the Diocese of San Diego, at the request to Bishop Buddy of Joseph D. Keenan, Vice-Chairman for Labor of the War Production Board, the San Diego area needing 125,000 additional workers.

Franciscans in Latin America, from the United States, were joined in the mission fields by 24 additional members of the Franciscan New York Province.

On Aug. 10 the Most Rev. Bryan J. McEntegart was installed as Bishop of Ogdensburg in a solemn three-hour ceremony in St. Mary's Cathedral. Bishop Foery of Syracuse officiated as the installing prelate and Auxiliary Bishop McIntyre of New York pontificated at the solemn Mass which followed. Msgr. Louis D. Berube, rector of the cathedral, welcomed the new prelate from the pulpit and read a message of felicitation to Bishop McEntegart from Cardinal Maglione, Papal Secretary of State, conveying the blessings and good wishes of Pope Pius XII.

Gen. Sir Harold Alexander, of the British Army in Sicily, paid a visit to Cardinal Lavitrano, Archbishop of Palermo.

The unique undertaking of a Catholic Summer Vacation School at Fort Knox, Ky., for the children

of Catholic military and civilian personnel at the military post, closed with a First Communion service for 19 children in the Post Chapel, and in the afternoon of the same day Archbishop Floersch of Louisville administered Confirmation to 26 children and 31 adults, including soldiers, WACS and civilians.

A second bombing of Rome by Allied airplanes took place on Aug. 13, virtually destroying the Church of Santa Maria dell Orto and greatly damaging the Church of Sant' Elena and the convent of the Sisters of Notre Dame de Namur, though the nuns escaped injury. In ministering to those injured when a train was struck by bombs, the pastor of Sant' Elena, the Rev. Rafael Melis, O. M. I., was killed. At 12:45 p. m., immediately after the bombardment ceased, Pope Pius XII went to those localities principally affected by the air raid, to bring comfort and aid to the victims. He knelt in prayer at the scene of the worst devastation asking the multitude to join with him in supplication for their beloved dead, and to beseech Divine Mercy. Everywhere he was received with great demonstrations of affection and gratitude. Before returning to the Vatican he visited the cathedral of his Diocese of Rome, the Archbasilica of St. John Lateran, to pray for his beloved people.

On Aug. 14 the Italian Government declared Rome an "open city," and following the announcement crowds of people streamed into the Piazza di San Pietro to demonstrate their gratitude to the Holy Father for furthering negotiations. The Pontiff appeared at a window in the Vatican Palace and blessed the people.

AUGUST 15-21

The Feast of the Assumption was marked by special prayers for peace as part of the Pope's prayer crusade for peace. The hierarchy of the United States responded to the Pope's special appeal in rallying priests and people. In Mexico Arch-

bishop Martinez requested of the faithful that they also renew their dedication to the Blessed Virgin, the Archdiocese of Mexico having been dedicated to the Most Pure Heart of Mary many years ago. In Hungary the Primate, Cardinal

Seredi, Archbishop of Strigonia, conveyed to the faithful the Pope's appeal and they thronged the churches to pray for a peace of "justice and equity."

President Roosevelt and Prime Minister Churchill met in conference in Quebec, the Chateau Frontenac being taken over by the officials. The absence of Stalin from the meeting aroused much comment and speculation as to Russian policy. The presence of the Chinese Foreign Minister T. V. Soong gave China representation, and the strategy of Pacific warfare against Japan was believed one of the most important matters under discussion.

Mother Mary Rita, O. Carm., was elected Superior General of the Congregation of Our Lady of Mount Carmel, Archbishop Rummel of New Orleans presiding at the election.

Spiritual exercises in observance of the diamond jubilee of the Diocese of Harrisburg closed with a solemn pontifical Mass celebrated by Bishop Leech in St. Patrick's Cathedral, on Aug. 15.

The biennial convention of the Order of Alhambra, scheduled to be held in Philadelphia in August, were called off because of difficulties of transportation in wartime.

A solemn Field Mass for victory and peace was celebrated at the Shenango Personnel Replacement Depot, on Aug. 15, with several thousand soldiers and guests assembled in the amphitheatre. Bishop Gannon of Erie preached the sermon, saying democracy came "from the first page of the Bible when God said, 'Let us make man to our image and likeness.'" The American flag and the papal colors were carried at the head of the procession which preceded the Mass. Several hundred soldiers received Communion.

A clinic established in Dec., 1942, in St. Francis' Hospital annex in Peoria, Ill., was proving itself an important agency in the city's social welfare, 733 visits having been made to the clinic in July, 1943. People of all races and creeds are cared for.

Word was received that Major John J. Dugan, S. J., former chaplain in the City Hospital, Boston, was a prisoner in the Philippines, where he served as an Army chaplain and had been missing in action in Bataan.

Eight California Indian missions, which had been left without pastors as a result of priests entering the armed services as chaplains, were taken over by the Franciscan Fathers, who now attend all missions in the Diocese of San Diego.

The 61st annual convention of the Knights of Columbus was held in Cleveland, Ohio, opening with a solemn pontifical Mass, on Aug. 17, celebrated by Coadjutor Bishop Hoban of Cleveland in the Cathedral of St. John the Baptist. Due to wartime conditions attendance was practically limited to the delegates participating in the three-day sessions, and the traditional social events were omitted from the program. Secretary Lamb's report showed a total membership of 437,924 on June 30, 1943. Francis P. Matthews of Omaha, who was re-elected Supreme Knight, reaffirmed the order's "support of the members of the American hierarchy in all their undertakings for God and country" and asserted that "the order will continue to give its utmost support to the nation in the prosecution of the war until victory is attained." He noted the large representation of Knights of Columbus in war activities, on the battlefield, in industry and at home, and urged every possible assistance to chaplains in the armed services. The Committee recommended aid to charities, establishment of Social Service Committees, membership of all Knights in the Holy Name Society and that all make more Catholic the life of their individual homes. A resolution presented by the Massachusetts State Council and approved by the Supreme Council called upon the United States Government to insist that the Catholic faith and customs of the Italian people be respected in any post-

war arrangements for the administration of that country, and a copy was forwarded to the President of the United States.

A shrine to the Holy Child of Earth and Heaven was installed in St. Patrick's Cathedral, New York, embodying Archbishop Spellman's idea to have there a tangible expression of American devotion to the Holy Child.

The third annual Sign Seminar to promote inter-American cultural relations was held in Havana, Cuba, with the Rev. Joseph F. Thorning directing its activities. Msgr. William Barry, of Miami, chairman of the Committee on Cultural Relations with the American Republics, was an honored guest of the seminar.

It was announced from the editorial offices of "The Sign" in Union City, N. J., that the Sign Las Americas Awards for 1943 were made to President Manuel Prado of Peru and Jefferson Caffery, U. S. Ambassador to Brazil, and a convert to the Catholic Church. The awards are given annually to a citizen of Latin America and a citizen of North America judged to have made the richest contribution to spiritual inter-Americanism.

The plan to train U. S. future priests for Poland, at the Seminary of SS. Cyril and Methodius, Orchard Lake, Mich., was acclaimed a "magnanimous offer" by Cardinal Hlond, Primate of Poland, in a letter sent to Archbishop Mooney of Detroit. His Eminence stated that the Latin dioceses in Poland, for which these priests would be destined had already lost 2,000 priests, and that this number would probably be greatly increased due to hardships suffered in internment camps. The major seminaries in Poland had 2,800 students in 1939, he said, but in 1943 there were less than 70 students of theology in the country.

Polish Army Day, commemorating the battle of the Vistula, which saved Warsaw from the Russians, was observed in Vatican City with a Mass arranged by the Polish Em-

bassy to the Vatican, and offered up in St. Peter's Basilica.

In the "Universe" of London it was stated that about 500 of London's 20,000 streets bear the names of saints.

The Dionne Quintuplets were confirmed by Bishop Nelligan of Pembroke, principal chaplain of the Canadian Armed Forces, on Sunday afternoon, Aug. 15, in a room of the Dionne nursery converted into a temporary chapel for the occasion.

Britain's educational reorganization program was discussed in both Houses of Parliament, which passed a resolution favoring proceeding with the reforms, though Catholic members in each House raised objections to the bill in its effect upon Catholic schools. Further opposition was expected when the Bill will be actually presented.

At the Farm Street Jesuit Church in London, Mrs. John Winant, wife of the U. S. Ambassador, attended Mass, when the newly ordained priest, the Rev. Kenneth Cox, a former business man and a convert to the Church, offered his first Mass; and she was the first to receive his blessing afterward. Fr. Cox is of a Presbyterian family in Lanarkshire, Scotland, and was ordained in Edinburgh for that diocese. Mr. Winant was unable to be present, and at a luncheon which followed Fr. Cox praised his strong Christian example and thanked him and Mrs. Winant for the encouragement they had given him in his work for Anglo-American youth.

The tomb of the Franciscan missionary, Fray Antonio de Jesus Margil, founder of the early Texan missions, was found in the course of renovation of the cathedral in Mexico City when two crypts were discovered. The discovery was made on the 217th anniversary of the death of Fray Antonio and the Fray Margil de Jesus Institute was at the time holding a ceremony in honor of the great missionary. He is credited with baptizing 40,000 Indians; his virtues were declared heroic by Gregory XVI in 1836.

A centenarian, Sister Soledad, foundress of the Mexican Congregation of St. Joseph, celebrated her 100th birthday by renewing her vows at a solemn Mass and Te Deum in the Church of San Francisco, Mexico City.

At Camp Silbert, Ala., the Most Rev. William T. McCarty, C. Ss. R., Military Delegate, confirmed 27 officers and enlisted men.

The arrival of more Polish refugees in Uganda was reported. Dispatches stated there were 15,000 Poles in East Africa, of whom 50 per cent were children, 40 per cent women and the remainder either disabled or very old men. They came by way of Persia from Siberia.

The Most Rev. Mathias C. Lenihan, Titular Archbishop of Preslavo and Bishop of Great Falls until his resignation in 1930, died in Dubuque, Iowa, at the age of 89. He was born in Dubuque and the first native of Iowa to become a priest. Ordained in 1879, he was consecrated first Bishop of Great Falls in 1904. Bishop Lenihan was noted for his charitable donations and was a staunch supporter of temperance. Archbishop Beckman of Dubuque presided at the solemn pontifical Mass of Requiem, which was celebrated by Bishop Rohlman of Davenport.

Six Belgian professors from the University of Ghent, including the present and past rectors, were arrested by the German occupation authorities. No cause was specified.

Latin American objections to Protestant propaganda were reviewed by the distinguished Mexican writer, Alfonso Junco, in an article appearing in the Mexico City daily, "El Universal." He commented favorably on John W. White's book, "Our Good Neighbor Hurdle," noting with satisfaction that Mr. White realizes how insulted Christian nations "of four centuries' penetration" feel when someone "wants to evangelize us as though we were some pagan tribe in Africa." He declared Protestant proselytism a serious obstacle to the Good Neighbor policy.

A new seminary was opened in New Zealand, to prepare young men for the mission fields of St. Columban's Society in the Orient. The institution, situated at Lower Hutt in the Diocese of Wellington, is the first New Zealand seminary for missions outside Oceania, and its founding indicates that serious consideration is given to the need for post-war missions.

The centenary of the Cathedral of Our Lady of Peace in Honolulu was solemnly observed on the feast of the Assumption by a solemn Mass at which Bishop Sweeney of Honolulu presided, and Major Edward J. Killion, Army chaplain, preached the sermon. Governor Ingram Stainback, Acting Mayor Manuel Pacheco and representatives of the Army and Navy attended.

Papal honors were conferred upon 14 priests, laymen and laywomen of the Diocese of Lafayette, which was celebrating the 25th anniversary of its erection.

Lt. (j.g.) John F. Kennedy, a Catholic and son of the former U. S. Ambassador to Great Britain, was reported safe after he had heroically rescued his crew when his PT-boat was cut in two by a Japanese destroyer in the South Pacific.

The cornerstone of the Major Seminary of Bogota, Colombia, was laid and the new Minor Seminary dedicated.

The residence of the Society of Jesus at Valkenburg, Netherlands, was confiscated by the Nazi authorities and its church torn down.

It was reported that 81 Jesuits in the Philippines had been interned at the Ateneo de Manila since Manila fell to the Japanese.

Three priests of the Archdiocese of San Francisco, the Revs. Walter O'Brien, William Cummings and Stanley Reilly, who served as Army chaplains on Bataan, were reported prisoners of the Japanese, uninjured and well.

The Mexico Archbishops sent a telegram to the President of the United States requesting that Rome be spared bombing.

The fifth annual Holy Hour for

the intention of the welfare of the United States was held at Marquette University, with Archbishop Kiley of Milwaukee officiating and 12,000 persons participating.

On Aug. 20, the 39th anniversary of the death of Pope Pius X, Masses were offered at his tomb in the grotto of the Vatican Basilica and many devout pilgrims came to venerate his memory.

Reports on July and August air raids on Turin asserted that structures destroyed or gravely damaged included 43 churches, 15 rectories

and 30 religious institutions; among the last was Cottolengo Institute in which care was given to some 1,200 sick and infirm persons.

Air raids on Milan so damaged the cathedral that it was rendered unusable for some time to come: the apse was hit, many columns damaged and the facade greatly scarred. Other buildings gravely damaged included the Basilicas of St. Ambrose and St. Nazarene, the archdiocesan chancery and canonry, the Ambrosian Library and the archbishop's residence.

AUGUST 22-28

The 88th annual convention of the Catholic Central Verein of America and the 27th annual convention of the National Catholic Women's Union were held in Springfield, Ill., Aug. 22-23. Bishop Griffin of Springfield celebrated the solemn pontifical Mass opening the joint convention, and Archbishop Stritch of Chicago delivered the sermon. At a civic forum in the afternoon, Bishop Muench of Fargo gave an address on "Peace and Reconstruction," urging that the Holy Father be given a voice at the peace table and that an association of nations and a world court be established following the present war. Thirteen members of the hierarchy, many priests and delegates from nearly every state in the Union attended the convention. Resolutions condemning attempts to federalize education were adopted by the Central Verein and the Women's Union. The latter organization also adopted resolutions urging parents to help in preventing juvenile delinquency, advocating a Catholic crusade for decency in women's dress and expressing strong opposition to race prejudice. Installation of officers closed the meetings: William H. Siefen continues as president of the Central Verein and Mrs. Mary Fish Lohr as president of the Women's Union.

Archbishop Roche of St. John's, Newfoundland, administered Confirmation to 70 converts, all members of the Canadian and American armed forces.

The new \$250,000 Catholic Seamen's Institute of Brooklyn was opened with the celebration of the first Mass in the chapel by the Rev. William J. Farrell, port chaplain and director of the Institute.

Prime Minister King of Canada entertained President Roosevelt and Prime Minister Churchill in Quebec, at a state dinner for fifty guests, among whom was Cardinal Villeneuve, Archbishop of Quebec.

The Church of St. Jules at Rimouski, Que., was destroyed by fire so quickly that it was impossible to save the Blessed Sacrament. Material loss exceeded \$40,000.

At the Tule Lake Relocation project for the Japanese Bishop Armstrong of Sacramento administered Confirmation to 16 persons. The Rev. Joseph Hunt, M.M., working at the project, expressed the deep appreciation of the 13,000 Japanese and American citizens of Japanese ancestry there for the interest Bishop Armstrong shows in their spiritual welfare.

Religious exercises and a conference on Problems of the Apostolate marked the celebration at Winooski Park, Vt., of the 100th anniversary of the founding of the Fathers of St. Edmund in Pontigny, France, and the 50th anniversary of their establishment in Vermont.

Due to the efforts of the Holy See, the Italian government was arranging for the demobilization of internment camps for Croats and Slovenes.

It was officially stated that the measures and the decision taken by the Italian government to render Rome "an open city" were communicated to the Holy See for the purpose of transmission to the Allied governments.

A decree of the Sacred Penitentiary granted a partial indulgence of 50 days for the recitation, with a contrite heart, of the invocation, "Lord save us, we perish"; a plenary indulgence is granted if the invocation is recited daily for a month, under the usual conditions.

It was stated in "Das Reich" that the 10th century Belgian masterpiece, "The Adoration of the Lamb," removed from Ghent cathedral, was in the Kaiser Friedrich Museum in Berlin.

Workers in Belgium were refusing to melt down church bells taken by the Germans for war purposes.

The Catholic hierarchy of Germany met at Fulda and elected Cardinal Bertram, Archbishop of Breslau, president of the conference for the coming year. A joint pastoral letter was issued.

A meeting was held in Rome City, Ind., under the auspices of the Episcopal Committee on Obscene Literature to review the work accomplished during the past year by the National Organization for Decent Literature and to make plans for future activities to combat the spread of indecent literature.

The Mexican Catholic Youth Association issued a statement giving its reasons for participation in the Continental Youth for Victory Conference in Mexico City in July. Though not uninformed as to "the varied interests of diverse tendencies," they considered it their obligation when invited to give their opinion on the attitude of youth in the present conflict, to give witness of their Catholic faith. The Association refused to subscribe to a message of solidarity with the youth of Soviet Russia.

Football plans for the season were disrupted on the Pacific

Coast, with Santa Clara University following Loyola University in abandoning plans to field a team.

The fifth federal assembly of the Youth Association of Argentine Catholic Action was held at Mendoza.

In his annual message to Congress President Prado of Peru recommended "the study of an instrument of public law which expresses the increasing and indestructible harmony between the Vatican and Peru." The Catholic weekly, "Verdades," of Lima said that a Concordat would probably be discussed in this session of Congress.

The Most Rev. Jose Gaspar de Affonseca, Archbishop of Sao Paulo, Brazil, was killed in an airplane crash in Rio de Janeiro Bay, Aug. 26.

Some 12,000 delegates attended the 23rd triennial convention of the First Catholic Slovak Ladies Union at Philadelphia, Pa. The convention authorized donations to various institutions and societies and voted \$1,500 to the American Red Cross War Fund and the purchase of United States War Bonds totaling \$500,000.

Members of the Catholic Biblical Association of America at its annual meeting in South Bend, Ind., under the leadership of Bishop O'Hara of Kansas City, discussed problems connected with the new revised English text of the Old Testament. It was reported that the text of the Minor Prophets would probably go to press before the end of 1943.

Eight members of the diocesan clergy of New Orleans received papal honors.

Arrangements were made with the Red Cross by the Bishops' War Emergency and Relief Committee to send two tons of new books, including fiction and non-fiction, prayer-books and Mass kits on the diplomatic exchange ship Gripsholm, sailing with supplies for American war prisoners and civilian internees in Japanese-dominated territory.

In token of the religious and cultural solidarity of the Americas the feast of St. Rose of Lima was observed in the oldest parish in the United States, the 378-year-old Shrine of Christian Motherhood at St. Augustine, Fla., with solemn services on Aug. 29.

Auxiliary Bishop McGucken of Los Angeles on Aug. 29 consecrated to the Immaculate Heart of Mary the Church of Our Lady Queen of Angels, also known as the old Mission Plaza Church.

A warning was issued to the general public in Canada that the so-called Labor Progressive Party recently formed there was nothing more than the Communist party, which is outlawed in the country.

The Pontifical Medal, *Pro Ecclesia et Pontifice*, was awarded to Mrs. Augustine E. Coolot, president of the Sacramento Diocesan Council of the National Council of Catholic Women.

The Chilean prelate, Bishop Erzuriz of Talca, on a visit to the United States at the special invitation of the State Department, stated, "We Catholics of the Americas need to be bound and to cooperate unitedly in the solution of the great problems of our time."

Among the 38 clergymen in the graduating class of the Navy Chaplains' Training School at the College of William and Mary, on Aug. 29, were 22 Catholic priests. Chaplain C. A. Neyman, in charge of the school, said that on an average two Navy chaplains a day were graduated, to care for spiritual needs of the Navy and Marine personnel.

Because they withheld information two Belgian parish priests were shot by the Nazis on Aug. 31: Abbe Peeters, of Comblain-au-Pont, Liege, arrested in December, 1942; and Abbe Desirant, of Devantave, Namur, arrested in May, 1943.

The beginning of the fifth year of the war was marked by a radio address by Pope Pius XII appealing to the leaders of nations to give their people "the well-founded hope of a

worthy peace." He spoke in Italian and his remarks were broadcast later in many different languages.

The Archdiocese of Montevideo, Uruguay, was solemnly consecrated to the Immaculate Heart of Mary by decree of Archbishop Barbieri of Montevideo.

In an exchange of messages marking Polish Week, in observance of the fourth anniversary of the German invasion of Poland, President Roosevelt renewed his assurances of "justice and liberation" of the Poles and Europe's subjugated millions, and President Wladyslaw Raczkiwicz of Poland reiterated his nation's "solidarity with the great American democracy in defense of our common Christian heritage." Archbishop Cantwell issued a special message of consolation to the Polish people of Los Angeles and Archbishop Mooney of Detroit, chairman of the N. C. W. C. Administrative Board, declared in a statement issued on the occasion, "In the face of certain martyrdom Poland kept her soul and to remember Poland surely will help us to keep our soul."

The Rev. Stephen Brown, S. J., organizer of the Central Catholic Library of Dublin, was named chairman of the recently organized Book Association of Ireland, founded for the promotion of the reading, publication and circulation of books of Irish interest which have little or no appeal to the National Book Council of England.

It was reported that enemy air raids on Naples had created problems of shelter, water and food for thousands, turned national monuments into dust and wholly or partially destroyed all but 49 of its churches.

Archbishop Schrembs, Bishop of Cleveland, was critically ill and the Sacrament of Extreme Unction had been administered.

Archbishop Groeber of Freiburg im Breisgau had obtained some mitigation of restrictions placed by

Nazi officials upon spiritual assistance to Polish workers in Germany.

The famous Leonardo da Vinci's fresco, "The Last Supper," had escaped damage in air raids on Milan.

The 700th anniversary of the founding of the first house of the Order of Preachers in Ireland was commemorated with impressive ceremonies in the Holy Cross Church at Tralee, County Kerry.

Great Britain presented a further 130 valuable books to help rebuild the famous library in the Benedictine Abbey of Montserrat, damaged during the Spanish Civil War.

It was reported that all clergymen of Norway refusing to cooperate with the Ministry for Church Affairs in the Quisling government were to be mobilized for slave labor.

Spanish Leftist refugees in the Americas held a five-day "convention of solidarity" in Mexico City and there reestablished the Supreme Council of Spanish Masonry.

All churches in Gdynia, Polish port on the Baltic Sea, had been

seized by the Nazi occupation authorities and were being used for military purposes.

A branch of the Jocists (Catholic Labor Youth) was formed in Honduras at Santa Rosa de Copan.

In a pastoral to the clergy and faithful of the colony of St. Lucia, B. W. I., Archbishop Ryan of Port of Spain rejected as unacceptable to Catholics the "Memorandum on Education" recently issued by the Comptroller for Development and Welfare in the British West Indies.

The Most Rev. Manuel Arteaga y Betancourt, Archbishop of Havana, was a guest of the Franciscan Fathers at the Commissariat of the Holy Land, in Washington, D. C. On a visit to the headquarters of the N. C. W. C., he expressed great interest in the Press Department, whose News Service keeps "the American world informed in consonance with the deeply rooted faith of the immense majority of its inhabitants."

Three priests of the Diocese of Alexandria received papal honors.

SEPTEMBER 5-11

Cardinal Schuster, Archbishop of Milan, stated in a circular letter to his clergy that it would take 30 years and as many billions of dollars to repair the damage done to Milan in air raids; in his residence only a few rooms were usable. The population of the city had been reduced from 1,200,000 to less than 500,000.

A Liberty Ship launched at the Bethlehem-Fairfield shipyards, Baltimore, Md., was named for the late Heywood Broun, newspaper columnist and convert.

John Cudahy, 55-year-old former U. S. envoy to Ireland, Poland and Belgium, and a Catholic of prominence, was killed, Sept. 6, when he fell or was thrown from his horse while riding on his estate near Milwaukee, Wis.

The Most Rev. Marian Blaha, Bishop of Neusohl, and dean of the hierarchy of Slovakia, died at the age of 73. He was widely known as

a linguist, having served as an interpreter at the peace conference following the First World War, was influential in the establishment of Czechoslovakia, and a vigorous opponent of Nazism.

The 28th annual convention of the First Slovak Catholic Union opened in Chicago with a solemn pontifical Mass celebrated in Holy Name Cathedral by Archbishop Stritch of Chicago. In the afternoon, in Grant Park, the Archbishop blessed a huge service flag of the Union carrying 6,000 stars. At the closing session the 350 delegates adopted resolutions of loyalty to the Pope and the President and voted to buy \$500,000 in Victory Bonds in the third war loan campaign.

Two priests of the Diocese of Harrisburg received papal honors, and the Medal Pro Ecclesia et Pontifice was awarded to Mrs. Margaret Maginis Angelo, President of

the National Council of Catholic Women.

Lengthy quotations from the text of the pastoral letter issued by the German Bishops at their annual meeting at Fulda were received from the Swiss Catholic News Agency. In it they appealed to the German people for a return of all to "the One, True and Living God" and deplored the activity of those who "wish to put in place of love, hatred; in the place of right and justice, violence; in the place of morality, utility."

The hierarchy of England and Wales at a special meeting in London to consider the school situation, in the light of the White Paper outlining the government's intentions, appealed for a just and equitable solution of the problems of the denominational schools in the reconstruction program for education in Great Britain, so that financial burdens imposed on them would not be insupportable.

Don Tomas Rueda Vargas, distinguished Catholic scholar and writer of Colombia, died in Bogota. He was rector of the National College of San Bartolome, the author of several books and a contributor to periodicals.

The 5th Federal Assembly of the Women's Branch of Argentine Catholic Action was held in Santa Fe and attended by some 1,500 women.

The 1st Congress of Catholic Action in Brazil was held in Bello Horizonte, convoked and directed by the Archbishop, the Most Rev. Antonio dos Santos Cabral.

A priest parachutist, Capt. Powers, of the Diocese of Albany, accompanied U. S. paratroopers as chaplain when they landed in the Markham Valley, New Guinea.

Only two of the twenty-one National Action candidates for seats in the Chamber of Deputies, Mexico, were admitted to the open session of the Electoral College to present their claims. Among those barred were several prominent Catholics. Leading dailies and periodicals

branded the elections as fraudulent. This and the suicide of one of the Mexican Revolutionary party deputies in the Chamber, Jorge Maixuero, brought demands for reform to remove political monopoly.

"The Catholic Courier" of Rochester took issue with an article, "Factory Manager Learns the Facts of Life," appearing in "Harper's Magazine," giving information on birth control disseminated by the Planned Parenthood Federation among thousands of women workers in the nation's war plants, and asked that the magazine apologize "to all decent people" for printing charges concerning abortion clinics and similar hazardous enterprises denied by officials of Rochester, the city's doctors and employers.

A disastrous train wreck of the Congressional Limited, on the Pennsylvania Railroad, near Philadelphia, resulted in the loss of 80 lives. Priests courageously ministered to the dying among the wreckage, and a number of the dead and injured were taken to the parish hall of the neighboring St. Joachim's Church. An injured soldier in Frankfort Hospital died with these words to the priest on his lips, "Take good care of me, Father, my mother would want it that way."

A letter from Cardinal Maglione, Papal Secretary of State, to Archbishop Pla y Deniel, Primate of Spain, conveyed the praise of the Holy Father for Christian restoration efforts in his see of Toledo.

Protestant propaganda and a dearth of Catholic clergy in El Salvador were deplored in an article in "Criterio," Catholic weekly of the capital. In the Diocese of Santa Ana there was only one priest for every 15,000 inhabitants.

Pope Pius XII sent a generous sum for the relief of victims of the floods in Venezuela, which devastated the Guayana district of that country.

At a Catholic Action Week held in Nicaragua it was decided to arrange for the immediate organiza-

tion of Catholic Action groups in all parishes where they do not exist.

Brig. Gen. William R. Arnold, Chief of Chaplains, declared at a press conference that there was an immediate need of 859 army chaplains.

Some 10,000 members of Chilean Catholic Youth met in Santiago to discuss their relation to national problems and how to face these fully.

SEPTEMBER 12-18

St. Peter's Basilica, closed for three days following the German occupation of Rome, was reopened on Sept. 12, with many of the faithful attending Masses celebrated there. The Vatican Radio continued to broadcast but avoided mention of the political and military situation. It did, however, deny the reports circulated that Enrico Galeazzi, of Vatican City, was on a diplomatic mission to Washington, that the Pope had conversed by telephone with President Roosevelt, and that the Germans had seized Vatican City. Italian carabinieri continued to guard the three entrances to Vatican City in accordance with the stipulations of the Lateran Treaty.

The first copy to be published outside of Vatican City of "Acta Apostolicae Sedis," official bulletin of the Holy See, was distributed to subscribers in the United States from the headquarters of the National Catholic Welfare Conference, which was delegated the privilege of publication and distribution of the document for the duration of the war.

The 4th Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life, at Columbia University, was addressed by the following Catholic speakers: Msgr. John A. Ryan, the Rev. Moorehouse I. X. Millar, S. J., the Rev. John LaFarge, S. J., the Rev. Gerald G. Walsh, S. J., William O'Meara and George Shuster.

After four years of tedious and anxious travel, during which they were stranded for a year in Iceland, three Carmelite nuns from Holland arrived at the Carmelite Monastery in Indianapolis, Ind.

The role of Newman Clubs in wartime activity was reviewed at a meeting of the Executive Committee of the Newman Club Federation in Washington, D. C., the annual conference of the Federation being rendered impractical due to the war.

The Rt. Rev. Cuthbert McDonald, O. S. B., was solemnly installed as Coadjutor Abbot of St. Benedict's Abbey, Atchison, Kans., in a three-hour ritual in which 8 Bishops and 12 Benedictine Abbots participated.

A Japanese air raid on Wuchow, China, destroyed the Maryknoll Mission there and seriously injured the Rev. Russell Sprinkle, M. M., of Middletown, Ohio.

A large congregation of the hierarchy, clergy and laity attended the funeral of the Most Rev. M. J. O'Brien, Archbishop of Kingston, Ont., and indication of the esteem in which he was held was given in messages of sympathy from the various Protestant churches in Kingston.

Mrs. Eugene Strong, distinguished English art critic and historian, and a convert to the Catholic Church, from Anglicanism, died in Rome, Sept. 16.

It was reported that in Central Poland there were five Polish priests slain, their churches closed and rectories burned.

His Eminence Francisco Cardinal Vidal y Barraquer, Archbishop of Tarragona, Spain, died while in Fribourg, Switzerland, on a holiday. Born in Cambrilla, Spain, in 1868, he was ordained in 1899, consecrated Titular Bishop of Pentacomia in 1914, translated to the Archiepiscopal See of Tarragona in 1919 and created cardinal in 1921. He had left Spain during the

Spanish Civil War, after refusing to sign the pastoral letter declaring the justice of the Franco cause, and had since resided in Italy, at the Carthusian Monastery at Lucca.

The christening of a Liberty Ship in honor of Nathaniel Crosby, New England settler on the Pacific coast in '49 and one of the founders of Portland, revealed that his great-grandson, Harry Crosby, father of the movie star, Bing Crosby, was a convert to the Catholic Church and had 14 Catholic grandchildren.

A French edition was published of the revised *Baltimore Catechism* No. 1, translated by the Rev. Benjamin F. Marcetteau, S. S.

The Salvadorean Catholic Propagation Association sponsored an Education Congress in San Salvador, at which Dr. Hector Castro, Salvadorean Ambassador to the United States, spoke on "Catholic Life in the United States," lauding the parochial schools in this country.

Gen. Daniele Papp retired as Rumanian Minister to the Holy See.

Msgr. John Joseph van der Velden was named Bishop of Aachen, Germany.

Leopold Stokowski conducted a choir of 150 voices singing Palestrina's Mass of Pope Marcellus, in the Basilica of Our Lady of Guadalupe, Mexico, for the benefit of the restoration of the metropolitan cathedral.

Seven White Fathers from Canada arrived safely in South Africa after a quiet transatlantic crossing.

The first regional meeting of the rectors and faculty moderators for mission activities in major diocesan and religious theological seminaries throughout the United States was held in New York City, Sept. 16, at the national office of the Society for the Propagation of the Faith. Subsequent meetings, to foster interest in the mission study program for the students, were arranged for Chicago, Sept. 22; San Francisco, Sept.

27; San Antonio, Oct. 1; and St. Louis, Oct. 4. This extracurricular program for the student bodies of major seminaries consists of 48 lectures for a six-year course.

At the opening of the 39th Congress in Mexico, President Avila Camacho spoke especially of the government's interest in education, upon which rest "the betterment of your youth" and "the happiness of the country." He said any program of economic redemption "will remain incomplete if it does not attempt another national redemption, the loftiest and most lasting redemption of the spirit."

A Diocesan Radio Bureau, to coordinate and publicize the various radio programs being broadcast and to arrange for additional programs, was established in Scranton.

The following priests were reported to be prisoners of the Japanese: Revs. Arthur Manion, S. V. D., and William Hagan, S. V. D., American missionaries stationed in New Guinea; and Army Chaplains Richard E. Carberry, of the Archdiocese of Portland in Oregon, Joseph Verbis Lafleur, of Abbeville, La., Albert Braun, O. F. M., of Silver City, N. M., and Henry B. Stober, of the Diocese of Covington, stationed in the Philippines.

The Diocese of Lafayette was celebrating its 25th anniversary. Part of the celebration was a Mass offered by Bishop Jeanmard of Lafayette in the chapel of the Convent of the Sacred Heart, Grand Coteau, La.

On Sept. 12 more than 30,000 Catholics and non-Catholics gathered in Kezar Stadium, San Francisco, at the invitation of Archbishop Mitty, who presided, to ask God for a speedy victory and a just peace. Solemn procession of the Blessed Sacrament was followed by a sermon delivered by the Rev. George A. O'Meara on "Peace," and Benediction.

A throng of 125,000 persons assembled in Soldier's Field, Chicago, on the evening of Sept. 19, to participate in the third annual Holy Hour of the Holy Name Society, sponsored by Archbishop Stritch, who officiated. The spiritual demonstration marked the opening of a Rosary Crusade in the family circle, in churches and by individuals, to petition the Mother of God for the safety of members of the armed forces and for a just and lasting peace. A "living Rosary" formed by 2,000 high school girls, each carrying a flash-light pointed skyward during the recitation of the rosary in unison, was part of the spectacle. There were several speakers, the prayer for those killed in action was recited, and Benediction of the Blessed Sacrament concluded the devotions.

Bishop Leech of Harrisburg presided and preached the sermon at a Holy Hour service in which 12,000 participated at the Mount Carmel Public Stadium, Harrisburg, Pa., on the evening of Sept. 19. It was sponsored by the Northern Regional Union of the Holy Name Societies of the diocese. The fourfold intention was: to make reparation to the Sacred Heart for the sins of all mankind; the safety of Holy Name men and fellow-citizens engaged in the war; victory and the security of our nation; and hastening of the day of peace.

A broadcast of the Nazi-sponsored National Republican Fascist government beamed to Italy from Berlin claimed that Mussolini had organized the government after rescue by German paratroopers. It attacked the Holy See for its "pacifism and anti-German sentiments" warning that the Vatican must change its policy or subject itself to "radical measures."

It was announced that missions conducted during the summer by the Richmond Diocesan Missionary Fathers at Camp Pickett, near

Blackstone, Va., had been attended by 10,000 soldiers.

Material for a textbook on South American countries for use in secondary schools in the United States was being compiled by two Franciscan nuns from St. Clare's College, Milwaukee, Wis., Sisters Mary Frederick Lochemes and Mary Patrice McNamara, who arrived in Buenos Aires, Argentina, after traveling 7,000 miles by plane and some 3,000 more miles by railroad, as well as by boats on Lake Titicaca and the Chilean lakes and by bus in the Andes. They had been en route seven months, in Colombia, Ecuador, Peru, Bolivia and Chile and were to go from Argentina up the east coast.

In a statement presented to his parishioners Msgr. Maurice F. Griffin, of St. Philomena's Church, Cleveland, condemned medical provisions in the Wagner Bill, then before Congress. These concerned health insurance and hospitalization and involved a tax, part of which was to be used for extraneous purposes.

A family retreat was conducted at the College of New Rochelle, Sept. 19, for nine alumnae and their husbands, by the Rev. John P. Delaney, S. J., who stressed the need for husband and wife to cooperate in spiritualizing the home. Fr. Delaney expressed the hope that the parish would see the value of family retreats, which could be of lasting good in America.

Miracles introduced in the cause of beatification of Brother Benildo of the Institute of the Brothers of the Christian Schools, who died in 1862, were discussed by the Sacred Congregation of Rites.

The number of Franciscan missionaries in Latin America was increased by 24 priests and Brothers from the United States, of whom 14 went to Brazil and 10 to mission fields in Central America.

A solemn Requiem Mass was celebrated in the Spanish National

Church, Rome, Sept. 25, for Cardinal Vidal y Barraquer, Archbishop of Tarragona, Spain, who died in Switzerland, Sept. 13.

Four priests of the Diocese of Richmond were named Domestic Prelates by Pope Pius XII.

Important results of a general meeting of Rumanian Catholic Action included establishment of a new parish in Bucharest for Greek Catholics who had been without a church of their own, and extensive measures of reorganization.

Archbishop Downey of Liverpool stated that the new British education bill would probably not reach the vital committee stage before January, 1944, for the government "will not press any measure which arouses deep religious controversy."

It was reported that through the ousting of Fascism several Catholic social leaders in Italy had been restored to influential positions: Achille Grandi, president of the Trade Union of Agricultural Workers; Gioacchino Quarello, vice-president of the Industrial Workers; Ezio Vanoni, president of the Trade Union of Commercial Workers; and Pietro Germani, vice-president of the Italian Farmers' Association.

Communication between the Vatican and the outside world continued. Latest dispatches by wireless gave assurance that the Nazi troops had not invaded Vatican City and the situation there remained calm.

The Most Rev. Edwin V. Byrne was solemnly installed as the eighth Archbishop of Santa Fe, N. M., at impressive ceremonies in the Cathedral of St. Francis of Assisi, Sept. 23. Archbishop Lucey of San Antonio officiated and preached the sermon at the installation, the papal decree publicly announcing the authority of the new prelate was read by Msgr. Jules N. Stoffel, Administrator of the Archdiocese since the death of Archbishop Gerken, and pontifical high Mass was celebrated by Archbishop Byrne. Several members of the hierarchy and some 300 priests and nuns and laymen were present, including

Governor John J. Dempsey of New Mexico. A dinner at Loretto Academy followed, and in the evening a reception was sponsored by the Knights of Columbus.

A Liberty Ship named after the late Rev. James J. O'Kelly, founder of the San Francisco Apostleship of the Sea, was launched at the Richmond Shipyards, San Francisco, following a memorial address by Archbishop Mitty.

Religious developments in Russia marked a change in Soviet policy, with an apparent rapprochement between the government and the Russian Orthodox Church. The Holy Synod was reconstituted, with Stalin's approval, and the Metropolitan Sergius was formally elected as head of the Orthodox Church, the first Patriarch to be installed since the death of Patriarch Tikhon in 1925. Whether this meant that other religious organizations would be permitted to function remained to be seen. If the move were purely nationalistic it would mean the impressing of a State Church into the service of the Soviet regime.

Word was received that American Augustinians in the Philippines were safe and well.

The annual Red Mass, sponsored by the Brooklyn Catholic Lawyers' Guild, was celebrated in St. Charles Borromeo Church, Sept. 23. Bishop Molloy of Brooklyn pontificated and the sermon was preached by the Very Rev. Joseph R. N. Maxwell, S. J., president of Holy Cross College, Worcester, Mass., who urged that lawyers must fight to preserve democracy against those who would exclude God and the moral law from their legal concepts.

Bishop Walsh of Charleston celebrated solemn pontifical Mass at Fort Jackson, S. C., at which 1,200 persons were present, and administered Confirmation to 95 soldiers and 15 members of their families.

American Jesuits arriving in Eastern mission fields, the first since the outbreak of war, included seven in Iraq and five in India.

Injuries received in an automo-

bile accident resulted in the death of Mrs. Edith Roth, who with her husband, Director Augustine H. Roth, of the N. C. C. S.-U. S. O. Club in Salt Lake City, had been active

in work for the N. C. C. S. They became converts to the Catholic faith ten years ago, since which time they had brought more than 400 converts into the Church.

SEPTEMBER 26-OCTOBER 2

Bishop Sweeney of Honolulu, on a visit to Archbishop Mitty of San Francisco, said that the fidelity of American soldiers in the Hawaiian Islands to their Catholic faith was most impressive. Between 150 and 200 soldiers attended daily the noon-day Mass in the Cathedral of Our Lady of Peace in Honolulu, and often as many as 100 received Holy Communion. The Army chaplains he described as "a grand group," tireless in their care for the men. Most of the 20,000 Hawaiians in his diocese were Catholics, with a marked devotion to the Blessed Sacrament, and deeply loyal to their Bishop and priests. He was particularly concerned with the development of his Junior Seminary, which had at that time 21 students enrolled; there was no lack of vocations, when the nature of a religious vocation was explained to the people. Catechetical instruction was being given in the rural districts, with a large attendance but too few teachers.

The fourth annual conference of the Institutum Divi Thomae was held in Cincinnati, to formulate plans for research in the main laboratories and related problems to be undertaken at the Institutum's affiliated units. Archbishop McNicholas of Cincinnati announced the opening of two units, at Umbrian Farms, Lafayette, N. J., and St. Mary's Farm, Burkettsville, Ohio.

Leaders of the clergy and laity from all sections of Quebec Province and many points across Canada met for the 20th annual Semaine Sociale, at Valleyfield, P. Q., to discuss "Temperance, a virtue essential to democracy." Delegates were welcomed by Mayor Major of St. Hyacinthe, Bishop Langlois of Valleyfield, Archbishop Charbonneau of Montreal and the Very Rev. J. P.

Archambault, S. J., president of the Semaines Sociales du Canada. Archbishop Charbonneau said, "Temperance is the guardian of honor, the principle of order and peace." Fr. Archambault declared that without temperance democracy "cannot bear its fruits," and that it is a rule of life that acts on man's thoughts, his affections, words and acts. He called attention to the urgent need for temperance in economic and social life, and in politics.

Msgr. Francis J. Haas, a priest of the Archdiocese of Milwaukee, dean of the School of Social Science at the Catholic University, a leading authority on labor problems, and since May, 1943, chairman of the Committee on Fair Employment Practices, was named Bishop of Grand Rapids, to succeed the Most Rev. Joseph C. Plagens, who died on March 31.

The minimum needs for a just world peace were set forth by leading lay representatives of all faiths, and by Catholic prelates and clergy, Jewish rabbis and Protestant ministers, in "A Statement of a Just Peace," issued simultaneously by the N. C. W. C. Department of Social Action, the Synagogue Council of America and the Federal Council of the Churches of Christ in America. The statement proper, identical in all three announcements, stipulated: (1) The moral law must govern world order. (2) The rights of the individual must be assured. (3) The rights of oppressed, weak or colonial peoples must be protected. (4) The rights of minorities must be secured. (5) International institutions to maintain peace with justice must be organized. (6) International economic cooperation must be developed. (7) A just social order within each state must be achieved.

The Rev. Aloysius J. Wycislo of Chicago, Assistant Archdiocesan Supervisor of Charities, a member of the Advisory Committee on Evacuees, the National Conference of Catholic Charities and the Illinois State Welfare Committee, was appointed to the task of coordinating relief work among Polish refugees in the Near East.

Members of the N. C. W. C. Administrative Board met in Chicago, to prepare for the Annual Meeting of the Archbishops and Bishops of the United States, and in their capacity as the Bishops' War Emergency and Relief Committee offered \$360,000 to Pope Pius XII for distribution among all distressed peoples.

Agnes G. Regan, assistant director of the National Catholic School of Social Service, and a pioneer in the founding of the National Council of Catholic Women of which she had been executive secretary until 1941, died in Washington, D. C., Sept. 29. Msgr. Michael J. Ready celebrated the solemn Mass of Requiem in St. Matthew's Cathedral, Oct. 2. Interment was in San Francisco, where a solemn Mass of Requiem was celebrated on Oct. 8 in St. Mary's Cathedral by Msgr. Charles A. Ramm.

Dispatches received from the N.C. W.C. correspondent in Vatican City indicated that affairs there were going on much as usual.

The Most Rev. Juan Jose Maiztegui, C.M.F., Archbishop of Panama, died in Panama City, Sept. 28, at the age of 65. He was born in Yurreta, Spain, entered the Claretian seminary, and after ordination in 1902 served as a priest in Portugal, Brazil and the United States, of which he became a citizen in 1910. He was consecrated Titular Bishop of Tanis, in the Cathedral of St. Vibiana, Los Angeles, in 1926, and became the first Vicar Apostolic of Darien, Panama. In 1933 he was appointed Archbishop of Panama.

Pope Pius XII conferred knighthood in the Order of St. Gregory on four laymen of the Archdiocese of New Orleans, and the medal Pro Ecclesia et Pontifice on two other laymen and ten women.

Cardinal La Puma was reported seriously ill.

The Rev. Higinio Vasquez Santana, a former Mason, sang his first solemn Mass in the Basilica of Our Lady of Guadalupe, Sept. 27, having been ordained after studies at Montezuma Seminary, near Las Vegas, N. M.

OCTOBER 3-9

On October 3 some 75,000 persons participated in a patriotic-religious rally held under the auspices of the Archdiocesan Union of the Holy Name Society, in the Polo Grounds, New York. Archbishop Spellman of New York, Military Vicar of Catholics in the U. S. armed forces, presided and delivered an address, concluding with a prayer in blank verse, which the New York "Sun" stated editorially "can be echoed by every American whatever his creed." The prayer was printed in the Congressional Record on the motion of Senator Richard F. Wagner of New York with the unanimous consent of the Senate. A temporary altar was erected for the occasion. More than 3,000 altar boys,

700 choristers, 750 priests, 50 Monsignori and 11 Bishops took part in the religious ceremonies, which concluded with Benediction of the Blessed Sacrament. The branches of the armed service were represented by military contingents, who paraded around the grounds accompanied by their bands, and by four men who had distinguished themselves in action and were received into the Holy Name Society.

The excommunication was reported of Leon Degrelle, head of the Rexist party and Nazi party leader in Belgium, who a month previous had ejected from a church in Bouillon the priest who had refused to give him Communion. Fr. Michael Poncelet was acting under the rul-

ing of Cardinal Van Roey, which specifies that Communion shall not be given to persons wearing the Nazi uniform. The excommunication notice, signed by Bishop Charue of Namur, was read simultaneously in the cathedral of Namur and the church in Bouillon, Degrelle's birthplace.

A Japanese air raid on the Drysdale River Mission Station, Australia, caused the death of the mission Superior, the Rev. Thomas Gil, a native of Spain, whose work at the mission for the natives during the last 20 years had been frequently commended by government officials.

Former Governor Alfred E. Smith of New York was named treasurer of the N.C.W.C. War Relief Services.

A 30-day crusade of prayer and penance, in which members of the Third Order of St. Francis participated, to beseech a speedy peace and a reign of Christian charity, culminated, Oct. 3, in impressive ceremonies in Los Angeles at which Archbishop Cantwell presided. Msgr. Bernard J. Dolan, pastor of St. Anthony's Church, preached the sermon, the "Transitus," or passing of St. Francis, was chanted by the Franciscan friars, the little Office of the Third Order was recited by the congregation and the Apostolic Benediction was given.

In Cincinnati, Ohio, a special ceremony, sponsored by the local fraternities of the Third Order of St. Francis and Marian Sodalties of the archdiocese, and attended by 10,000 persons, was held at Xavier University Field House, Oct. 3, to offer prayers for victory and peace. Archbishop McNicholas delivered an address and offered a prayer for divine assistance for all governments which will have a part in planning the peace, and Benediction of the Blessed Sacrament was celebrated.

An 18-day display of the Army's equipment and services, held in Washington, D. C., included a Chaplain Corps exhibit and a Hall of Fame with honor rolls. In the latter were recorded 37 Army chaplains killed in the service and 33 held as

prisoners of war. Catholic chaplains numbered 14 dead and 21 prisoners.

The House Judiciary Committee voted down a proposal to report the Equal Rights Amendment to the House of Representatives, thus indefinitely blocking action on the legislation, which has been consistently opposed by many important organizations, including the National Council of Catholic Women.

The Most Rev. James P. Davis was consecrated Bishop of San Juan, Puerto Rico, in St. Augustine's Cathedral, Tucson, Ariz., Oct. 6. Among the 1,000 persons present were 200 friends of Bishop Davis, from Bisbee, where he had been pastor of St. Patrick's Church. The first to receive his episcopal blessing was his mother, Mrs. John Davis. Bishop Gercke of Tucson was the consecrator, and co-consecrators were Auxiliary Bishop McGucken of Los Angeles and Auxiliary Bishop Connolly of San Francisco.

The Rev. Stephen A. Leven, appointed by Bishop Kelley of Oklahoma City and Tulsa as official visitor of the eight prisoner of war camps in Oklahoma, reported that 40 to 50 per cent of the German prisoners were Catholics and their deep religious faith was very moving. A German priest among the soldiers in one camp assisted in their spiritual care. Priests throughout the state were assigned to care for the spiritual needs of the German prisoners when no Catholic chaplain was available, one priest driving 60 miles each Sunday to offer Mass at a camp.

Italian missionaries in China were reported to be receiving harsh treatment from the Japanese. One priest was executed and three churches were burned, in the Shansi Province.

U. S. soldiers in China, stationed at an air base near Kweilin, contributed almost \$5,000 for the erection of a permanent chapel to be built by the Maryknoll Fathers for the Chinese Christians entrusted to their care.

The Los Angeles Youth Activity Committee, formed to curb juvenile delinquency and strengthen the morale of young Americans, included Auxiliary Bishop McGucken of Los Angeles among its members.

An edition of "Our Sunday Visitor" known as the Winonian Edition became the official publication of the Diocese of Winona, with the Rev. F. W. Freking as managing editor.

Mother M. Aloysia Merkel, Mother General emerita of the Franciscan Sisters of the Sacred Heart, died in Joliet, Ill., at the age of 84.

In a talk given at Bournemouth, Richard O'Sullivan, chairman of the Catholic Social Guild and of the Sword of the Spirit, said that divorces in England had risen to 12,000 a year, from an annual average of 2,000 to 3,000 before the war.

The Rev. Edgar Schmiedeler's letter entitled "Birth Control, A Catholic View," published in the October "Reader's Digest," answering a prior article, evoked wide commendation from a number of readers, both Catholic and non-Catholic.

The religion-by-mail course conducted by the Confraternity Home Study Service at Kenrick Seminary, Webster Groves, Mo., enrolled its 10,000th serviceman. Of those who had completed the course, about 56 per cent were known converts and 25 per cent were Catholics with a better understanding of their faith.

At the 10th annual award ceremonies held at St. Bonaventure College, the Catholic Action Medal was presented to Francis P. Matthews, lawyer, Knight Grand Cross of the Order of St. Gregory the Great, Supreme Knight of the Knights of Columbus and director of the National Catholic Community Service.

The retirement of Army chaplains in Canada, at the age of 60, according to a government order-in-council, was vigorously protested by the "Canadian Register," official English organ for the Archdiocese of

Kingston, Toronto and Montreal and the Dioceses of Pembroke and Nelson.

The honorary degree of Doctor of Laws was awarded by Fordham University to Chen Li-fu, China's Minister of Education, whose "ideal of learning" and "qualities of mind and heart" were praised. Dr. Chen being in China, the degree was accepted for him by Wei Tao-ming, China's Ambassador to the United States.

Bishop McGuinness of Raleigh celebrated Mass at the Post Theatre of the Seymour Johnson Air Base, Goldsboro, N. C., attended by 1,400 soldiers, and administered Confirmation to 25 soldiers, of whom 7 are converts to the Catholic faith.

October 3rd was observed by Catholics in the Netherlands as a day of prayer for a just and victorious end of their trials and of dedication of their country to the Immaculate Heart of Mary. They were joined in observance of this day of prayer by Catholics in England, Wales, Australia and Curacao.

The Hungarian Catholic Congress discussed the general theme of justice and charity in relation to working people. In response to a message of filial devotion addressed to him, the Holy Father sent his greeting, his blessing and his particular wishes for the success of the Congress.

A Holy Hour for victory and a just peace was held in the University of Detroit Stadium, Detroit, the night of Oct. 3, with 9,000 Catholics attending the candle-light ceremonies. Governor Kelly of Michigan led the pledge of allegiance to the flag and Archbishop Mooney of Detroit gave Benediction of the Blessed Sacrament.

In Argentina "Los Principios," Catholic daily of Cordoba, warned against Communist infiltration of labor syndicates and "red propaganda tactics in our midst."

On Yom Kippur Jews recited prayers for the Pope in synagogues in East St. Louis, Ill., and Los Angeles, Calif.

President Camacho of Mexico appointed Ruben Romero as rector of the University of San Nicolas Hidalgo, at Morelia, thus settling the problem growing out of the controversy between the Governor of Michoacan and the University's Council. The former rector, Victoriana Anguiana, and the university faculty had been ousted by the Governor, and in August the Supreme Court decided in favor of the University against the Governor. Meanwhile Anguiana had been made a judge in the Federal District.

By Argentine government decree, commemorating the 131st anniversary of the battle of Tucuman, the title of General of the Army of Argentina accorded to the Blessed Virgin by General Manuel Belgrano after his victory at Tucuman in 1812 was confirmed under the advocations "Nuestra Senora de las Mercedes" and "Nuestra Senora del Carmen." With impressive ceremonies the insignia of office was conferred on images of Our Lady of Mercy and Our Lady of Carmel in the Temple of Victory at Tucuman and in the state capitals.

In The Cloisters, a public museum in New York City, an exhibition was being held of statues of "Saints for Soldiers," including Sts. Michael, Roch, Christopher, Barbara and Nicholas.

The Apostolic Delegate to the United States, Archbishop Cicognani, celebrated Mass for a large number of Italians interned at Camp Butner, N. C., and administered Confirmation to a group of American soldiers stationed there, many of whom are converts to the Catholic faith.

The Anglican Archbishop of York's visit to Russia was viewed by Catholic papers in England as a gesture of good-will among Christians but its practical results were awaited.

Judge Pierre Crabites, who since the outbreak of the war had completed several diplomatic missions for the government, died on Oct. 9 in Baghdad, Iraq, where he was ad-

viser on Mohammedan affairs to the American Minister. Born in New Orleans, La., in 1873, he graduated in law and was an outstanding linguist. For many years he was a judge of the Mixed Tribunal at Cairo, and he was the author of ten books, including "Spoilation of Suez," "Benes" and "Unhappy Spain," and was a member of the Gallery of Living Catholic Authors. Burial was in the English Christian Cemetery, Baghdad.

A Liberty Ship named for the Catholic soldier-poet, Joyce Kilmer, was launched at the Bethlehem-Fairfield Shipyard, Baltimore, sponsored by his grand-daughter, Anne Mary Kilmer.

In St. Andrew's Church, 700 members of the New York bench and bar attended their annual Red Mass, Votive Mass of the Holy Ghost, celebrated by Rev. James P. Kelly, president of the Canon Law Society of America, and in his sermon Msgr. James H. Griffiths urged them, with the Code of Canon Law as their inspiration, to rededicate themselves to "restoration of the juridical order."

Six young priests of the Oblates of Mary Immaculate left Washington, D. C., to labor in the Archdiocese of Sao Paulo, Brazil.

Numerous letters were being received by the Holy Name Society of St. Paul's Cathedral parish, Pittsburgh, Pa., attesting to the popularity of their newspaper, "Back Home," sent free to men and women of the parish in the armed services. It was proving a successful morale builder.

Under date of Sept. 30, Feast of St. Jerome, the Holy Father wrote an encyclical letter on Biblical Studies, "Divino Afflante Spiritu," which was published Oct. 9. In the first part he reviews all that has been done by the Pontiffs and the whole Church to give ever more effective advancement to the study of Sacred Scriptures since the publication of Pope Leo XIII's encyclical, "Providentissimus Deus," fifty years ago. In the second part he

gives opportune instructions on present means of furthering biblical studies. While stressing the authenticity of the Vulgate, he urges the learning of all biblical languages and translations of the text into modern languages. In its interpretation he advises rendering the literal sense but not neglecting the spiritual or typical sense, which revelation alone can manifest to us.

The consensus of the Fathers and the judgment of the Church constitute the law for Catholic interpretation of the Bible, and solution to questions yet unsolved must be sought by biblical scholars drawing their primary inspiration from love for the Word of God. Instruction of the faithful is urged, for, as St. Jerome wrote, ignorance of the Scriptures is ignorance of Christ.

OCTOBER 10-16

All parishes, religious communities and institutions of the Diocese of Fresno were consecrated to the Immaculate Heart of Mary, on Oct. 10, and Bishop Scher of Fresno invoked the faithful to follow the injunction of Our Lady of Fatima and "through true penance to change our lives."

Columbus Day was observed with religious and civic ceremonies, with parades, radio programs and banquets, throughout the United States. President Roosevelt issued a proclamation saying, "At this time when the Italian people are striving to win back for themselves an honorable place in the family of nations, it is especially fitting that we honor the visions and achievements of a great Italian." Supreme Knight Francis P. Matthews, of the Knights of Columbus, delivered a country-wide radio broadcast over N. B. C., declaring that "in this modern era of travail and despair" we can find hope and salvation in "faith, perseverance, fidelity to God," the three virtues in which "Columbus found the will to conquer and the road to victory."

Among national, state and city dignitaries who attended the third annual Red Mass, which opened the juridical year in Boston, were Governor Saltonstall of Massachusetts, U. S. Senators David I. Walsh and Henry Cabot Lodge, Jr., of Massachusetts, Chief Justices Fred T. Field and Edmund W. Flynn and Mayor Tobin of Boston.

China's independence day was commemorated Oct. 10, on the 32nd anniversary of the founding of the

Chinese Republic, by a Mass celebrated at the National Shrine of the Immaculate Conception, Washington, D. C., by Msgr. Barry O'Toole, formerly rector of the Catholic University of Peiping. Prayers were offered for China in churches throughout the nation.

Delegates from all over the country to the American Federation of Labor 63rd national conference at Boston, Mass., attended services at the Cathedral of the Holy Cross, Oct. 10. Mass was celebrated by the Rev. Peter McDonough, of the Propagation of the Faith, and Cardinal O'Connell sent his greetings through the Rev. J. Joseph Ryan, who preached the sermon. In an address to the convention Msgr. Francis J. Haas, retiring chairman of the Fair Employment Practices Committee, made an appeal for full union status for colored persons and members of other minority groups.

It was learned through the clandestine French publication, "La Vie Ouvriere," that Abbe Bompain, vicar of a large town in the Department of La Nord, had been executed by the Nazis last spring after four months' imprisonment. In letters to his parents during his imprisonment he had said, "I ask that your tears be tears of hope and confidence in God." He was concerned that his death arouse no hate or desire for reprisal.

The silver jubilee of the Diocese of Lafayette was celebrated by deaneries beginning Oct. 17.

The first of a series of 21 Liberty Ships to be named after the California Missions was launched at the

Marinship Corporation, Fresno, Calif., bearing the name of SS. Mission Soledad.

A great public evening gathering was held at Laval University, Quebec, to mark the 25th anniversary of the new Code of Canon Law. Forty-five members of the hierarchy were present and representatives of the civil authorities, judiciary and the legal profession. Cardinal Villeneuve, Archbishop of Quebec, spoke on the significance of the occasion before the distinguished audience. In the morning he had celebrated solemn pontifical Mass in the Basilica, and Bishop Douville of St. Hyacinthe gave the sermon.

A meeting of the National Catholic Rural Life Conference, limited to 350 officers, diocesan directors, teachers and rural pastors because of transportation difficulties in wartime, was held in Milwaukee, Wis., Oct. 12-16. In his presidential address Bishop Muench of Fargo spoke of the need for manpower in farming to carry on the war and said that fathers of farm families should not be drafted because they are needed to plan, guide, supervise and coordinate the first defense industry of the land. Msgr. Luigi Ligutti, executive secretary of the Conference, noted a 50 per cent increase in the membership of the Conference since the last meeting and the success in youth work during the year, which included the Catholic Action Farmers' service for rural youth and the Apostolate Library Service which distributes free religious literature to children in rural parishes without a Catholic school. Bishop Schlarman of Peoria was elected president of the Conference. The "nationalizing or collectivizing of land" was opposed by the meeting on the ground that "land-ownership is democracy's cherished heritage of freedom and security" and resolutions were adopted on problems of post-war rural life.

Lt. Edwin J. Kozak, who was the first Catholic priest to become a qualified parachutist and served

with the U. S. paratroopers in Sicily, celebrated Mass in Naples Cathedral which was attended by more than 700 American soldiers. Lt. Gen. Mark W. Clark, commander of the American Fifth Army, with other high-ranking officers, attended an earlier Mass celebrated by Auxiliary Bishop De Nicola of Naples.

Some 35,000 Polish-Americans marched in the Pulaski Memorial Day parade in New York. The Polish Ambassador, Jan Ciechanowski, and his military staff marched to St. Patrick's Cathedral and there joined Archbishop Spellman of New York, who reviewed the parade.

The annual parade of the Archdiocesan Union of the Holy Name Society of Cincinnati, Ohio, culminated in a religious service at Crosley Field, where 20,000 packed the stands. Archbishop McNicholas of Cincinnati included in his address a prayer "for safe return of our boys and a decisive victory for God and country and all right-thinking nations." Benediction of the Blessed Sacrament concluded the ceremonies.

The golden jubilee of the Society of St. Joseph of the Sacred Heart, priests who labor among the colored people in this country, was commemorated on Oct. 10 by a solemn Mass at which Archbishop Curley of Baltimore and Washington pontificated in the Basilica of the Assumption of the Blessed Virgin Mary, in Baltimore, Md. The sermon was preached by the Rev. James M. Gillis, C. S. P., on the theme of social justice for the Negro.

Dispatches from Vatican City told of work going on as usual in the Holy See, with audiences granted by the Holy Father, the opening of the juridical year of the Sacred Tribunal, consideration by the Sacred Congregation of causes of beatification and canonization, and no confirmation of reports that the Germans had urged the Pontiff to leave Rome.

It was announced that the Sacred Congregation of Rites was to begin the cause of canonization of Bl. Ni-

cholas of Flue, a native of Switzerland, who lived 1417-87, and is the patron of Catholic Switzerland.

In Mexico the Senate tabled the bill of the Socialist bloc from the State of Yucatan proposing amendment of the Federal Constitution so as to make marriage obligatory for ministers of any religious denomination.

The Sacred Tribunal of the Rota opened its juridical year on Oct. 11, with the traditional Red Mass of the Holy Ghost, celebrated in the Basilica of San Lorenzo in Damaso, Rome. After the singing of the "Veni Creator," those attached to the Rota took the usual oath before Msgr. Giulio Grazioli, the Dean of the Sacred Tribunal.

The Rev. Arnold W. Schmidt, from New London, Wis., was assigned as permanent chaplain to Fort McClellan, Ala., where several thousand German prisoners were stationed, with Col. Martin Meaney, a Catholic and former officer of the famous Fighting 69th, as commanding officer. The prisoners were well treated, under firm discipline, and 42 per cent were Catholics.

Peruvian Catholic Action held a solemn assembly at the Colegio de la Inmaculada, Lima, to mark the conferring of primatial status on the Archdiocese of Lima and the erection of the sees of Arequipa, Cuzco and Trujillo. Ecclesiastical and civil authorities and members of the Cabinet and Diplomatic Corps attended. To foster vocations an annual Day of the Priesthood is sponsored by Peruvian Catholic Action.

The English Liturgy Society was formed "to promote the use of the mother tongue in public worship, so far as is consonant with the doctrines and tradition of the Church." The Rev. H. F. Davis, vice-rector of Oscott College, was elected president.

The Most Rev. Cuthbert O'Gara, C. P., Vicar Apostolic of Yuanling, China, arrived in the United States after spending twenty years in China. He said that during the Sino-Japanese War 50,000,000 Chinese

had trekked across the land, from the coastal cities to the safety of the interior, and that for two years 2,000 refugees were cared for in the 15 camps established in his vicariate. He told also of facing a firing squad when Hong Kong was seized by the Japanese in December, 1941, and being released with no explanation. After five months' internment the rigors of which necessitated four surgical operations, he made his way back to his vicariate. He said native vocations had greatly increased and praised the good example given the Chinese by the American soldiers in China. He urged the repeal of the Chinese Exclusion Act as an essential step in putting Chinese-American relations on a "firm foundation of mutual respect, admiration and cooperation."

During his first official visit to Canada, Elie Lescot, President of Haiti, received the honorary degree of Doctor of Laws from Laval University, Quebec. He also visited Montreal and Ottawa.

The Most Rev. Henri Pinson, newly appointed Bishop of Saint-fleur, appealed to industrialists, and all employers of labor in France to revise wage scales so that workers might at least obtain the necessities of life.

More than 150 enlisted men possessing musical talents were serving in the U. S. Navy as Chaplains' Assistants, organizing choirs and orchestras, playing for religious services and acting as the chaplain's office assistant. Their rating as Specialists (Welfare) was established in April, 1942.

Mayor Angelo Rossi, other civic officials, and a large number of jurists, lawyers and court attaches attended the second annual Red Mass celebrated in San Francisco, in St. Mary's Cathedral, Oct. 13. Archbishop Mitty of San Francisco presided and the Mass was celebrated by the Rev. Merlin Guilfoyle, director of the St. Thomas More Society. Bishop Hunt of Salt Lake City preached the sermon, concluding, "May it be said of you, after the

manner of the inspired text: You have loved justice and hated iniquity; therefore, God has anointed you with the oil of gladness."

A five-day observance of the 100th anniversary of the Archdiocese of Milwaukee was marked by daily celebration of solemn pontifical Mass in St. John's Cathedral, concluding on Oct. 11 with a Requiem Mass at which Archbishop Kiley of Milwaukee pontificated. Several members of the hierarchy attended the ceremonies. The luncheon of the centenary program followed the Mass on Oct. 7. On the evening of Oct. 10 hundreds of students presented a centenary pageant, in the Milwaukee Auditorium. Addresses at the pageant dealt with the religious, educational and charitable developments within the archdiocese from 1843 to 1943.

A series of Canon Law lectures sponsored by the faculty of the School of Canon Law at the Catholic University, and to be given by members of the Canon Law Society in 43 dioceses, was announced for the fall and winter by the Rev. James P. Kelly, president of the Society.

The "Evening Standard" of London announced that Mr. Archibald A. Jamieson, chairman of Vickers and one of the most powerful industrialists and financiers in England, had become a convert to the Catholic faith.

Air raids on England resulted in the destruction of the Church of St. Francis of Assisi at Walton-on-the-Naze, Essex coast town, and severe damage to the Sacred Heart Church in nearby Frinton.

Sgt. Observer James Lang, R.A.F., who in one of his letters wrote that he had offered his life for the conversion of England, was killed in a bombing raid on Hamburg.

Belgium's "Apostle of the Blind," Fr. Agnello, a Franciscan who was blinded in the First World War, was sent to Germany, after eleven months imprisonment in Belgium.

Msgr. Joseph Beck, professor of theology at Fribourg University, and a noted figure in the Catholic life of Switzerland, was reported dead.

The 4th annual meeting of the Liturgical Conference was held in Chicago, Oct. 12-14. Archbishop Stritch of Chicago welcomed the 632 delegates representing 28 states. The theme of the meeting was "Liturgy and the Spirit of Christian Sacrifice," the talks dealing with the liturgy as related to individuals and society. Problems concerning labor, rural life, race, peace and other topics were brought into the conference room by prominent speakers. Interest in the liturgical movement having grown to country-wide proportions, organization of the Liturgical Conference on national lines was decided upon by the leaders. Msgr. Joseph P. Morrison, rector of Holy Name Cathedral, Chicago, was elected president.

By edict Cardinal Schuster, Archbishop of Milan, declared that those "who by anonymous letters, or under fictitious names, calumniously accuse others to the authorities, charging them with a political offense or with transgression against the laws or dispositions issued by headquarters," are ipso facto excommunicated.

"Osservatore Romano" announced the death early in October of M. de Verges, president of the General Council of the St. Vincent de Paul Society for 25 years and internationally known in Vincentian activity.

According to the German radio, the Most Rev. Andreas Rohrbacher was enthroned as the new Archbishop of Salzburg on Oct. 10, the ceremony being attended by a large congregation.

On the night of Oct. 15-16 a large number of Jews were transported from Rome to an unknown destination. A radio broadcast from a station controlled by the Badoglio government said that Pope Pius XII and "the Ladies of the Nobility of Rome" were prepared to pay 110 pounds in gold toward ransom demanded by the Nazis for Italian Jews held as hostages.

Mrs. Elizabeth Granville, president of the International Committee of the Catholic Federation of

Nurses. and a convert to the Catholic faith, died in London.

The cathedral of Munster and the bishop's residence were reported by

a German radio transmission to have been hit by bombs when U. S. Fortresses and Thunderbolts raided the city, Oct. 10.

OCTOBER 17-23

The Hour of Faith, a new radio program produced by the National Council of Catholic Men, was inaugurated Oct. 17 over the nationwide chain of the Blue Network. Bishop Noll of Fort Wayne, Wilbert J. O'Neill, president of the N.C.C.M., and Edgar Kobek, executive vice-president of the Blue Network, delivered addresses on the opening program. The Hour is broadcast every Sunday morning at 11:30 E. W. T. over the Blue Network.

The hierarchy of France organized a national day of prayer for all absent ones, observed throughout France on Oct. 17. Cardinal Suhard, Archbishop of Paris, issued a special pastoral exhorting fullest possible participation. Included among the absent for whom prayers were offered were those taken by the Nazis to labor in Germany, and among these were many priests who volunteered as simple laborers to accompany their compatriots.

Regulations by the Sacred Congregation of Rites, approved by Pope Pius XII, concerning preservation of the Blessed Sacrament in wartime were printed in the latest issue of "Acta Apostolicae Sedis." In case of attack a priest should suspend the celebration of the Mass if before the Consecration, or take Communion and omit all else if after the Consecration. When in danger of attack: a repository in the safest place possible should be provided for the Blessed Sacrament; the pyx should be of specially resistant, solid metal securely closed; and when necessity requires a priest to consecrate Hosts daily, only the number of Hosts sufficient for the devotions of the faithful should be consecrated. In extreme necessity certain prudent and pious members of the laity, in the absence of a priest, should put the Blessed Sacrament in a secure place if there is danger of profanation, or if con-

secrated Hosts are scattered they should carefully gather them up.

The Most Rev. Secundo Bologna, Bishop of Boiano-Campobasso, was killed in the aerial bombardment of Campobasso.

The first National Missionary Exhibition of English-speaking Canada was held in Toronto, Oct. 16-19. Cathedrals, basilicas, baldachinos, colonnades and other structures representative of missions throughout the world were erected in Varsity Arena, where the exhibition took place. It was presented by the Society for the Propagation of the Faith and the Catholic Church Extension Society of Canada, both of which had their booths, as had also the Missionary Union of the Clergy, the Society of St. Peter the Apostle, the Pontifical Association of the Holy Childhood and 27 missionary orders, each displaying information on their special missionary work and area, from tropical jungles to the frozen North, and the Far East. Huge throngs attended each day. Twenty-five members of the hierarchy of Canada and the United States, Bishops Yu Pin and O'Gara, of China, many distinguished clergy and State leaders were present at the Exhibition and attendant ceremonies, which included pontifical Mass in St. Michael's Cathedral. Bishop McGuigan of Toronto was chairman and specially honored guests were the Most Rev. Ildebrando Antoniutti, Apostolic Delegate to Canada and Newfoundland, and Cardinal Villeneuve, Archbishop of Quebec.

The Most Rev. Louis LeHunsec, Titular Bishop of Europus and Superior of the Holy Ghost Fathers, on confirmation tours throughout France, confirmed 9,000 in a single month.

Five pastors in the Diocese of Erie were named Domestic prelates by Pope Pius XII.

The disbanding of the Young Communist League after 21 years of existence at City College, New York, and the formation of a new organization to be known as American Youth for Democracy, was criticized by two of the deans as a maneuver "to rope in students" that was "not open or honest in any sense." While its program was declared not committed to "Socialism," it advocated "American-Soviet Youth Institutes in every city" and "study of Marxism and Marxist theories."

The Rev. Joseph P. Mulken, director of the Catholic Charities of Alameda County, was appointed by Governor Warren of California to a state-wide committee on the care of youth in war time and to the Board of Directors of the State Home for the Blind, Oakland.

Lt. Gen. Hugh A. Drum, Catholic officer and former commanding general of the Eastern Defense Command and of the First Army, who had retired from active duty in the U. S. Army, was named by Governor Dewey commander of the New York State Guard.

The Third Synod of the Diocese of Lafayette was convoked by Bishop Jeanmard, at Grand Coteau, where officials of the diocese and the synod and many diocesan priests and priests representing religious communities assembled.

A 3-day observance of the fourth centenary of the arrival of St. Francis Xavier in India was held in Manapad, where the Saint spent several years. The Most Rev. Francesco Roche, S. J., Bishop of Tuticorin, was in charge of the festivities, and he and Bishop Pothakamuri of Bangalore and Bishop Fernandes of Mangalore were accorded a great welcome by the people of the city, including Hindus, Mohammedans and other non-Catholics, who joined in the procession led by three richly caparisoned elephants.

In a pastoral letter summing up the year's progress Bishop Amigo said that church property damage in Southwark, his diocese, "has been enormous," due to regular shellings by shore batteries, since Dover is

in Southwark. Many churches had been destroyed and all had suffered minor damage, and numerous schools and convents had been severely damaged.

It was reported from underground sources in Poland that in an attempt to terrorize and kill the spirit of resistance among the Poles scaffolds had been erected in every city and township, from which women as well as men were being hanged.

At a meeting of the American Board of Catholic Missions, in Chicago, \$602,000 was allocated to the missions.

Pope Pius XII authorized the continuation of the cause of beatification of the Ven. Brother Benilde, a Christian Brother who died in France in 1862.

Divorces in Washington had reached an unprecedented number, with approximately 30 divorce cases a day being tried in the U. S. District Court, and a total of 484 having been disposed of since July 1. The situation was attributed to the war and the war-swollen population of the capital.

The King of the Ruanda, an African territory under the mandate of the Belgian Congo, and his mother became converts to the Catholic faith, the ceremony taking place at Kapgaye, with the Governor General of the Belgian Congo, more than 100 officials and 10,000 natives in attendance. Baptism was administered by the Most Rev. Leone Classe, Vicar Apostolic of Ruanda.

At a meeting of promoters of the Association for the Propagation of the Faith, in Australia, Msgr. James Hanna, national director, said that responsibility of maintaining missions in the Pacific war areas had been placed upon Australia. Since the outbreak of the war 31 vicariates in that area had fallen under the control of the Japanese and to date only 11 had been rescued from the enemy. An increase in the Association's membership from 69,000 to 270,000 Australians in two years was reported.

Mission Sunday was celebrated throughout the United States on Oct. 24, by special religious ceremonies, prayers and donations from the faithful. A cablegram from Cardinal Maglione, Papal Secretary of State, to Archbishop Cicognani, Apostolic Delegate to the United States, conveyed a message from Pope Pius XII that he was "participating with fervent wishes and prayers" and imparted his Apostolic Blessing "to the individual benefactors and all the faithful."

Navy Day was commemorated by a solemn Military Mass in St. Mary's Cathedral, San Francisco, attended by many high-ranking officers of the United States Navy, with Archbishop Mitty presiding. In New York solemn pontifical Mass was celebrated in St. Patrick's Cathedral, with representatives of the armed forces attending. Also present was the President of Haiti, Elie Lescot, on a visit to the United States.

The centennial of the Diocese of Pittsburgh was observed on Oct. 25 with a solemn pontifical Mass celebrated in St. Paul's Cathedral by the Most Rev. Hugh C. Boyle, sixth Bishop of Pittsburgh. The Rev. Paul E. Campbell, president of the Catholic Historical Association of Western Pennsylvania, preached the sermon, tracing the history of the Church in western Pennsylvania before and since the erection of the Diocese of Pittsburgh. About 500 of the 833 priests of the diocese were present, Sisters of the various religious communities in the see and members of the laity. All parish churches were to arrange for a solemn Mass of Thanksgiving within the following three weeks. A memorial volume entitled "Catholic Pittsburgh's One Hundred Years, 1843-1943" was published, presenting a symposium on various aspects of the diocese since its founding.

The Midwest Unit of the Catholic Library Association met at St. Benedict's College, Atchison, Kans.

The priest-naturalist, the Rev. Artheme Q. Dutilly, O. M. I., research associate in botany of the Grad-

uate School of Arts and Sciences of the Catholic University of America, returned from his eleventh annual scientific pilgrimage into the Canadian sub-arctic region, with 3,000 specimens of plants, rocks and insects for classification and study. He had been absent four months, using train, motor boat, canoe and airplane on his perilous 2,500-mile journey, penetrating the interior of the Hudson Bay territory never before explored.

The 12th annual meeting of the National Catholic Evidence Conference, held in Waterbury, Conn., Oct. 23-24, was attended by 300 delegates. Discussions stressed the spread of the Faith through the use of the press, radio, motion pictures, window posters and street speaking. Reports were made on the work of the Narberth Movement, Campaigners for Christ and the Motor Missions, and the Catholic Hour and the Hour of Faith, nation-wide programs, were described as examples of the radio apostolate by the secretary-treasurer of the Conference, Edward J. Heffron. Presiding at the sessions was Harry J. Kirk, president of the Conference.

Italian Bishops in the Province of Lombardy held a conference under the presidency of Cardinal Schuster, Archbishop of Milan.

The Sacred Congregation of Rites discussed the heroicity of the virtues of Venerable Pope Innocent XI, in the cause of his beatification.

A joint pastoral was issued in London by Bishop Gawlina, Military Vicar of the Polish armed forces and Ordinary to all Polish Catholics in exile, and Bishop Radonski of Wladislava consecrating Poland to the Immaculate Heart of Mary.

A report on conditions in Puerto Rico made to a Senatorial Committee by Governor Tugwell was deprecated in an editorial in the New York "Times," in reply to which Bishop Willinger of Ponce issued a statement upholding the Governor's words: "It is a bitter reality that Puerto Rico today is in no better condition than it was in 1898." The

"Times" noted increase in population, imports and exports, and literacy as evidence of improvement. On all of these the Bishop made adverse comment: he deplored promotion of birth-control by the Public Health Department, despite which population increases, because of the Catholic faith of the inhabitants; imports and exports have benefited the United States but not Puerto Rico, where the annual average family income is \$200 or less for 35% and less than \$400 for 72%; though education has been promoted, it is a godless education among a Catholic people, no compromise for divergent beliefs being required there though deemed necessary in the United States, and literacy at the sacrifice of religious and moral culture is a debatable asset as the ever-increasing record of social degradation and criminality proves.

Following his return from Moscow, Dr. Cyril F. Garbett, Anglican Archbishop of York, issued a statement through the British Ministry of Information, saying that there is no freedom of religious propaganda in Russia and that godless societies are still in existence, although there appears a definite trend toward religious toleration.

Fire caused great damage to St. Basil's Church in Los Angeles.

Henry Theodore, prominent India layman, died in Madras, where for nearly half a century he had been identified with virtually every Catholic lay activity, having been president of the Sacred Heart Bureau, People's Eucharistic League, Catholic Truth League, Society of St. Vincent de Paul, Third Order of St. Francis and the Social Guild.

Information was received that the Most Rev. Michael Kozal, Auxiliary Bishop of Wloclawek, Poland, reported dead two years ago, was in the concentration camp at Dachau.

Dr. Enrico Galeazzi, special delegate of the Pontifical Commission for Vatican City, returned to Vatican City after a journey of an administrative nature to Portugal, Spain, France, Germany, Italy and the United States.

The newly named Minister of Rumania to the Holy See, Dr. Basil Grigorcea, was received in solemn audience by Pope Pius XII, Oct. 27.

The Thomas Bill providing federal subsidies in aid of public education was recommitted to the Committee on Education and Labor by a Senate vote of 53 to 26, after five days of debate. Opponents of the measure considered it an "opening wedge" toward federal control of education.

German pledges to respect Vatican City were contained in an official announcement by "the German Ambassador to the Holy See, under instructions from his government," published in "Osservatore Romano."

In observance of the 25th anniversary of the ordination of Bishop Miranda of Tulacingo, Mexico, a week-long Eucharistic Congress was held in his diocese, with celebrations in six different localities, and closing with a solemn pontifical Mass on Oct. 31 celebrated by Archbishop Martinez of Mexico.

After fifty years in Mexico, which he regarded as his "true country," the Rev. Bernard Bergeand, S. J., born in France in 1861, died in Mexico City. He was the founder of the A. C. J. M., Mexican Catholic Action group of young men, and was the author of "The Virgin of Guadalupe and the Mexican Nationality."

Notre Dame's 100th commencement exercises were featured by the reading of an official centenary letter to the president, faculty, alumni and students of Notre Dame from Pope Pius XII. Governor Kelly of Michigan, a Notre Dame graduate and veteran of the First World War, delivered an address to the 1944 graduates, making a special plea for the universal interest of citizens in the fundamental principles of American government. The baccalaureate Mass was celebrated by Bishop Noll of Fort Wayne, and the sermon was preached by Bishop O'Connor of Superior. Honorary degrees of Doctor of Laws were conferred on Bishop O'Connor, Governor Kelly and Leo T. Crowley, United States foreign economic administrator.

The 3rd National Eucharistic Congress of Peru was held at Trujillo, Oct. 26-31. It was jointly opened by official delegates of the heads of Church and State, the Most Rev. Fernando Cento, Papal Nuncio to Peru, and Dr. Alfredo Solf y Muro, Minister of Foreign Affairs and Religious Worship, both of whom delivered addresses at the inaugural ceremonies. An altar and a 92-foot cross were erected on the Plaza de Armas, and the venerated image of the Virgen de la Puerta, brought to Trujillo from its shrine at Otuzco for the occasion, was solemnly crowned on the first day. The Most Rev. Pedro Farfan, Archbishop of Lima and Primate of Peru, and other members of the Peruvian hierarchy officiated and presided at the various ceremonies and sessions of the Congress, attended by the 35,000 inhabitants of Trujillo, pilgrims from Lima, Cuzco, Arequipa, Cajamarca and Pirua and a delegation of 150 Bolivians. At the children's Mass on the second day they were consecrated to the Immaculate Heart of Mary. A midnight Mass was celebrated for the men, and their study sessions were held in the cathedral. At the closing ceremony Pope Pius XII spoke by radio to the assembled throng, saying that in this sad time his heart was comforted by the Eucharistic Congress—a vision of love and peace, having its setting in the beloved Republic of Peru, and he imparted his blessing on the nation, the head of state, the civil authorities, the clergy and all the faithful.

The 1943 Hoey Awards for outstanding contribution during the year to the cause of interracial justice were bestowed, on Oct. 31, on Philip Murray, president of the Congress of Industrial Organizations, and Ralph H. Metcalfe, Negro field consultant and U. S. O. mobile director with the 93rd Division at Camp Clipper, Calif.

The first home mission of the Society of Catholic Medical Mission-

aries was undertaken at Santa Fe, N. M., where two Sisters took charge of a maternity and child welfare center.

The Germans announced they had transferred art treasures in the famous Benedictine Abbey of Monte Cassino, near Rome, to "a safe place." In the Abbey were stored world-famous paintings from other Italian cities and many of the finest art objects from various museums.

Of the three Masses they are privileged to offer on All Souls Day, priests offer one for the intention of the Holy Father, and in 1943 according to the Pope's disposition this was offered for the victims of the present conflict.

In an article in "America" Don Luigi Sturzo refuted statements made by Salvemini and La Piana in their book, "What to Do With Italy," in which they attempt to link the Church with Fascism.

The Chamber of Deputies of Mexico voted approval of the restoration of the name Villa de Guadalupe Hidalgo to the suburb of the capital, for several years known as Colonia Gustavo A. Madero.

The African collection of the Library of Congress was enriched by some 80 volumes sent to it by heads of African missions, at the request of the Very Rev. George J. Collins, Provincial of the Holy Ghost Fathers. They comprise dictionaries, hymnals, catechisms, prayer-books, atlases, Bibles, collections of Gospels and textbooks, containing 18 native dialects.

Two Dutch priests killed by the Nazis were the Rev. V. J. A. Van Oppen, Dean of Venlo, and the Rev. Jacques Kerssemakers, O. S. B.

Arthur Barclay, musical director at the Oratory, noted church of the Oratorian Fathers in London, and a convert to the Catholic faith in 1890, died at Purley, Surrey.

The first Catholic Child Congress in Argentina concluded three days of study with a field Mass in the stadium of the Boca Juniors Club,

Buenos Aires, attended by 100,000 children, while 20,000 unable to get inside the grounds followed the service by means of loud-speakers.

The second National Catechistical Congress in Chile was held in Santiago, more than 14,000 children receiving Holy Communion at the closing Mass.

At a unique and impressive ceremony the University of Lublin in Nazi-ravaged Poland was formally adopted by Fordham University, for the duration of the war, the faculty lounge in Keating Hall being dedicated as the Lublin Room and accepted on behalf of the University by Dr. Oscar Halecki, director of the Polish Institute of Arts and Sciences in America. An honorary degree of Doctor of Laws was conferred on President Raczkiewicz of Poland and accepted for him by the Polish Ambassador, Mr. Jan Ciechanowski.

The entire hierarchy of England and Wales met with Education Minister R. A. Butler to discuss the new British education bill, in an attempt to reach agreement before its introduction.

The newspaper "La Suisse" of Geneva reported that the Nazis had requisitioned schools in the Haute Savoie region of France, "seriously endangering education."

A special series of lectures commemorating the 25th anniversary of the Code of Canon Law was inaugurated by the members of the Canon Law Society of America, on Nov. 5, in the St. Thomas More Library at the Catholic University, Washington, D. C., the lectures to be given every Friday evening through February.

The 28th annual convention of the Catholic Laymen's Association of Georgia was held in Augusta, Ga., and Hugh Kinchley, executive secretary, reported that fewer letters of correction to the press are now required than at any time since the founding of the organization 77 years ago. Members were addressed by Bishop O'Hara of Savannah-Atlanta, who warned that there is only

a lull in anti-Catholic agitation. Bernard S. Fahy, of Rome, Ga., was elected president.

The signing of the Moscow Agreement by representatives of the United States, Great Britain and the Soviet gave assurance of collaboration between the three powers but no specific terms as to post-war Russian boundaries, her claims involving half of Poland, the Baltic States and Bessarabia and Bukovina. The English Catholic press stressed the seriousness of the frontier question.

Word was received that Dr. John J. Sherry, noted member of the Lourdes Medical Bureau, had died in May, 1943, in Hongkong, China, where he had been laboring as a medical missionary since 1934. He had lectured in the United States on the miracles of Lourdes, in 1931-32.

The first Venezuela Press Conference was held in Caracas, the importance of the Catholic press being evidenced by the attendance of many priests, who are directors of papers or officials of the Venezuela Press Association.

The first Catholic Lord Mayor of Liverpool since the so-called Reformation, Austin Harford, took office.

A group of German Franciscans in Brazil were completely cleared of spurious charges of "fifth column" activities, through acquittal by the Court of National Defense.

A single plane flying low on the evening of Nov. 5 bombed Vatican City damaging the mosaic works, the office building of the Governor's administration, windows in an adjacent church and the railway station and blowing in many windows in St. Peter's Basilica. Investigation brought a statement that no Allied plane had engaged in such a mission, and the fact that the plane was not attacked would indicate Nazi connivance.

In a memorandum to all unit commanders of his division Brig. Gen. F. B. Prickett, commanding the 75th Infantry, stationed at Fort Leonard Wood, Mo., declared that religious

life in the army is fundamental, and said: "I invite the cooperation and loyalty of every officer and enlisted man in maintaining it."

At the annual meeting of the trustees of the Chaplains Aid Association, in New York, it was reported that during a twelve-month period 1,355 Mass kits had been distributed at a cost of \$150 each.

His Eminence Vincenzo Cardinal La Puma, Prefect of the Sacred Congregation of Religious, died Nov. 4, after two months' illness, at the age of 71. Born in Palermo, ordained priest in 1896 and created cardinal in 1935, he had served as auditor of

the Congregation of Bishops and Religious, president of the Commission for Religious Institutions, under-secretary of the Congregation of Religious, and prefect. Solemn Mass of Requiem was celebrated in the Basilica Santa Apostoli on Nov. 5.

On Nov. 5 a solemn Requiem Mass for Cardinals who died during the year was offered in the Basilica of San Lorenzo in Damasco: Cardinals Cattani, Hinsley, La Puma, Pellegri-netti and Vidal y Barraquer.

The annual employer-worker pilgrimage to the Basilica of Our Lady of Guadalupe took place Nov. 5, five Masses being celebrated there for their special intention.

NOVEMBER 7-13

The Rt. Rev. Msgr. Patrick J. McCormick was installed as Rector of the Catholic University, Nov. 9, at ceremonies attended by a distinguished assembly of churchmen, foreign diplomats, government officials and representatives of educational institutions. Archbishop Cico-gnani, Apostolic Delegate to the United States, read the decree appointing Msgr. McCormick rector and a radiogram expressing the felicitations of Pope Pius XII. Archbishop Curley of Baltimore and Washington, Chancellor of the University, delivered the inaugural address.

A memorial Mass for their fellows who died in the First World War was attended in St. Patrick's Cathedral, New York, Nov. 7, by 1,500 members of the Catholic War Veterans of America, representing 117 posts in New York, Pennsylvania, Connecticut, the District of Columbia and New Jersey.

A 3-day Catholic Book Fair in Montreal was opened by Auxiliary Bishop Whelen of Montreal and Mayor Adelard Reynault. Guest speakers were Sister Mary Joseph, S. L., founder and Director of the Gallery of Living Catholic Authors, and Mr. and Mrs. Frank Sheed, authors and publishers.

The Very Rev. Msgr. James H. Griffiths, Vice-Chancellor of the Dio-

cese of Brooklyn, was appointed Chancellor of the Military Ordinariate.

Fifth Army troops capturing Vallo-Capaccio, Italy, damaged one of the church towers in the bombardment and, under arrangements made by Lt. Col. Patrick J. Ryan, Catholic chaplain, raised a fund for its repair.

Among 5,000 Britons repatriated from Germany were 8 nuns but no Catholic chaplains.

A class in Gregorian Chant, conducted by Miss Marie Pierik, was among services for the benefit of soldiers at the Rehabilitation Center at Camp Upton, L. I., N. Y.

John Pylain des Garrenes, former Papal Zouave, died in Westminster, Md., at the age of 98.

Among those named to the French Assembly for post-war discussions were Mme. Andre Simard, of Quebec, the first woman member, and Fr. Carriere, well-known Dominican.

A ceremony believed to be without parallel in that country took place when 42 U. S. soldiers and nurses were confirmed in England by Bishop Parker of Northampton.

The death of Brother Gillet, S. J., founder of the Botanical Gardens at Kisanty, Belgian Congo, was a great loss to the scientific world. He introduced into Africa crops which have become staple foods among

the natives; by selecting and hybridizing fruit species he produced new varieties; he was an authority on soil erosion; and as a result of his study of plants many classifications end with the word "Gilletii."

The Annual General Meeting of the Archbishops and Bishops of the United States was held at the Catholic University, Washington, D. C. Reports of Archbishop Mooney of Detroit, again chosen chairman of the Administrative Board, and of chairmen of the various departments revealed the wide variety of problems faced by the Church in the United States due to the war, and the able use of N. C. W. C. resources. A statement by the Bishops issued a solemn call for a just and good peace and a warning that there must be social reconstruction in our own country. In reference to declarations of the Moscow Conference it was noted: "Some things these documents imply by statement and more significantly by omission leave an uneasiness in minds intent on peace with justice to all." Social subjects declared urgent were no abrogation of private enterprise, family stability, parental responsibility and racial justice.

The Very Rev. Michael Jaglowicz, Superior General of the Congregation of the Resurrection, died in the United States where he had been detained due to the war since coming to this country on an official visit. For several years he had been

rector of St. Mary's College, St. Mary, Ky., where interment took place after the solemn pontifical Mass of Requiem in St. Augustine's Church, Lebanon, Ky.

William Thomas Walsh was awarded the Cross of a Commander of the Order of Alphonso X, by the Spanish government, for his three monumental biographies, "Isabella of Spain," "Philip II" and the recently published "St. Teresa of Avila."

At the annual convention of the North Carolina College Conference, in Greensboro, N. C., the Rev. Cuthbert E. Allen, O. S. B., former rector and vice-president of Belmont Abbey College, Belmont, N. C., was elected president, the first Catholic to head the association which directs the policy of the colleges and universities of the state.

The project of a Marian Library was launched under the direction of the Rev. Lawrence Monheim, S. M., at the University of Dayton, to eventually contain all books on the subject of the Blessed Virgin.

All classes in Pontifical institutions of learning in Rome were continuing as usual, the school year having opened though student bodies were necessarily reduced due to the war.

The 2nd annual Catholic University of America Forum with the theme, "America after Victory," was conducted under the auspices of the University's National Alumni Association, Nov. 13, in New York.

NOVEMBER 14-20

Impressive ceremonies marked the observance of the 100th anniversary of the founding of the Archdiocese of Chicago, a colorful procession preceding the solemn pontifical Mass celebrated by Archbishop Stritch of Chicago, at which Bishop Wagner of Marquette delivered the sermon, reviewing a "century of blessings." After the Mass the chancellor of the archdiocese, the Very Rev. E. M. Burke, read a message of Pope Pius XII conferring his Apostolic Blessing upon the "chief Shepherd and his people." Then fol-

lowed an act of consecration to the Sacred Heart made by the Archbishop for all in the archdiocese. Seventy members of the hierarchy participated in the ceremonies. A solemn triduum was held in every parish of the archdiocese in observance of the centenary.

Sir William Darling, non-Catholic Lord Provost, and 20 magistrates and city councillors, attended a Mass for victory and peace celebrated in St. Mary's Cathedral, Edinburgh, despite a "No Popery" demonstration on their way to Mass.

The 29th joint meeting of the National Conference of Catholic Charities and the Society of St. Vincent de Paul was held in Buffalo, N. Y., Nov. 12-15. Bishop Duffy of Buffalo, host to the convention, pontificated at the solemn pontifical Mass in St. Joseph's Cathedral and Bishop McEntegart of Ogdensburg preached the sermon. More than 1,000 delegates attended the convention. Among topics discussed were: problems of family life in wartime; juvenile delinquency; planning for children of unmarried mothers; work and education for youth in the post-war world. The keynote of the address of Assistant Secretary of State G. Howland Shaw, president of the Conference, was closer cooperation between Catholics and non-Catholics.

The 2,000 members of the Catholic Men's League of the Brooklyn Navy Yard attended Mass and received Holy Communion at St. Patrick's Cathedral, Nov. 14. The Most Rev. William T. McCarty, C. Ss. R., Military Delegate, was the celebrant of the Mass and a guest of honor at the Communion breakfast which followed. One of the speakers was Assistant Secretary of Navy Ralph A. Bard, who emphasized the need of "Christian unity among all faiths, which is the foundation of any permanent world peace."

The 1943 report of the Bishops' War Emergency and Relief Committee recorded contributions of \$1,292,800 to their fund, of which disbursements amounting to \$855,954.05 were made to the Holy Father for aid to victims of war.

Senate Resolution 100, for relief of needy in stricken lands had the "fervent support of the National Catholic Welfare Conference," according to a statement made by Msgr. Michael J. Ready, general secretary, to the Senate Foreign Relations Committee.

The Sacred Tribunal of the Rota reported 104 decisions during the juridical year 1942-43, of which 21 were concerned only with incidental questions, and 83 were of a defini-

tive nature. Of the latter 76 were matrimonial cases, in which 40 decrees of nullity and 36 negative decisions were issued.

At a meeting of the Canon Law Society of America, the Very Rev. Msgr. Robert E. McCormick was elected president.

The Most Rev. Bonaventure F. Broderick, Titular Bishop of Juliopolis and Vicar for Religious in the Archdiocese of New York, died on Nov. 18 at the Frances Schervier Hospital, New York, where he had served as chaplain during the last few years. Born in Hartford, Conn., in 1868, he was ordained in 1896 and consecrated Titular Bishop of Juliopolis and Auxiliary Bishop of Havana in 1903, resigning this post in 1905. Charged with the adjustment of questions of ownership of ecclesiastical properties there, he received the commendation of the United States government for his work. Archbishop Spellman of New York celebrated the solemn pontifical Mass of Requiem in St. Patrick's Cathedral and Auxiliary Bishop McIntyre delivered the eulogy. Sixteen bishops and many priests and religious were among the 1,000 persons present.

At the annual meeting of the Board of Directors of the Catholic Film and Radio Guild in Los Angeles, plans were outlined for the production of 48 documentary films, dealing with the Catholic development of every state in the Union.

A mission week conducted by the Passionist Fathers at Camp Campbell, Ky.-Tenn., was attended by 15,457 soldiers of the 26th Infantry Division, popularly known as the Yankee Division.

The Most Rev. Francis J. Haas was consecrated Bishop of Grand Rapids in St. Andrew's Cathedral, Grand Rapids, Nov. 18, by the Most Rev. Amleto Cicognani, Apostolic Delegate to the United States, with Archbishop Mooney of Detroit and Archbishop Kiley of Milwaukee as co-consecrators. The cathedral was filled with some 1,200 persons, including many bishops and 400

priests. Archbishop Stritch of Chicago delivered the sermon. Upon his arrival in Grand Rapids, on Nov. 15, Bishop Haas was greeted by Governor Kelly of Michigan and Mayor Kelly at a civic reception.

The Board of Directors of the National Council of Catholic Women held its annual meeting in Washington, D. C., discussing family life, juvenile delinquency, consumer problems, inter-American and international relations and industrial problems. A culmination of the

meeting was their reception by the Apostolic Delegate.

A Permanent Committee on Public Decency established among the three major faiths in Buffalo was operating effectively, with offensive literature removed from the news-stands.

A Liberty Ship launched at the Boston Navy Yard was named for Lt. Comm. John Bermingham, Manhattan College alumnus, who went down with the destroyer U. S. S. Peary.

NOVEMBER 21-30

An English translation of "The Raccolta," published by Benziger Bros., was authorized by the Vatican. It contains an official and complete collection of indulgenced prayers.

Pietro A. Yon, honorary organist of the Vatican, musical director at St. Patrick's Cathedral, New York, and internationally known composer, died at Huntington, L. I., Nov. 22, at the age of 57. He was born at Settimo Vittone, Italy, and came to the United States in 1907. He was the author of more than 70 compositions.

Robert D. Murphy, Catholic diplomat, counselor of the U. S. Embassy to France at the time of that country's fall and credited with creating the favorable scene for the Allied landing in North Africa, was appointed to the Allied Council on Italy, with the rank of Ambassador.

St. Genevieve of Paris, who saved her city from Attila and his hordes, was chosen as patron of the Wacs, and a medal designed in her honor was distributed by the Women's Division of the N. C. C. S.

Miracles proposed in the cause of canonization of Bl. Imelda Lambertini, a Dominican nun who died in 1333, were discussed at an assembly of the Sacred Congregation of Rites, Nov. 23.

Auxiliary Bishop McIntyre of New York addressed 400 members of the New York Ladies of Charity at their annual Communion breakfast on Nov. 25. He denounced as "a diabolical expression of an absolute false-

hood" the contentions of a communistic movement growing in this country, that "if one believes in the Divinity and Redemption of Christ one is anti-Semitic."

The 34th annual Thanksgiving Day Pan-American Mass was celebrated in St. Patrick's Cathedral, Washington, D. C., with Archbishop Cicognani, Apostolic Delegate to the United States, presiding, and many Church and State notables, including diplomats and other representatives of the Latin American nations, present.

At a hearing before U. S. Post Office authorities as to whether second-class mailing privileges of the magazine, "Esquire" should be revoked, several clergymen testified, among them Dr. Thomas Verner Moore, O. S. B., who stated his definition of obscenity on which grounds he said the magazine offended.

His Eminence Carlo Cardinal Ceroni died on Nov. 25 of a heart attack at the age of 77. Born in Rome, he was ordained in 1890, consecrated Titular Archbishop of Nicomedia in 1922, and created cardinal in 1935. He had served as secret chamberlain, domestic prelate and prelate of the Apostolic Chamber, secretary of the Pontifical Administration of Religious Works in the Vatican and administrator and prelate of the Sanctuary of Pompeii. The solemn Requiem Mass was celebrated in the Basilica of San Lorenzo in Lucina, his titular church.

The Canadian Labor leader, Pat-

rick M. Draper, a devout Catholic, died in Ottawa at the age of 75.

Joseph Clayton, English Catholic editor and author, a convert to the Faith in 1910, died at Chipping, Campden, at the age of 75.

A solemn pontifical Mass was celebrated by Bishop Ryan of Omaha in St. Cecilia's Cathedral, Omaha, Nov. 25, to mark the 25th anniversary of the foundation of St. Columban's Foreign Mission Society.

In a letter to Cardinal Maglione, Papal Secretary of State, Pope Pius XII designated the Feast of the Immaculate Conception as a day of special invocation throughout the world for a peace based on "law, on truth, on justice and fraternal charity."

During the year, since the world had been consecrated to the Immaculate Heart of Mary, by Pope Pius XII, the nations of Belgium, Chile, Ecuador, France, Ireland, Italy, Mexico, Poland and Portugal and many dioceses had also been consecrated to the Immaculate Heart.

The 25th anniversary of Poland's independence was observed by a mass meeting of 4,000 members of Polish-American organizations in New York City.

A Liberty Ship named S. S. Hugh M. Smith in honor of a former professor of Georgetown University Medical School was launched at Bethlehem-Fairfield shipyards, Baltimore, Md.

Many priests and Sisters arrived in New York, Nov. 30, on the exchange ship Gripsholm, repatriated from Japan and occupied territory.

Dr. John C. Wu, Chinese scholar, jurist and convert to the Catholic faith, was engaged in preparing a Catholic Chinese translation of the Scriptures in more popular language for Generalissimo Chiang Kai-shek.

The first diocesan agricultural college in Eire was opened at Poplar Vale, Monaghan.

The noted British author and convert, Rev. George H. Joyce, S. J., died in London at the age of 79.

The priest-botanist and writer, Rev. Philip de Ternant, died in London at the age of 54.

Within the last year 100 letters reporting favors attributed to the intercession of Fray Junipero Serra had been received by the Rev. Eric O'Brien, O. F. M., Vice Postulator of the cause of his beatification.

1943 NECROLOGY OF DISTINGUISHED U. S. CATHOLICS

(This list does not include those who have died in their country's service.)

Hierarchy

Most Rev. Bonaventure F. Broderick,
Titular Bishop of Juliopolis, former
Auxiliary Bishop of Havana
Most Rev. Joseph N. Dinand, S. J.,
Titular Bishop of Selinus, former
Vicar Apostolic of Jamaica
Most Rev. William T. Finneemann,
S. V. D., Titular Bishop of Sora,
Prefect Apostolic of Mindoro, P. I.
Most Rev. Rudolph A. Gerken, Arch-
bishop of Santa Fe
Most Rev. Mathias C. Lenihan,
Titular Archbishop of Preslavus,
former Bishop of Great Falls
Most Rev. John J. Maiztegui, Arch-
bishop of Panama
Most Rev. Joseph C. Plagens, Bish-
op of Grand Rapids

Clergy

Rev. Locksley A. Appo
Rev. Charles A. Arnold
Rev. Kieran P. Banks
Rev. Regis Barrett, O. S. B.
Rev. Joseph A. Baumgartner, C.S.Sp.
Rt. Rev. Msgr. Hubert J. Behr
Rev. John M. Beierschmidt, C. Ss. R.
Rev. Paul L. Blakely, S. J.
Rev. Othmar Bleil, O. S. B.
Rev. James J. Bradley
Rev. John J. Brady
Rt. Rev. Msgr. Gallus Bruder
Rev. Stephen A. Bubacz
Rt. Rev. Lambert Burton, O. S. B.
Rt. Rev. Msgr. Thomas J. Callery
Rev. Francis C. Campbell
Rev. James D. Canarie
Rev. Edmund P. Cerrute, S. J.
Rev. J. F. Chamard, S. J.
Rev. James B. Cherry

Rev. James J. Clarke, C. S. Sp.
 Rt. Rev. Msgr. Augustin Colaneri
 Rt. Rev. Msgr. William T. Conklin
 Rev. Patrick Conway
 Rev. Raymond Corrigan, S. J.
 Rev. Arthur Coughlan, C. Ss. R.
 Rev. John P. Cribbins, C. M.
 Rev. Neil A. Cronin
 Rev. William J. Culbert
 Rev. James J. Daly
 Rev. Laurence A. Deering
 Rt. Rev. Msgr. Joseph F. Delany
 Rev. R. G. Dillon
 Rev. Michael W. Doherty
 Rev. James W. Donahue, C. S. C.
 Rev. Umberto Donati
 Rev. John F. Dowling
 Very Rev. James M. Drought, M. M.
 Rev. Austin Dubois, O. F. M. Cap.
 Rev. Edward A. Duff
 Rev. George E. Eberts, C. Ss. R.
 Rev. James H. Eding, C. M.
 Rev. Aloysius Eline, S. J.
 Rev. William J. Eline, S. J.
 Rev. Lawrence L. Fahy, S. M.
 Rev. Louis A. Falley, S. J.
 Rev. Patrick F. Feeley
 Rev. John F. Fenlon, S. S.
 Rev. Robert Fitzgerald, O. S. A.
 Rev. Patrick X. Flaherty, C. S. V.
 Rev. Joseph A. Flynn
 Rev. Joseph F. Folta
 Rev. George Fox, S. J.
 Rev. Hugh Gartland, S. J.
 Rev. Stephen A. Gavin, O. P.
 Rev. Frederick P. Gierl
 Rev. Alexis Gore, O. F. M. Cap.
 Rev. Thomas J. Graham, S. J.
 Rev. William J. Groeninger
 Rt. Rev. Msgr. John Q. Halpin
 Very Rev. Joseph P. Hanley, S. S. J.
 Rt. Rev. Msgr. James J. Hartley
 Rev. James V. Haughney
 Rt. Rev. Msgr. John J. Hickey
 Rt. Rev. Msgr. Timothy A. Hickey
 Rev. Aloysius J. Hogan, S. J.
 Rev. Thomas F. Hogan
 Rev. Arthur Hohman, S. J.
 Very Rev. Francis G. Horn, O. P.
 Rev. Joseph T. Huzl
 Rev. Peter H. Janssen
 Rev. Edwin Kassens, O. S. B.
 Rev. Thomas A. Keane
 Very Rev. Leo M. Keenan
 Rev. John S. Kelly
 Rt. Rev. Msgr. Arthur J. Kenny
 Rt. Rev. Msgr. John R. Kenny
 Very Rev. Martin Knauff, O. F. M.
 Rev. Thomas J. Knox
 Rev. James W. Largey
 Rt. Rev. Msgr. Daniel J. Lavery
 Rev. Joseph A. Lietuvnikas
 Rev. Linus A. Lilly, S. J.
 Rev. Salvatore J. Lo Vecchio
 Rev. Francis P. Lyons, C. S. P.
 Rev. Joseph Maloney
 Rev. Michael A. Mangan, C. S. C.
 Rev. Salvatore Marino
 Rev. Francis J. Markee
 Rt. Rev. Msgr. Charles A. Maxwell
 Rt. Rev. Msgr. John J. McCabe
 Rev. Daniel J. McCarthy
 Rev. Patrick McCarthy, C. S. Sp.
 Rev. Thomas J. McCarty, C. S. Sp.
 Rev. John R. McCool
 Rev. John F. McCormick, S. J.
 Rt. Rev. Msgr. Francis P. McElroy
 Rev. William J. McGucken, S. J.
 Very Rev. Joseph J. McGuckin
 Rt. Rev. Msgr. Lawrence McNamara
 Rev. John Bernard McShea
 Rev. John F. Medina
 Rev. Anselm Moyle, C. P.
 Rev. John C. Mullen, S. J.
 Rev. James C. Murphy
 Rev. John B. Murphy
 Rev. Robert R. Murphy
 Rt. Rev. Msgr. Richard Neagle
 Very Rev. Raymond Neary, O. S. B.
 Rev. John P. Neumann
 Rev. Plus Niermann, O. F. M.
 Rev. Odilio A. Nys
 Very Rev. Thomas F. O'Brien, O. M. I.
 Rev. Sebastian Ochsenreiter, C. P.
 Rev. John E. O'Connor
 Rev. Patrick F. O'Connor
 Rev. William F. O'Connor
 Rev. George P. O'Connor
 Rev. Patrick J. O'Grady
 Very Rev. Martin J. O'Malley, C. M.
 Rev. Louis Ouelette
 Rev. Patrick Patton
 Rev. Anthony Pinciurek
 Rev. Peter J. Puetz
 Rt. Rev. Msgr. John Quillinan
 Very Rev. Paul M. Regan, M. S.
 Rev. T. Lawrason Riggs
 Rev. Nicholas A. Rimoli
 Rev. James B. Rooney
 Very Rev. Joseph G. Rourke, O. P.
 Rev. Ernest Rovai
 Rev. Thomas A. Ryan
 Rt. Rev. Msgr. John A. Schaffeld
 Rev. Joseph H. Schrubbe, M. M.

Rev. William A. Scullen
 Rev. Curtis J. Sharp, S. J.
 Rev. Hamilton P. Shea
 Rt. Rev. Msgr. John J. Sheehy
 Rev. Anthony C. Shuvlin
 Rev. Joseph A. Siebert
 Rt. Rev. Msgr. Francis O. Siegelack
 Rt. Rev. Msgr. Albert E. Smith
 Rt. Rev. Msgr. Joseph F. Smith
 Rev. Lucien I. Soniat, S. J.
 Rev. Nicola Soriano
 Rev. Joseph J. Spielman
 Rev. Thomas Stadler, C. Ss. R.
 Rev. John B. Stemmler
 Rev. Thomas E. Stritch, S. J.
 Rev. Cassian Sullivan, C. P.
 Rev. Edward F. Sullivan
 Rev. Joseph Szwarocok, C. S. Sp.
 Rev. Eugene Temple, O. F. M.
 Rt. Rev. Msgr. Francis J. Ulean
 Rev. George J. Vaeth
 Rev. Dominic Viglianti, C. Ss. R.
 Rev. Idelfonso Pujol Vilaplana
 Rev. Frederick Wagemans, S. J.
 Rev. John F. Walsh
 Rev. John M. Walsh
 Rt. Rev. Msgr. George J. Waring
 Rt. Rev. Msgr. Francis X. Wastl
 Rev. John F. White
 Rev. Placidus Wingertner, O. S. B.
 Rt. Rev. Msgr. John C. York
 Rev. Boleslaus J. Zwiecki

Laity

Francis X. Ahern, hospital supervisor
 Ernest G. Alberque, leader in textile industry
 Timothy T. Ansberry, congressman, judge
 Aloysius F. X. Anthony, Holy Name official
 George J. Arnold, real estate man
 Thomas F. Baker, shipping official
 Walter R. Benjamin, autograph dealer
 George N. Betz, Sr., garage operator
 John Michael Blake, attorney
 Patrick J. Blanchfield, Mayor of Salem, N. Y.
 Mary E. Booth, Daughters of Isabella regent
 John Born, contractor
 William J. Bowe, merchant tailor
 Charlotte Bowers, mother of Senator Taft
 William J. Brogan, insurance broker

Lorenz J. Brosnan, attorney
 Lucien N. Brunswick, philanthropist
 Mary Cotter Buckhout, charity leader
 Thomas J. Burton, railroad official
 Martha Byrne, registrar, secretary of Department of Correction
 George J. Callahan, advertising man
 Timothy F. Callahan, lawyer
 Patrick M. Carrigan, one of founders of K. of C.
 Cyril A. Casey, hotel director
 Patrick F. Casey, chairman of Industrial Commission
 John F. Cashen, real estate broker
 Charles S. B. Cassasa, physician
 Arthur J. Cavanaugh, circulation manager for business publications
 John F. Clarke, Catholic War Veterans commander
 Michael F. Clifford, court stenographer
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 James J. Collins, baseball player
 Patrick H. Collins, real estate broker
 James J. Connolly, leader in American Irish societies
 John Connors, rug merchant
 Joseph A. Conry, ex-congressman
 Neil Cooney, lumberman
 John P. Corrigan, assemblyman
 John J. Costello, General Motors aide
 James J. Cox, cost accountant
 James R. Cox, news distributor
 Pierre Crabites, jurist, author
 Clara E. Craig, educator
 Serafino Cristani, cellist
 Guido M. Crocetti, tile manufacturer
 Denis J. Cronin, social worker
 Charles J. Crowley, contractor
 Mary M. Crowley, advertising woman
 John C. Cudahy, diplomat, lawyer, writer
 Francis D. Culkin, U. S. Representative
 John A. Cullen, attorney, Charities leader
 Paul A. Cullinan, accountant
 Frank J. Cumiskey, law journalist and publisher
 William D. Cunningham, judge
 John J. Curry, newspaper employee
 Charles S. Dally, banker

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 Countess Virginia De Laune
 Lucien E. Deletraz, chef
 Edward T. Dempsey, transit official
 Ovide de St. Aubin, philanthropist
 Raoul F. Desvernine, importer
 A. Alfred Devito, librarian
 Judson A. DeWitt, contractor
 John F. Dockweiler, district attorney
 Frank G. Doelger, real estate broker
 John Vincent Donahue, leading Catholic layman
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 Michael Doyle, industrialist
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 Catherine E. M. Farrell, Catholic Charities leader
 Charles J. Farrell, banker
 James A. Farrell, steel magnate
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 Louise Finley, centenarian, Montana pioneer
 John A. Flynn, political leader
 William J. Forbes, Holy Name Society official.
 Joseph H. Gallagher, advertising man
 Michael Gallagher, Carpet Co. official
 Michael J. Gallagher, building contractor
 Thomas A. Gallagher, postal official
 Edward M. Galligan, K. of C. and N. C. C. S. official
 Charles B. Galvin, engineer
 Jean Pylain des Garrenes, Papal Zouave
 Charles A. Garvey, lawyer
 Edward J. Gavegan, jurist
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 James E. Gibbons, K. of C. official
 Leo E. Giebel, champion swimmer, draftsman
 Martin J. Gillen, political economist
 George W. Gonzales, hotel proprietor
 Katherine C. Gorman, Catholic Daughters of America official
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 Cornelius J. Grace, trucking company president
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 Frank J. Lanahan, lay leader
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 Domenico La Sala, mason
 Louis J. LaVine, attorney
 David S. Lawlor, advertising man
 Margaret Brennan Lawler, hospital auxiliary president
 Helen LeHon, philanthropist
 Pierre Lelong, interpreter for Gen. Pershing in World War, lawyer
 Mrs. William H. Lewis, philanthropist
 Chester A. Lindewurth, photo engraver
 James J. Logue, banker
 James S. Logue, osteopath
 James Lord, supporter of Catholic youth movements
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 Edward J. Lynett, newspaper publisher
 Thomas J. Lyons, labor leader
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 John A. Malloy, newspaper editor
 Leonard J. Maloney, employment service director
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 Mary M. Pedrick Maxcy, welfare worker
 Thomas J. McCabe, athletics director
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 Daniel P. McCarthy, St. Vincent de Paul official
 John McCarthy, industrialist
 Joseph McCarthy, song writer
 Elizabeth McClatchey, sacristy aide
 Mabel McClure, Catholic Charities supervisor
 William E. McCollom, physician
 John M. McDermott, deputy sheriff
 Francis J. McDonough, head of drug firm
 Elizabeth Murphy McDowell, church and charity worker
 Daniel F. McGarry, pioneer Los Angeles citizen
 Thomas J. McGee, court clerk
 Hugh A. McGarry, Jr., realty man

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 William J. McKiernan, Jr., army inspector at aeronautical plant
 Mary V. McLarney, member of hospital auxiliary
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 William A. Molloy, legislator
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 Joseph W. O'Brien, compositor
 Hugh O'Connell, actor
 Ruth C. Tenney Odiorne, Catholic Women's Club founder and president
 J. Joseph O'Donnell, cotton broker

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 Jessica Ogilvie, hair specialist
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 Michael Toner, hotel man
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 Eleanor C. Towey, educator
 David R. Twomey, Irish cultural leader
 Murray Tynan, sports writer
 George R. Underwood, sports writer
 Emilio Vassallo, rail official
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 Dominic Walsh, architectural sculptor
 Francis H. Walsh, real estate broker
 James W. Walsh, postmaster
 Richard W. Walsh, civil engineer
 George H. Ward, lawyer
 Thomas F. Ward, Jr., investigator of N. Y. State Law Dept.
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 Michael J. Whalen, railroad man
 Patrick J. Whelan, politician
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 Mrs. White Tallow, Indian convert of Fr. DeSmet
 Mrs. Bradford Whitney, church benefactor
 Mary L. Williams, educator
 Sinclair J. Wilson, educator
 George R. Wood, convert clergyman
 Lina Yon, charity worker
 Pietro Yon, organist, composer

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